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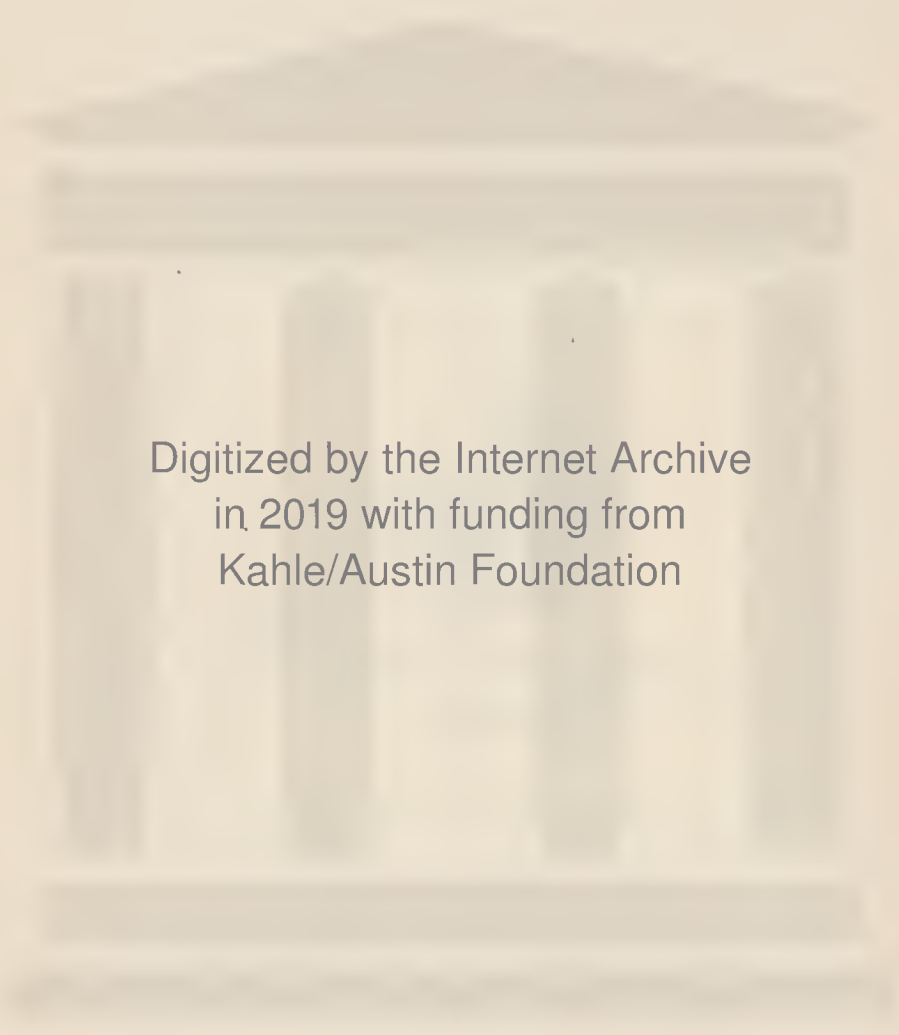
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SMITHSONIAN INSTITUTION
BUREAU OF AMERICAN ETHNOLOGY
BULLETIN 47

A DICTIONARY
OF THE
BILOXI AND OFO LANGUAGES

ACCOMPANIED WITH THIRTY-ONE BILOXI TEXTS
AND NUMEROUS BILOXI PHRASES

BY
JAMES OWEN DORSEY
AND
JOHN R. SWANTON



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LETTER OF TRANSMITTAL

SMITHSONIAN INSTITUTION,
BUREAU OF AMERICAN ETHNOLOGY,
Washington, D. C., April 21, 1909.

SIR: I respectfully submit herewith for your consideration the manuscript of "A Dictionary of the Biloxi and Ofo Languages, Accompanied with Thirty-one Biloxi Texts and Numerous Biloxi Phrases," the work of the late James Owen Dorsey and of Dr. John R. Swanton. It is recommended that this material be published as Bulletin 47 of this Bureau.

Yours, very respectfully,

W. H. HOLMES, *Chief.*

Dr. CHARLES D. WALCOTT,
Secretary of the Smithsonian Institution.

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A DICTIONARY OF THE BILOXI AND OFO LANGUAGES

(ACCOMPANIED WITH THIRTY-ONE BILOXI TEXTS AND NUMEROUS BILOXI PHRASES)

By JAMES OWEN DORSEY AND JOHN R. SWANTON

INTRODUCTION

The Biloxi material contained in this bulletin, along with a vast amount of similar character, was left in an unfinished condition by the untimely death of the Rev. James Owen Dorsey, by whom the most of it was collected. The care and thoroughness of Mr. Dorsey's work have rendered that of his scientific editor comparatively trifling. He had already incorporated into his Biloxi dictionary all of the separate words and phrases, and had added all of the words in the first twenty or thirty pages of text. The texts were already provided with interlinear and connected translations and notes. Had Mr. Dorsey's plan for publication been carried out it would have been necessary merely to finish extracting words from the texts and to add a few corrections to the notes accompanying them. The present method of arranging dictionaries of Indian tribes, however, has rendered it necessary to bring together Mr. Dorsey's cards under various stems, and to convert the English-Biloxi part into a directory for finding the stem under which any given word is listed. This rearrangement and the historical account of the Biloxi are nearly everything in this material to which the scientific editor can lay claim.

The following list of Biloxi phonetics is substantially the same as that given by Mr. Dorsey himself in his vice-presidential address on Biloxi before Section H of the American Association for the Advancement of Science, at Madison, Wisconsin, August, 1893. Since that time, however, the usage of students of Indian languages regarding the application of certain signs has changed, and in addition it has seemed advisable to make changes in some of the other signs.

a as in *father*.

ą as in *final* (Dorsey's *ä*).

â as *aw* in *law*.

- ă as *a* in *cat* (Dorsey's *ä*).
 b occurs only once, in a proper name.
 c as *sh* in *she*.
 d rarely used (see *t* and *ṭ*).
 dɕ as *d* followed by a barely audible *dh* sound approximating the Sanskrit *ddh*.
 dj as *j* in *judge*.
 e as in *they*; *ē*, the same lengthened.
 ě as in *get*.
 ê like the French *ê* or *è*.
 f rarely used, and then owing probably to faulty hearing.
 g as in *go*, seldom heard.
 h as in *he*.
 i as in *machine*; *ī*, the same lengthened.
 ĭ as in *it*.
 j as in French, or as English *z* in *azure*.
 k as in *kick*.
 x = *kh*, or *ch* as in German *ach* (Dorsey's *q*).
 x̣ a sound heard at the end of certain syllables; barely audible and nearer *h* than *x* (*kh*)^a—Dorsey's *γ*.
 ɰ a medial sound, between *g* and *k* (Dorsey's *γ*).
 l occurs only in two modern names.
 m as in *me*.
 n as in *no*.
 ñ before a *k*-mute, *ng* as in *sing*, *singer*, but not as *ng* in *finger*.
ⁿ a vanishing *n*, barely audible, as in the French *bon*, *vin*, etc., occurring after certain vowels.
 o as in *no*; *ō*, the same lengthened.
 p as in *pen*.
 p̣ a medial sound, between *b* and *p* (Dorsey's *d*).
 r occurs in one proper name.
 s as in *so*.
 t as in *to*.
 ṭ a medial *t*, between *d* and *t* (Dorsey's *ṭ*).
 tc as *tch* in *catch*.
 tɕ a *t* followed by a slightly audible *th* (as in *thin*, the surd of *dɕ*).
 u as in *rule*; *ū*, the same lengthened.
 û as *oo* in *foot* (Dorsey's *ũ*).
 ũ as *u* in *but* (Dorsey's *û*).
 ʊ a sound between *o* in *no* and *u* in *rule*.
 ü like German *ü* and French *u*.
 w as in *we*.
 y as in *you*.

^a Nevertheless, probably the palatal spirant and so to be classed with *x*.—J. R. S.

The characters $\tilde{n}$ and ^{n} really indicate a difference in the quality of the preceding vowel. They differ between themselves only by reason of differences in sounds following.

In the vice-presidential address before cited may be found also a short sketch of the grammar of this language, probably the only one in existence. In the material left by Mr. Dorsey was a number of cards containing short grammatic notes, but none of these were in condition suitable for publication except two, on which were set forth the Biloxi imperatives in tabulated form, as follows:

	Sit!	Stand!	Walk!	Run!	Recline!
To a child.....	xaha'	sin'hin'	ni	ta ⁿ hin'	toho'
Male to male.....	xihe'-kañko'	sin'x-kañko'	ni'-takta'	ta ⁿ hin'-takta'	toho'-takta'
Male to female.....	xihe-tki	sin-tki	ni'-tki	ta ⁿ 'hin-tki'	toho'-tki
Female to male....	xaha- ^{te}	sin-dak ^{te} '	ni-ta ^{te} '	ta ⁿ hin'-ta ^{te} '	toho- ^{te} '
Female to female..	xihe-tki	sin-tki	ni-tki'	ta ⁿ 'hin-tki'	toho-tki'

	Make it!	Carry it!		Make it!	Carry it!
<i>Singular.</i>			<i>Plural.</i>		
To a child.....	o ⁿ ni'	ki	To children.....	o ⁿ tu'	kitu'
Male to male.....	o ⁿ -tata'	ki-kañko'	Male to males.....	o ⁿ -tkañko'	ki'-takañko'
Male to female.....	o ⁿ -tki'	ki-tki'	Male to females....	o ⁿ -tütki'	ki'-tätüki'
Female to male.....	o ⁿ -ta ^{te} '	ki-ta ^{te} '	Female to males...	o ⁿ -ta ^{te} ate'	ki'-tätüte'
Female to female..	o ⁿ -tki'	ki-tki'	Female to females..	o ⁿ -ta ^{te} tki'	ki'-tätüki'

Following is a list of the abbreviations made use of in this bulletin: *m.*, man, male; *w.*, woman; *masc.*, masculine; *fem.*, feminine; *sp.*, speaking; *s.* or *sing.*, singular; *du.*, dual; *p.* or *pl.*, plural; *coll.*, collective; *cl.*, classifier; *voc.*, vocative; *st.*, sitting; *std.*, standing; *recl.*, reclining; *cv.*, curvilinear; *mv.*, moving; *an.*, animate; *intj.*, interjection; *cf.*, compare; *D.*, Dakota dialect; *Q.*, Omaha and Ponca dialect (Dorsey's Qegiha); *K.*, Kansa dialect; *Os.*, Osage dialect; *Kw.*, Quapaw dialect; *Tc.*, Tciwere dialect (i. e., Iowa, Oto, and Missouri); *H.*, Hidatsa dialect; *G.* indicates that the form to which it is appended was obtained through Dr. A. S. Gatschet; *Bk.* is placed after a word or sentence obtained from Banks or Bankston Johnson, one of Dorsey's Biloxi informants; *Bj.* indicates a word or sentence from Betsey Joe, another of Dorsey's informants; *M.* is placed after words or expressions obtained from Maria, daughter of the preceding; *J. O. D.*, James Owen Dorsey; *J. R. S.*, John R. Swanton; + after a vowel indicates that it is lengthened, but between words in parentheses it shows that a word immediately preceding is compounded of them. ± is placed before syllables sometimes added to and sometimes omitted from a word immediately preceding. A grave accent

is sometimes employed by Dorsey instead of the acute accent, and in almost all cases it is over an oral particle and indicates a falling tone.

In the Biloxi-English section it has been impossible to reduce all forms under stems which are constant and always consistent, and in some cases it has been found necessary to enter words or portions of words as principal headings, though they are evidently compounds. The classification must be understood as representing an analysis carried a considerable distance toward completion but not actually completed. The final analysis can take place only when all of the Siouan dialects have been recorded, analyzed, and mutually compared, a work still far in the future. Where stems have several different classes of derivatives an attempt has been made to separate these by dashes, but, as in the analysis, consistency throughout has not been possible. Figures refer to the number of the myth and the line in the text. Biloxi words in parentheses without an English translation or explanation are inflections of the verb or noun next preceding, and are given in the following order: Second person singular, first person singular, third person plural, second person plural, first person plural. Dorsey has inverted the usual English order for the reason that in most Siouan dialects the form for the third person singular is identical with the stem and therefore makes a better starting point than the first person. An English explanation in quotation marks is to be understood as a literal translation of the preceding Indian word, and where two or more forms of the same Indian word are given in succession, some accompanied and some unaccompanied by figures, the figures are to be understood as applying only to the form immediately preceding.

The material on Ofo was collected by the writer in November and December, 1908, from the last survivor of that tribe. In general the phonetics appear to be like those in Biloxi, but it has been impossible to make the same fine discriminations. On the other hand, the following additional signs are used: *ô* like *o* in *stop*; *ä* like *ai* in *hair*; ' denotes a pause. Probably the consonants followed by *h*, which is here very distinct, correspond to the aspirated consonants of other Siouan dialects.

JOHN R. SWANTON.

HISTORICAL SKETCHES OF THE BILOXI AND OFO

By JOHN R. SWANTON

THE BILOXI

The name of this tribe, as first suggested by Mr. Mooney, is evidently a corruption of that by which they call themselves, "Ta'něks aⁿ'ya," or "Ta'něks aⁿ'ya'di," and Dorsey states that this "agrees with the laws of Siouan consonant changes (*t* to *p*, and *n* to *d* and *l*),"^a though its present form is due rather to a metamorphosis undergone in being taken over into the Mobilian trade language. This is indicated perhaps by Iberville in speaking of "the Annocchy, whom the Bayougoula called 'Bilocchy.'"^b The *t* was probably pronounced very lightly. Regarding the signification of Ta'něks aⁿ'ya Dorsey says, "Taněks is apparently related to *tāni*, 'to be in advance of another,' and *taⁿniki*, 'first.' The second word, *aⁿ'ya'di*, means 'people.' The whole name, therefore, may be translated, First People. This reminds us of the name by which the Winnebago Indians call themselves, 'Hotcañgara,' First Speech, in which *teañga* is a variant of a word signifying 'first.'"^c

The size of this tribe and the place occupied by it in the history of the Gulf region were very insignificant, yet from many points of view its career verges on the romantic. There is no mention of Biloxi or Annocchy in any of the De Soto narratives, and indeed the region where they were found in later days was some distance from the route which De Soto followed. On the other hand, the first Indians met by Iberville in 1699, when he came to establish a permanent Louisiana settlement, were members of this tribe,^d and thus it came about that the only known relatives of our familiar Dakota, Crows, and Osage on the entire Gulf coast gave their name to the first capitals of Louisiana, old and new Biloxi. The Biloxi village was not, however, on Biloxi bay, as has been erroneously stated, but on Pascagoula river several miles to the eastward in the neighborhood of two other tribes called Pascagoula and Moctobi. The first visit to this tribe was made by Bienville in June, 1699, after Iberville's return to Europe. Sauvolle observes that the three tribes above mentioned lived together on

^a *Proceedings of the American Association for the Advancement of Science*, xxx, 268, 1893.

^b Margry, *Découvertes*, iv, 172. It is significant that Iberville, who met Biloxi Indians before encountering any others, is the only one who gives the form *Annocchy*. In addition to the page above cited, this form occurs on pages 154, 155, 157, and 163 of the same volume. In English it would be *Anokshy*.

^c *Proceedings of the American Association for the Advancement of Science*, xxx, 267-268, 1893. The interpretation of Hotcañgara, however, is probably erroneous.

^d Margry, *op. cit.*, iv, 152-154.

Pascagoula river, 16 leagues from the sea, in a village consisting of fewer than 20 cabins.^a La Harpe reduces the distance to 8 leagues, and places the number of their warriors at 130,^b but it appears from Iberville's journal, written during his own visit, April, 1700, that Sauvolle's account is the more reliable. During the latter expedition Iberville found the ruins of the former Biloxi village 6½ leagues from the mouth of the river, and says of it:

This village is abandoned, the nation having been destroyed two years ago by sickness. Two leagues below this village one begins to find many deserted spots quite near each other on both banks of the river. The savages report that this nation was formerly quite numerous. It did not appear to me that there had been in this village more than from thirty to forty cabins, built long, and the roofs, as we make ours, covered with the bark of trees. They were all of one story of about eight feet in height, made of mud. Only three remain; the others are burned. The village was surrounded by palings eight feet in height, of about eighteen inches in diameter. There still remain three square watch-towers (*guérîtes*) measuring ten feet on each face; they are raised to a height of eight feet on posts; the sides made of mud mixed with grass, of a thickness of eight inches, well covered. There were many loopholes through which to shoot their arrows. It appeared to me that there had been a watch-tower at each angle, and one midway of the curtains (*au milieu des courtines*); it was sufficiently strong to defend them against enemies that have only arrows.^c

Eleven and a half leagues beyond, i. e., 18 leagues from the mouth of the river, he came to the Pascagoula village where the Biloxi and Mochtobi may then have been settled, as stated by Sauvolle and La Harpe, though Iberville does not mention them. He agrees with Sauvolle, however, when he says that there were only about twenty families in that place.

Iberville's failure to mention the Biloxi and Mochtobi, added to the fact that both Biloxi and Pascagoula kept their autonomy for more than a hundred years after this time in the face of adverse circumstances, leads to a suspicion that the Biloxi were then living somewhere else. In 1702-3, according to Pénicaut, St. Denis, then in command of the first French fort on the Mississippi, induced the Biloxi to abandon their former home and settle on a small bayou back of the present New Orleans called in Choctaw Choupicacha, or Soup-nacha.^d Pénicaut is apt to be very much mixed in his chronology, but otherwise his statements are generally reliable, and in this particular he is indirectly confirmed by La Harpe, who says that 15 Biloxi warriors accompanied St. Denis in his expedition against the Chitimacha, March, 1707.^e In 1708 Pénicaut notes the Biloxi still in their new position,^f but in 1722 we are informed that they settled on Pearl river on the

^a French, Hist. Coll. of La., p. 227, 1851.

^b La Harpe, Jour. Hist. de l'Établissement des Français à la Louisiane, 1831, p. 16.

^c Margry, op. cit., IV, 425-426.

^d Ibid., V, 442.

^e La Harpe, Jour. Hist., p. 102, 1831.

^f Margry, op. cit., V, 476.

site formerly occupied by the Acolapissa Indians. Whether they had been on the southern shore of Lake Pontchartrain up to this time can not be determined. It is probable that between 1722 and 1730 they drifted back toward Pascagoula river, for Dumont, whose information applies to the latter date, speaks of them as if they were then near neighbors of the Pascagoula tribe. The method employed by these two peoples in disposing of the bodies of their chiefs is thus described by him:^a

The Paskagoulas and the Billoxis never inter their chief when he is dead, but they have his body dried in the fire and smoke so that they make of it a veritable skeleton. After having reduced it to this condition they carry it to the temple (for they have one as well as the Natchez) and put it in the place occupied by its predecessor, which they take from the place which it occupied to place it with the bodies of their other chiefs in the interior of the temple, where they are all ranged in succession on their feet like statues. With regard to the one last dead, it is exposed at the entrance of the temple on a kind of altar or table made of canes and covered with a very fine mat worked very neatly in red and yellow squares (*quarreaux*) with the skin of these same canes. The body of the chief is exposed in the middle of this table upright on its feet, supported behind by a long pole painted red, the end of which passes above his head and to which he is fastened at the middle of the body by a creeper. In one hand he holds a war club or a little ax, in the other a pipe, and above his head is fastened, at the end of the pole which supports him, the most famous of all the calumets which have been presented to him during his life. It may be added that this table is scarcely elevated from the earth half a foot, but it is at least six feet wide and ten long.

It is to this table that they come every day to serve food to the dead chief, placing before him dishes of hominy, parched or smoke-dried grain, etc. It is there also that at the beginning of all the harvests his subjects offer him the first of all the fruits which they can gather. All of this kind that is presented to him remains on this table, and as the door of the temple is always open, as there is no one appointed to watch it, as consequently whoever wants to enters, and as besides it is a full quarter of a league distant from the village, it happens that there are commonly strangers—hunters or savages—who profit by these dishes and these fruits, or that they are consumed by animals. But that is all the same to these savages, and the less remains of it when they return next day the more they rejoice, saying that their chief has eaten well, and that in consequence he is satisfied with them, although he has abandoned them. In order to open their eyes to the extravagance of this practice it is useless to show them what they can not fail to see themselves, that it is not the dead man who eats it. They reply that if it is not he it is at least he who offers to whomsoever he pleases what has been placed on the table, that after all that was the practice of their father, of their mother, of their relations, that they do not have more wisdom than they had, and that they do not know any better way than to follow their example.

It is also before this table that during some months the widow of the chief, his children, his nearest relations, come from time to time to pay him a visit and to make him a speech as if he were in a condition to hear. Some ask him why he has allowed himself to die before them. Others tell him that if he is dead it is not their fault, that he has killed himself by such a debauchery or by such a strain. Finally if there had been some fault in his government they take that time to reproach him with it. However, they always end their speech by telling him not to be angry with them, to eat well, and that they will always take good care of him.

^a Mémoires Historiques sur la Louisiane, I, pp. 240-243.

The Biloxi appear to have had an unusual facility for escaping observation, for, although they must have been a fair-sized tribe in his day, Du Pratz omits them entirely from his systematic review of Louisiana tribes. The only mention he makes of them is incidentally in connection with the post of Biloxi, when he remarks that there "was formerly a little nation of this name."^a From this time on, the tribe appears to have lived near the Pascagoula and on good terms with the French at Mobile. Their history is a blank, however, until the end of French dominion and the beginning of English government in 1763. This change was not at all to the liking of most of the Mobile tribes, and the following year a number of them obtained permission to settle across the Mississippi in Spanish territory. The Biloxi probably went in this migration, but the first we hear of them is in 1784, when Hutchins states that they were west of the Mississippi near the mouth of Red River.^b Their settlement, however, can hardly have remained long in the low country close to the Red River mouth, so that Sibley is probably not far from the truth in saying that they first settled "at Avoyall."^c According to another authority there were two Biloxi villages in the present parish of Avoyelles, one just back of Marksville and the other at the mouth of Avoyelles bayou. The former was probably the more important, and is said to have been on a half-section of land adjoining that owned by the Tunica. It was granted by the Spanish Government to an Indian whose name is always given as Bosra, and the title was afterward confirmed by the United States.^d Soon afterward, however, the Indians either sold or abandoned this land and moved higher up Red River to Bayou Rapides, and thence to the mouth of the Rigolet de Bon Dieu.^e In 1794-1796 they moved once more and established themselves on the south side of Bayou Bœuf below a band of Choctaw who had come to Louisiana at about the same period. Two years later the Pascagoula followed and settled between the Biloxi and Choctaw.^f Early in the nineteenth century the Biloxi and Pascagoula sold their lands to Messrs. Miller and Fulton, the sale being confirmed by the United States Government May 5, 1805,^g but a part of the Biloxi continued to live in the immediate neighborhood, where they gradually died out or became merged with the Choctaw and other Indian tribes. A still larger part, if we may trust the figures given by Morse, migrated to Texas, and in 1817 were on what is now called Biloxi bayou, Angelina county.^h The ultimate fate of

^a Du Pratz, *Histoire de la Louisiane*, I, p. 42.

^b "About 10 miles above the Tonicas village, on the same side of the river, is a village of Pascagoula Indians of 20 warriors; and a little lower down, on the opposite side, there is a village of Biloxi Indians containing 30 warriors.—Hutchins, *Hist. Narr. La.*, p. 45.

^c *Ann. of Cong.*, Ninth Congress, 2d sess., p. 1085.

^d *Amer. State Papers*, Pub. Lands, III, p. 243.

^e Sibley in *Ann. of Ninth Cong.*, 2d sess., p. 1085.

^f *Amer. State Papers*, Pub. Lands, II, pp. 792-796.

^g *Ibid.*, p. 791.

^h Morse, *Report on Indian Affairs*, 1822, p. 373.

these is uncertain, though the writer when in Texas in 1908 met two Indians near Hortense, Polk county, whose father was a Biloxi. Dorsey was informed that at the close of the Civil War a party of one or two hundred Pascagoula Indians and mixed-blood Biloxi removed from central Louisiana into Texas, "to a place which my informant called 'Com'-mish-y.'"^a Dorsey conjectures that Com'-mish-y is Commerce, Hunt county, Texas, but, as Mooney states, it is evidently Kiamichi or Kiamishi river in the Choctaw nation, Oklahoma.^b No doubt there was some truth in this statement, but the number must have been exaggerated very greatly, since Morse in 1817 makes only 100 Biloxi and Pascagoula together on lower Red river.^c In 1829 Biloxi, Pascagoula, and Caddo are said to have been living near each other on Red river near the eastern border of Texas.^d These may have belonged to the Angelina County band already referred to, but it is still more likely that they were connected with the 60 Pascagoula given by Morse as living 320 leagues above the mouth of Red river.^e

In Bulletin 43 of the Bureau of American Ethnology the writer has given the following estimate of Biloxi population at various periods: 420 in 1698, 175 in 1720, 105 in 1805, 65 in 1829, 6 to 8 in 1908. A Biloxi woman named Selarney Fixico is living with the Creeks in Oklahoma, and a few other Biloxi are said to be near Atoka and at the mouth of the Kiamichi river, besides which there are a few in Rapides parish, Louisiana.

The last chapter in the history of the Biloxi tribe was its rediscovery by Dr. A. S. Gatschet in the fall of 1886 and his somewhat startling determination of its Siouan relationship. Doctor Gatschet was at that time in Louisiana engaged in visiting the smaller tribes of that State and collecting linguistic data for the Bureau of American Ethnology. After considerable search he located a small band of Biloxi on Indian creek, 5 or 6 miles west of Leconte, Rapides parish, with the important result already mentioned. His conclusion was confirmed by Mr. Dorsey, and between January 14 and February 21, 1892, Dorsey visited the tribe himself, reviewed and corrected all of the material that Doctor Gatschet had gathered, and added a great amount to it, besides recording several texts in the original. A large part of the year 1892-93 was spent by him in arranging and copying his material, and in pursuance of that work he again visited the Biloxi in February, 1893, when he added considerably to it. In the spring of 1893 he laid this investigation aside and never resumed it, but made the material he had collected the basis of his vice-presidential address before Section H of the American Association for the Advancement of Science at the Madison, Wisconsin, meeting, August, 1893. His

^a Proceedings of the American Association for the Advancement of Science, xxx, 268, 1893.

^b Siouan Tribes of the East, Bull. 22, B. A. E., p. 16.

^c Morse, Report on Indian Affairs, 1822, p. 373.

^d Porter in Schoolcraft, Ind. Tribes, III, p. 596.

death, which occurred February 4, 1895, was one of the severest blows that the study of American Indian languages has had to endure.

All that is known about the ethnology of the Biloxi tribe, besides what is given in the preceding pages and what may be inferred from that of other tribes in the same general region, is contained in Mr. Dorsey's vice-presidential address above referred to and in the texts which follow.

The Siouan tribes most closely related to the Biloxi linguistically appear to have been the recently discovered Ofo of the lower Yazoo, the now extinct Tutelo of Virginia, and probably the other Siouan tribes of the East as well. Among the western Sioux they found their nearest relatives, curiously enough, among the northern representatives of the stock, the Dakota, Hidatsa, Mandan, Crows, and Winnebago. A closer study will probably establish their position in the group with much more exactness.

THE OFO

The Ofo tribe usually appears in history under the name Offagoula, or Ofogoula, which is evidently composed of their proper designation and the Mobilian ending meaning "people." Du Pratz naturally but erroneously assumes that the first part is derived from Mobilian or Choctaw *ofe*, "dog." By the Tunica, and apparently by the Yazoo and Koroa as well, they were known as Ushpie (*Ūcpī*), and this word has been employed by some French travelers not thoroughly familiar with the Yazoo tribes as if it referred to an independent people.

The first reference to the Ofo, so far as the writer is aware, is in Iberville's journal of his first expedition to the mouth of the Mississippi in 1699. He did not ascend the river as far as the Yazoo, it is true, but he was informed by a Taënsa Indian that upon it were "seven villages, which are the Tonicas, Ouispe, Opocoulas, Taposa, Chaguesauma, Outapa, Thysia."^a Here the two names of the Ofo are given as if there were two distinct tribes. Margry, the transcriber of this document, has evidently misread Opocoulas for Ofocoulas. Pémicaut, in chronicling Le Sueur's ascent of the Mississippi the year after, says: "Ascending the river [Yazoo] four leagues one finds on the right the villages where six nations of savages live called the Yasoux, the Offogoulas, the Tonicas, the Coroas, the Ouitoupas, and the Oussipés."^b The Jesuit missionary Gravier visited this river later in the same year in order to see Father Davion, who had established himself as missionary among the Tunica and was reported to be dangerously ill. He says: "There are three different languages in his mission, the Jakou [Yazoo] of 30 cabins, the Ounspik of 10 or 12 cabins, and the Toumika [Tunica], who are in seven hamlets, and

^a Margry, *Découvertes*, IV, p. 180.

^b *Ibid.*, V, p. 401.

who comprise in all 50 or 60 small cabins.”^a In this narrative “Ounspik” is evidently a misreading or misprint of Ounspie, which is a variant of Ouispie. In the Tunica mission of Father Davion, Gravier did not learn the proper name of the tribe. In the journal of his descent of the Mississippi in 1721, Charlevoix mentions “a village of Yasous mixed with Curoas and Ofogoulas, which may have been at most two hundred men fit to bear arms.”^b January 26, 1722, La Harpe entered the Yazoo, and describes the condition of the lower Yazoo tribes thus: “The river of the Yasons runs from its mouth north-northeast to Fort St. Peter, then north a quarter northwest half a league, and turning back by the north until it is east a quarter northeast another half league as far as the low stone bluffs on which are situated settlements of the Yasons, Courois, Offogoula, and Onspée nations; their cabins are dispersed by cantons, the greater part situated on artificial earthen mounds between the valleys, which leads one to suppose that anciently these nations were numerous. Now they are reduced to about two hundred and fifty persons.”^c Father Poisson, ascending to his mission among the Quapaw in 1727, speaks of “three villages [on the lower Yazoo] in which three different languages are spoken,”^d but professes no further knowledge regarding them. In his general survey of Louisiana tribes, founded on information received between the years 1718 and 1734, Du Pratz assigns this tribe “about 60 cabins” as against 100 for the Yazoo and 40 for the Koroa,^e which would appear to be a very considerable overestimate.

In 1729 the Yazoo and Koroa joined in the Natchez uprising, slew their missionary, and destroyed the French post that had been established among them. “The Offogoulas,” says Charlevoix, “were then on a hunt; on their return they were strongly urged to enter the plot; but they steadily refused, and withdrew to the Tonicas, whom they knew to be of all the Indians the most inviolably attached to the French.”^f The earlier association which we know to have subsisted between these two tribes may also be assigned as a probable cause of their association with them at that period. During the subsequent hostilities they continued firm friends and efficient allies of the French. In 1739 an officer under M. de Noailles, ascending the Mississippi to take part in Bienville’s projected attack on the Chickasaw, says: “This last [the Natchez tribe] is the cause of our war against the latter [the Chickasaw], and induces them to extend their expeditions to this very fort [Fort Rosalie] against the Ossogoulas, a small tribe of fourteen or fifteen warriors who have settled here

^a Shea, *Early Voyages on the Mississippi*, p. 133, 1861.

^b French, *Historical Collections of Louisiana*, pt. 3, pp. 138-139, 1851.

^c La Harpe, *Jour. Hist. de l’Établissement des Français à la Louisiane*, pp. 310-311, 1831.

^d *Jesuit Relations*, Thwaites ed., LXVII, p. 317, 1900.

^e Du Pratz, *Histoire de la Louisiane*, II, pp. 225-226, 1758.

^f Shea’s Charlevoix’s *History of New France*, VI, p. 86, 1872.

within a short time.”^a In 1758 governor De Kerlérec reports that “for some years some Indian families of the *offogoula* nation, the remains of a fairly numerous nation which the *Chikachas* have not ceased to persecute, have established themselves [at Natchez]; they are housed under the cannon of the fort, and in war expeditions they join our troops in order to pursue our enemies.”^b He gives the number of their warriors as fifteen. In 1784 Hutchins states that they had a small village of about a dozen warriors on the western bank of the Mississippi, eight miles above Point Coupée,^c and it is evident that Baudry de Lozières is only recalling earlier conditions when at about the same period he puts them back in their old situation along with the Koroa and Yazoo.^d On March 22, 1764, it is recorded that “The Ossogoulas, Chaktas, Avoyelles, and Tonicas,” to the number of thirty men, attacked an English convoy of pirogues, and in two somewhat in advance of the rest killed six men and wounded seven, thereby causing the expedition to be abandoned.^e The reason assigned for this attack was their refusal to give up a slave who had fled to them.

After 1784 no mention of this tribe appears in histories or books of travel, and it was naturally supposed that it had long been extinct, when in November, 1908, the writer had the good fortune to find an Indian woman belonging to this tribe, of which she is the last representative, who remembered a surprising number of words of her language, when it is considered that the rest of her people had died when she was a girl. She appears to have learned most of these from her old grandmother, who was also responsible for the positive statement that the name of their tribe was Ofo. This woman, Rosa Pierrette, is living with the Tunica remnant near Marksville, La., and her husband belongs to the Tunica tribe. Already in May, 1907, the writer had heard from the Tunica chief of the comparatively late existence of representatives of the Ofo, but from the fact that the one word this man could remember contained an initial *f*, it was assumed that it belonged to the Muskhogean linguistic family. It was therefore a surprising and most interesting discovery that the Ofogoula of French writers must be added to the Biloxi as a second representative of the Siouan family in the region of the lower Mississippi. In the use of an *f* it is peculiar, but its affinities appear to be first with the Biloxi and the eastern Siouan tribes rather than with the nearer Quapaw and the other Siouan dialects of the West.

^a Clalborne, *History of Mississippi*, I, p. 68.

^b Report of the 15th Session of the International Congress of Americanists, I, p. 74.

^c Hutchins, *Historical Narrative of Louisiana*, p. 45, 1784.

^d Baudry de Lozières, *Voyage a la Louisiane*, p. 251, 1802.

^e Villiers du Terrage, *Les Dernières Années de la Louisiane Française*, pp. 182-183.

TEXTS IN THE TANĚKS ADE, OR BILOXI, LANGUAGE

1. TCĚTKANA' YETCPI', OR THE RABBIT AND THE FRENCHMAN

Tcĕtkana' Towedi' tĕnaxi' ata'mini akitsi' aŋo' utcutu'. Tcĕtkana'
 Rabbit Frenchman his friend to work he helped potato they
 (person) him planted.

a'ŋo paⁿ'hiⁿ du'ti oxpa'. Ekaⁿhaⁿ' kiya' ye'ki kĭtcutu'. "Tudiyaⁿ'
 potato vine ate devoured. And then again corn they planted "Root
 again.

ka' ndu'ti xya', hĕ'di Tcĕ'tkanadi'. Aye'kiyaⁿ' tudiyaⁿ' kĕ dutiteu'
 (ob. I eat it," said Rabbit the (sub.). Corn root dug pulled up
 sign)

tca'yĕ. Ka'wak ka'nĕ-ni' ĕtuxa'. "Ani'-kyā-oⁿi[-k']nĕkĕtu'," ĕ'di
 entirely. What (ob.) he did not they say. "Water dig make ob. let us dig," said
 find it (i. e., a well) sign

5 Towe' ya'ndi. Tcĕtkana' kâ'haⁿni. Ani'-kyā-oⁿni kĕdi' xyo.
 French- the (sub.). Rabbit did not Well he dig must
 man desire it. it alone (?)

"Ani' kiya' ayiⁿni' dande'," [hĕ'di Towedi']. "Kakoⁿ'hiwo!
 "Water again you drink shall," [said Frenchman (sub.)]. "It makes no
 not difference!

Ayu'yaⁿ nĕa'kaⁿteki' kĕ nĕa'nde xa na'," hĕ'di Tcĕ'tkanadi'.
 Dew. I lick off I am used to it said Rabbit (sub.).

Sûⁿnitoⁿni'-kōⁿha'-aⁿya'-oⁿni usta'x kaⁿe'di, a'ni-kyā'hoⁿ ye'hikaⁿ.
 Tar person made he stood it up there, well close to.
 [= A tar baby]

Tcĕtkana'a xok-yaⁿ' yĕskaⁿa' dusi' uxne'di. Eyaⁿ' hi ha' kĭkĭⁿno'.
 Rabbit cane tin bucket took was There he then he spoke to
 coming. arrived him.

10 Kawake'ni. "Tĕna'xĕ, kode'hi? Yakxi'di?" hĕ'di Tcĕtkana' Tca'kĭk
 He said "O friend, what is the Are you said Rabbit. Hand
 nothing. matter? angry?" (ob.)

oⁿ'-ha kte'di. Atspaⁿ'hi kte' kaⁿ. "Saⁿhiⁿ' kiya' nĕoⁿ iĕkte' xo.
 [with] then he hit He stuck he hit when. "On the other again I do it I hit you will
 used it. to it it side if

Ya'ñĕiⁿxnda'!" heoⁿde'. "Iⁿ'naxta' xo," hĕ'di. Naxtĕ' kaⁿ atspaⁿ'hi.
 Let me go!" he was "I kick you will," he said. He kicked when he stuck to it.
 saying that. if it

"Saⁿhiⁿyaⁿ' kiya' nĕoⁿ iⁿ'naxta' xo," hĕ'di [Tcĕ'tkanadi']. Naxtĕ'
 "On the other again I do it I kick you will," said he Rabbit. He
 side kicked it

kaⁿ atspaⁿ'hi. Ekaⁿhaⁿ' ko po'teka na'ñĕi. Ekaⁿ' Towe-yaⁿ' eyaⁿ'
 when he stuck to it. And then when in a round he sat. Then Frenchman there
 (?) ball

15 hi. Eyaⁿ' hi haⁿ' dŭ'kŭtekĕ'. Dŭ'kŭtekĕ haⁿ', iⁿpi haⁿ,
 arrived. There arrived when he tied him. He tied him when laid him when
 (or, and) (= and) down (and)

kyan'hi-xne'di. Ekaⁿ' asoⁿ' poska' iⁿsihi'xti ma'ñĕi ĕ'di. Ekaⁿ'
 he was scolding him. Then brier patch he was much afraid of he Then
 as he lay said.

"Asoⁿ' ayiⁿ'sihi'xti ko', asoⁿ' iⁿ'noⁿda'hi na," [ĕ'di Towedi'].
 "Brier you fear greatly as, brier I throw you " [said Frenchman(sub.)].

Tcĕtkanadi', "Atei!" ĕ'di. "Asoⁿ' kde'hiⁿya na," ĕ'di [Towedi'].
 Rabbit, (sub.) "Oh no!" said. "Brier I send you " said [Frenchman
 again (?) into (sub.)].

"Asoⁿ' nĕiⁿsihi'xti," ĕ'di Tcĕ'tkanadi'. "Ayiⁿ'sihi'xti ko', asoⁿ'
 "Brier I fear greatly," said Rabbit (sub.). "You fear it as, brier
 greatly

20 kdehiⁿya' xo'," e'-haⁿ, Tcĕtkana' du'si. "Asoⁿwaⁿ' iĕkanatĕĕ',"
 I send you (contin- said and, Rabbit he took. "Into the brier I throw you,"
 into gent sign),

[ĕ'di Towedi']. Dĕ' taho'. Ha'xahĕ dĕ'di Tcĕtkanadi'. Ehĕ'daⁿ.
 [said Frenchman (sub.)]. Went fell. Laughing went Rabbit So far.
 (sub.).

NOTES

This myth, which is evidently of modern origin, was dictated by Betsy Joe, the only full-blood Biloxi residing in Rapides parish, Louisiana, to her daughter, Maria Johnson, and Bankston Johnson, the husband of Maria. The man and his wife dictated it to J. Owen Dorsey, in the presence of Betsy Joe, so that the old woman might supply any omissions.

1. *Uteutu* (from *teu*); *akitsi*, woman's word (used by Betsy Joe), but if Bankston had been speaking in his own name he would have used *akidisi*.

2. *Duti oxpa*, "he ate, he devoured," i. e., he ate the potato vines till he had devoured all—one of the many examples of the function performed in the Biloxi language by mere juxtaposition. See 9 (*axok-yaⁿ yěskasaⁿ dusi uxnedi*), 21 (*dě taho*).

5. *Ani kyä oⁿni kēdi xyo*. The use of *xyo* here is peculiar, but the author suggests "must" as its equivalent. A future idea seems to be expressed.

7. *nḱakantcki kě*. If *kě* be part of the word, it is from *akantckikě*, in which event, *akantckikě*=*akantci*; but if it be a distinct word the meaning is a mystery.

9. *Uxnedi* given; but it may have been intended for *u hinedi*. *Ha*, meaning not gained, perhaps "when."

11. *oⁿ-ha*. *Ha* here may not be a distinct word, in which case it may form a word with the preceding syllable.

12. *Yaṇḱiⁿxnda*, see *iṇki*.

16. *Asoⁿ poska iⁿsihiati maṇḱi ēdi* refers to what the Rabbit said, but is merely a report of it, not the exact remark. As the myth was told among the Biloxi, this sentence was probably expressed thus: *Eḱaⁿ 'Asoⁿ poska nḱiⁿsihiati,' ēdi Tētkanadi*, "Then the Rabbit said, 'I am in great fear of the brier patch.'"

TRANSLATION ^a

The Rabbit aided his friend the Frenchman with his work. They planted (Irish) potatoes. The Rabbit took the potato vines as his share of the crop and devoured them all. The next time that they farmed they planted corn, and this time the Rabbit said, "I will eat the roots." So he pulled up all the corn by the roots, but he found nothing to satisfy his hunger. Then the Frenchman said, "Let us dig a well." But the Rabbit did not desire it. He told the Frenchman that he must dig it alone. To this the Frenchman replied, "You shall not drink the water from the well." "That does not matter. I am used to licking off the dew from the ground," answered the Rabbit. The Frenchman

^a Published also in *Journal of American Folk-lore*, vi, 48-49, 1893.

made a tar-baby and stood it up close to the well. The Rabbit approached the well, carrying a long piece of cane and a tin bucket. On reaching the well he spoke to the tar-baby, but the latter said nothing. "Friend, what is the matter; are you angry?" said the Rabbit. Still the tar-baby said nothing. So the Rabbit hit him with one forepaw, which stuck there. "Let me go, or I will hit you on the other side," said the Rabbit. And when he found that the tar-baby paid no attention to him, he hit him with his other forepaw, which stuck to the tar-baby. "I will kick you," said the Rabbit. But when he kicked him, the hind foot stuck. "I will kick you with the other foot," said the Rabbit. And when he did so, that foot stuck to the tar-baby. Then the Rabbit resembled a ball, because his feet were sticking to the tar-baby and he could neither stand nor recline.

Just about this time the Frenchman drew near. He tied the legs of the Rabbit, laid him down, and scolded him. Then the Rabbit pretended to be in great fear of a brier patch. "As you are in such fear of a brier patch I will throw you into one," said the Frenchman. "Oh, no," replied the Rabbit. "I will throw you into the brier patch," repeated the Frenchman. "I am much afraid of it," answered the Rabbit. "As you are in such dread of it, I will throw you into it," replied the Frenchman. So he seized the Rabbit and threw him into the brier patch. The Rabbit fell into it at some distance from the Frenchman. But instead of being injured, he sprang up and ran off laughing at the trick he had played on the Frenchman.

2. THE RABBIT AND THE BEAR

Tcētkana' Oñti' k'itēna'xtu xa'. Tcētkana' Oñti-k', "Heya'n'-hi'n-ta',"
 Rabbit Bear they had been friends to each other. Rabbit Bear "There reach thou"
 (ob. case) (m. to m.)

ki'ye-ha'n' kide'di. "Aso'n' ta'n'xti nḡati' na'" ē-ha'n' kide'di. E'ya'n'
 said when went home. "Brier very I dwell in ." Said when went home. There
 to (and) patch large (and)

k'idi-ha'n' k'iduni' da tcactca'ḡe ha'maki. Oñti ya'n' e'ya'n' hi' aso'n'
 got when young gathered he hung up a lot. Bear the there arrived brier
 home (and) canes erred moving one(?) patch

ta'n' i'nda'hi hande'-t xya'n. Aso'n' poski'nḡi xē na'nḡi Tcē'tkanadi'.
 large was seeking it (an archaic Brier round and he was sitting Rabbit the (sub.)
 ending). patch little (See Note.)

5 E'ḡiha'n' tāptowe'di Tcē'tkanadi'. Eḡika'n' Oñti yandi' i'nḡē'-ha'n'
 And then made a popping Rabbit the (sub.) And then Bear the (sub.) was when
 or pattering noise with his feet (= where-upon) scared (and)
 (See Note.)

yahe'ya'n' dē si'n'hi'n-x-ḡa'n Tcē'tkanadi', "Hi+ha', tēnaxi', aya'nde
 to a distance went stopped when Rabbit the (sub.) "Oh! or Halloo! O friend, that was
 and stood you

ḡa'n' ē'tiḡi'yo'n'ni wo'? Ndoku' xaha-ta'," hē'di Tcē'tkanadi'.
 when did I do that way ? Come from sit down" (m. said that Rabbit the (sub.)
 to you that place to me to m.)

K'iduni'-ya'n' ku-ḡa'n' duti' oxpa': Tcētkana' ko' so'n'sa duti': Tcētkana'
 Young canes gave when he ate swallowed Rabbit one (only) ate: Rabbit
 to him all: (See Note.)

soⁿ'sa akû'skûsî'ñķi na'x-kaⁿ, Oⁿ'ti ya'ndi o'xpa. "Nka'kiyasi
 one biting off little pieces, stood when Bear the (sub.) swallowed "I liked it
 (only) one at a time (or minc- all.
 (See Note.) ing) (See Note.)

10 xana' yahe' ko," Oⁿ'ti-yandi' he'di. He-haⁿ'te kide'di. "Eyaⁿ'
 always, this (See Note.)," Bear the said that. Said when went home. "There
 or (sub.) that (See Note.)
 usually

hiⁿ-ta'," Tcētkana' ki'ye-haⁿ' kide'di. "Ha'me taⁿ' oⁿ'ni nķati na',"
 reach thou," Rabbit said to when went home. "Bent tree large made I dwell."
 (m. to m.) him (and) in
 (See Note.)

ě - haⁿ' kide'-kaⁿ Tcētkanadi' ti'-wo de'di. Ha'me taⁿ' oⁿ
 Said when went when Rabbit the (sub.) another departed. Bent tree large made
 (and) home house
 (=abroad)

iⁿda'hi ande'-txye. Ayaⁿ' xotka' uxě' na'ñķi, xyihě' na'ñķi
 was hunting it in the (archaic ending). Tree hollow was sitting in, was growling

[Oⁿ'ti ya'ndi]. Tcētkanadi' koxta', yahe'yaⁿ kide' xe'hě. Oⁿ'ti yaⁿ,
 Bear the (sub.). Rabbit the (sub.) ran from to a distance went sat down. Bear,
 danger, home-ward

15 "He'+ha<, tēna'xě-di', aya'nde kaⁿ' ě'tikiⁿ'yoⁿ'ni wo'? Ndoku' xaha-ta',"
 "Halloo, O friend, that was when did I do that ? Come from sit down,"
 you to you to me that place (m. to m.),
 to me

hě'di Oⁿ'ti-ya'ndi. Ka'wa ni'+ķi na'x kaⁿ' ě'tikě ya'nde na'. Axo'g
 said Bear the (sub.). What not having stood when he was still (or Young
 that it there now)
 (See Note.)

duni' da de'di Oⁿ'ti ya'ndi. Ekaⁿhaⁿ' akidi' si'psiwe'di duti' ha'nde.
 canes to went Bear the (sub.). And then small black bugs that he went eating.
 gather stay in decayed logs, (See Note.)
 "Bessie bugs"

A'nde a'oⁿ dē' haⁿ axo'g kiduni' tei'na yi'ñķi da. E'vaⁿ kidi'.
 A long went when young canes a few small gathered. There returned
 time (and) (ones)
 [When he had been gone a long time] (See Note) (See Note)

Tcētkana' kītcu'di, mi'xyi de'di (Oⁿ'ti ya'ndi). "Ū," kiyě' haⁿ
 Rabbit put them down to go went Bear the (sub.) "Oh!" said when
 for him around in that (and)
 a circle.

20 kiya' kīpana'hi dē' haⁿ iñkně' [Oⁿ'ti ya'ndi]. "Inaye'yaⁿ," he'kaⁿ
 again turned back went when vomited Bear the (sub.). "This what you eat said when
 (and) with (?)"

Tcētkana'di, "Aduti' ě'tikě' ko -ndu'xni xa' na," ě'di Tcētkana'di.
 Rabbit the (sub.), "Food that sort I have not eaten," said Rabbit the (sub.).
 (?) in the past,

E' kaⁿ, "Ayi'ndi ko' iya'ñķaku'yaⁿ iñķiya'nitepi' yahetu' ķo'hě
 Said when "You you fed me I like it so well (sic) like this (sic) sure
 it enough

naⁿ'ni, niķaⁿ' ěti'kiyañķoⁿ'ni xyexyo'," Oⁿ'ti ya'ndi he'di-haⁿ'tca'
 it has been when you treat me that way why?" Bear the (sub.) said that when
 so (sic) (=as)

te'yě tē Tcētkana'-kaⁿ. "Ina-yaⁿ kōk xahē-ni-k te'iⁿyě kī ima'ñķi
 to kill wish- Rabbit the (ob.). "Sun moves not when I kill (and) lay you
 him ed. you down (sic)

25 xyo'," ě'di Oⁿ'ti ya'ndi. He kaⁿ' ya'ndi-yaⁿ tixtixyě' na'ñķi
 I," said Bear the (sub.). Said when heart was beating as he sat
 that

Tcētkana'di. Ayaⁿ' xotka' akīpûpsûki'. Eķihaⁿ' te'yě tē Tcētkana'-
 Rabbit the (sub.). Tree hollow he headed off Rab- Then to kill wish- Rabbit
 bit (in it). him ed

kaⁿ, unatei'ktei-di hakū'nūki, xotkayaⁿ hakū'nūki. Hakū'nūki haⁿ'tca'
 the (ob.) then dodged about got out of hollow tree got out of. Get out of when
 asoⁿ' poska' dē xě'hě-haⁿ'tca' hakxi'di [Tcētkanadi']. Tcētkana'
 brier patch (cv.) went sat down when got angry Rabbit the (sub.). Rabbit

hakxi'di haⁿtca', "I'yiⁿda'hi yuķě'di ko' ayande'-yuwa'yaⁿ nda'-hi
 got angry when "They are hunting you when toward the place where (See
 you are

30 hani', " [hě'di Tcě'tkanadi']. Eoⁿni-di' tcu'ñķi tcětkā-k' no'xě
 Note)," said that Rabbit the (sub.). For that reason dog rabbit the (ob.) they
 yuķě'di-xyaⁿ oⁿti-k' ha'ne o-tu'xa. Ėkaⁿ Tcětkana' de' oⁿ'xa.
 are chasing when Bear the find they shot him Then Rabbit had gone.
 (ob.) (customary act).

Ehe'daⁿ.

So far.

NOTES

1. *kitēnaxtu* (*tēnaxi*).

3. *tcaktcake* (*tcak*). In "*Oⁿti yaⁿ*," etc., *yaⁿ* may be the nominative sign, instead of that of motion.

4. *poskiñķi*, pronounced *poskiⁿ+ķi* (*poska+yinķi*).

5. *iⁿskě-haⁿ*, pronounced *iⁿskě<haⁿ*.

8. *soⁿsa* in two places, pronounced, *soⁿ+sa*.

9. *akûskûsiñķi* (from *akûskûsê+yinķi*), pronounced *akûskûsiⁿ+ķi*.

9. *Nķakiyasĩ xana yahe ko*. *Nķakiyasĩ* (*kiyasĩ*). The author thinks that *ko* can not be translated by any single English word, and that it probably modifies *yahe*.

10. *Eyaⁿ hiⁿta*, pronounced *Eyaⁿ hiⁿta+*.

16. *Kawa niķi*, being pronounced *Ka'wa ni+ķi*, conveys the idea, "you are here now, but I have nothing for you."

17. *duti hande*, pronounced *duti+ha'nde*. *Ande aoⁿ dē haⁿ*, etc. A case of "hapax legomenon." The exact equivalents of *ande* and *aoⁿ* can not be given.

18. *yinķi*, pronounced *yiⁿ+ķi*.

20. *Inayeyaⁿ* given as meaning, "this is what you eat with;" but it is rather, "You (O Rabbit) can swallow this."

21. *nduxni* (*ti*).

22. *iyañķakuyaⁿ* (*yaku*).

23. *ētiķiyañķoⁿni* (*oⁿ*).

29. *nda-hi hani*, a case of "hapax legomenon," given as meaning, "I will go," but in ordinary Biloxi that is expressed by *Nda' dandē*. *Nda'hi* as recorded by the author may have been intended for *Nyiⁿ'dahi*, "I seek you."

TRANSLATION ^a

The Rabbit and the Bear had been friends for some time. One day the Rabbit said to the Bear: "Come and visit me. I dwell in a very large brier patch." Then he departed home. On reaching home he went out and gathered a quantity of young canes which he hung up. Meanwhile the Bear had reached the abode of the Rabbit and was seeking the large brier patch; but the Rabbit really dwelt in a very

^a Published also in the *Journal of American Folk-lore*, vi, 49-50, 1893.

small patch. When the Rabbit knew that the Bear was near, he began to make a pattering sound with his feet. This scared the Bear, who retreated to a distance and then stopped and stood listening. As soon as the Rabbit noticed this, he cried out, "Halloo! my friend, was it you whom I treated in that manner? Come and take a seat." So the Bear did as the Rabbit had requested and went to him. The Rabbit gave the young canes to his guest, who soon swallowed all, while the Rabbit himself ate but one; that is, the Rabbit minced now and then at one piece of cane, while the Bear swallowed all the others. "This is what I have always liked," said the Bear, just as he was departing. Said he to the Rabbit, "Come and visit me. I dwell in a large bent tree." After his departure, the Rabbit started on his journey. He spent some time in seeking the large bent tree, but in vain, for the Bear was then in a hollow tree, where he was growling. The Rabbit heard the growls, and fled, going some distance before he sat down. Then said the Bear: "Halloo! my friend, was that you whom I treated in that manner? Come hither and sit down." So the Rabbit obeyed him. "You are now my guest," said the Bear, "but there is nothing for you to eat." So the Bear went in search of food. He went to gather young canes. As he went along, he was eating the small black bugs which stay in decayed logs. When he had been absent for some time, he returned to his lodge with a very few young canes. He put them down before the Rabbit and then walked round him in a circle. In a little while the Bear said "Oh!" and turned back toward the Rabbit before whom he vomited up the bugs which he had eaten. "Swallow this," said he to the Rabbit. "I have never eaten such food," said the Rabbit. This offended the Bear, who said, "When you entertained me, I ate all the food which you gave me, as I liked it very well; but now that I give you food, why do you treat me thus?" Then the Bear wished to kill the Rabbit, to whom he said, "Before the sun moves [sets?] I shall kill you and lay down your body." As he spoke, the Rabbit's heart was beating from terror, for the Bear stood at the entrance of the hollow tree in order to prevent the Rabbit's escape. But the Rabbit, who was very active, managed to dodge and thus he got out of the hollow tree. He went at once to the brier patch and took his seat, being very angry with the Bear. Then he shouted to the Bear, "When they are hunting you, I will go toward your place of concealment." For that reason it has come to pass since that day that when dogs are hunting a rabbit, they find a bear, which is shot by the hunter. After making his threat to the Bear, the Rabbit departed for his home. The end.

3. HOW THE RABBIT CAUGHT THE SUN IN A TRAP: AN OMAHA MYTH TRANSLATED INTO BILOXI

- Tcētkana' kûⁿkûⁿ kînoⁿpa' ti xyapka' ktihandoⁿ ētuxa'. E'witēxti'
Rabbit his grand- he with her, tent low he used to live they say. Very early in
mother (or, they two) the morning
- hena'ni waxde' ētuxa'. E'witēxti' hena'ni de' kiķē', ēdi', aⁿyadi
every went to they say. Very early in every went though behold person
hunt the morning
- si' naskēxti' kitoⁿni de oⁿ'knē ētuxa'. Aⁿya' kaka' ye'hoⁿ te'
feet very long he first had already they say. Person what (sort) to know wished
gone
- ha'nde ētuxa', Tcētkanadi. "Xki'toⁿni e'yaⁿ nķihiⁿ xyo," uyi'hi
sign of they say Rabbit the (sub.) "I first there I reach will (?)” thought
continuous action
- 5 ha'nde ētuxa' Tcētkanadi. E'witēxti' ki'ne de' ētuxa' Tcētkanadi'.
sign of they say Rabbit the (sub.) Very early in arose went they say Rabbit the (sub.)
continuous action from re-
clining
- Aⁿyadi si' naskēxti' kiya' kitoⁿni de oⁿ'knē ētuxa'. Tcētkana'
Person foot very long again he first had already they say. Rabbit
gone
- kīde'di ētuxa'. "Kûⁿkûⁿ, xkitoⁿni te' nķa'nde kiķē', tcīma'na
went they say. "O grandmother I first wish I contin- though again
home ually
- yaⁿxkitoⁿni oⁿ'knē," ēdi' ētuxa' Tcētkanadi'. "Kûⁿkûⁿ, ķaⁿķoⁿni'
he had already arrived there said they say Rabbit the (sub.) "O grandmother trap
before me" he
- nķoⁿ-haⁿ nētkohi' xēheñķē' ndu'si xyo," ēdi' ētuxa' Tcētkanadi'.
I make and road I set it on I take will (?)” said they say Rabbit the (sub.)
it him he
- 10 "Tcīdiķē' ētiķayoⁿ," ēdi' ētuxa' Tcētkana' kûⁿkûⁿ. "Aⁿya'di
"Why you do that way," said they say Rabbit his grand- "Person
she mother.
- nyaⁿ'ni," ēdi' ētuxa' Tcētkanadi'. De'di ētuxa' Tcētkanadi'. E'yaⁿ
I hate him" said they say Rabbit the (sub.) Went they say Rabbit the (sub.) There
he
- hi' xyaⁿ ki'ya de oⁿ'knē ētuxa'. Pskaⁿ yihi' tō'x mañķi' ētuxa'
ar- when again had already they say. Waiting for night was reclining they say
rived departed
- Tcētkanadi'. Aⁿya'di si' naskēxti' de' knē' ķaⁿķoⁿni' nētkohi'
Rabbit the (sub.) Person foot very long had gone trap road
xēhe'kiyē ētuxa' Tcētkanadi' ētuķoⁿni. E'witēxti' ķaⁿķoⁿni' doⁿ'hi
set it down they say Rabbit the (sub.) he did that Very early in trap to see it
for him way. the morning
- 15 tē' dedi' ētuxa'. Ēdi', Ina' ko dusi' [oⁿ'xa] ētuxa'. Taⁿhiⁿxti'
wish- he they say. Behold Suu the taken [in remote they say. Running very
ed went (ob.) past] fast
- kīde'. He'yaⁿ kī'di kûⁿkûⁿyaⁿ kûtiķi'. "Kûⁿkûⁿ, kawayaⁿ
went There reached his grandmother he told her. "O grandmother, something
home. home or other
- ndu'si xye'ni, iⁿske'yañķē'," ēdi' ētuxa' Tcētkanadi'. "Kûⁿkûⁿ,
I take it but it scared me," said he they say Rabbit the (sub.) "O grandmother,
iⁿķaⁿ ndu'si na'ûñķihi' xye'ni iⁿske'yañķē' hena'ni," ēdi' ētuxa'
cord I take it I wished that I but it scared me every," said he they say
could
- Tcētkanadi'. Psdehi' dusi' hañkeyaⁿ kiya' de ētuxa'. A'tekaxti'yē
Rabbit the (sub.) Knife took haⁿ keyaⁿ again went they say. He caused it to be
and to that place (?) very near
- 20 ētuxa'. "Kûpini'xtihayē! Tcīdi'ķikaⁿ ētiķayoⁿni. Ndohu'
they say. "You have done very wrong! Why have you done thus? Come right
to me

yaⁿ'xkiduwa'!" Ina ẽ'tikihe'di ẽtuxa'. Akı'duwaxi' kıda' oⁿ'ni'
 untie me!" Sun said that to him they say. Going to one side was going back
 Tcẽ'tkana'. Pá'si haⁿ' iⁿkaⁿ' ko psdehi' ko ukxa'ki Tcẽ'tkana'[-di].
 Rabbit. Stooped and cord (the knife the cut it Rabbit.
 and low-
 ered his
 head

Ina' kuwo' dedi' ẽtuxa'. Tcẽtkana' asoⁿti'wa'nihiya' hiⁿ' adatetka',
 Sun up above went they say. Rabbit between the shoulders hair was scorched,

Ina' ẽ'tukoⁿ'ni. Taⁿhiⁿ' kide'di Tcẽtkana'. "A'teici'+! kũⁿkũⁿ',
 Sun did that way. Ran went home Rabbit. "Ouch! O grand-
 mother

25 ya'ñkataxnixti'," ẽdi' ẽtuxa' Tcẽ'tkana'[-di']. "Kode'haⁿ, nyiñkado'di
 I am burned severely," said they say Rabbit. "Alas! my grandson
 he

de' a'taxnixti'," ẽdi' ẽtuxa' Tcẽtkana' kũⁿkũⁿ' ko. Ehe'daⁿ.
 this is burned severely," said they say Rabbit his grand- the. So far.
 she mother

NOTES

As stated, this myth is from the Omaha, which the author told to Betsy Joe and Maria Johnson, her daughter, two Biloxi women, in February, 1892, in order to obtain the Biloxi equivalents for each sentence of the Omaha version. After gaining this text, the author was able, with the aid of Bankston Johnson (in addition to the two women), to obtain two Biloxi myths. The first line can begin with *Ėdi'*, "Behold," or, "Once upon a time."

1. *ti xyapka* (= *ati xyapka*). Perhaps the initial *a* was omitted because the preceding word, *kĩnoⁿpa*, ended in *a*. *Ktihandon*, i. e., *kti hande on*.

8. *yaⁿxkitoⁿni onknẽ*. The Sun had passed there long before the arrival of the Rabbit. Had he just passed, the Rabbit might have said, "*yaⁿxkitoⁿ'ni knẽ*."

9. *xẽheñkẽ*, an unusual contraction of *xẽhehũñkẽ* (*xẽhe*).

11. *nyaⁿni* (*iyaⁿ*).

15. *Ėdi*, *Ina ko dusi* [*onxa*] *ẽtuxa*. First dictated without "*onxa*." The author thinks that it should read, "*dusi' on' knẽ*," as the capture of the Sun occurred only a short time before the Rabbit reached the trap. "*Dusi' on'xa*" would imply that he had been caught long before.

15. *Taⁿhiⁿxti kide*, etc. The frequent omission of connecting words will be noticed. Expressed in full, the sentences read, *Taⁿhiⁿxti' kide' ẽtuxa'*; *He'yaⁿ kĩ di-haⁿ kũⁿkũⁿyaⁿ kũⁿti' ẽtuxa'*.

21. *Akiduwaxi kida onni Tcẽtkana*. The last word should be *Tcẽtkanadi*.

TRANSLATION

The Rabbit and his grandmother lived in a tent. He used to go hunting every day, very early in the morning. But though he used to go very early every morning, it happened that a person with very long feet had passed along ahead of him. For many days the Rabbit

wished to know what sort of a person this man was. He continued to think, "I will reach there before him!" Nevertheless it always happened that the person with the large feet had gone ahead of him. So one day the Rabbit went home, and said to his grandmother, "O grandmother, though I have long desired to be the first to get there, again has he gotten there ahead of me! O grandmother, I will make a trap, and I will place it in the road, and thus I will catch him."

"Why will you do that?" said his grandmother. "I hate the person," said the Rabbit. He departed. On reaching the place, he found that the person had already departed. So the Rabbit lay near by, awaiting the coming of night. That night he went to the place where the person with large feet had been passing, and there he set the trap (a noose).

Very early the next morning he went to look at the trap. Behold, the Sun had been caught! The Rabbit ran home with all his might. When he reached there, he told his grandmother what he had seen. "O grandmother, I have caught something or other, but it scared me. I wished to take the noose, but the thing scared me every time that I tried to get it," said the Rabbit. Then the Rabbit seized a knife and went again to the place of the adventure. He went very near the strange being, who thus addressed him: "You have done very wrong! Come and release me!" The Rabbit did not go directly toward him, but passed to one side of him. He bowed his head, and cut the noose with the knife. The Sun went up above. But before he went, he had scorched the fur between the Rabbit's shoulders. Then the Rabbit ran home (screaming with pain). "Ouch! I have been burned severely!" said the Rabbit. "Alas! this time has my grandson been burned severely," said the grandmother. The end.

4. A LETTER

Těnaxi', O friend,	akũtxyi' letter	na'tcka short	nko' I make it	de'hiñkiyě'. I send it to you.	Těnaxi', O friend,	tcĩ'dĩki how
hi'mañkiya ⁿ you are(=recline?)	u ⁿ na'xě I hear	te'. wish.	Ya'xkitca'daha' You have forgotten us	xye'ni, but	nķi'xtu we	ko
iñktca'tuni'. we have not for- gotten you.	Yi'ndo ⁿ ha We see you	kikna'ni perhaps	snisni'hi. cold time.	Ta' Deer	ahi' skin	ayatsi'-ya ⁿ you buy the re- mote (?)
u ⁿ na'xě I hear it	na'ũñķihi'. I hope (or wish).	Ni'stũti Correct	tķo'hě very, altogether	ya'ñkukũtiki' you tell it to me	na'ũñķihi'. I hope (or, wish).	
5 Akũtxyi' Letter	uksa'ni very soon	hu'yaxkiyě' you send it hither to me	ma'ũñķihi'. I hope (or, wish).	Nya'yi ⁿ naxě' I ask you a question	na'ũñķihi'. I wish.	
No'we Day	na ⁿ 'ni throughout (or, each)	hi ⁿ ya'ndihi ⁿ ' I think of you	dande'. will.			

NOTES

Owing to the difficulty of obtaining a Biloxi text it occurred to the author that he might read an Omaha letter, sentence by sentence, to the Biloxi and obtain the corresponding sentences in their language. As his informants could not give the Biloxi equivalents for about half of the sentences in the Omaha letters the author was obliged to vary the phraseology now and then. In this manner he obtained two short texts, the one just given and the following one.^a

1. *dehiñkiyě* (*de*).

2. *Yaxkitcadaha* (*kĩtca*); *iñktcatuni* (*kĩtca*); *yindoⁿha* may be from *doⁿhi*.

3. *-yaⁿ* may refer to objects at a remote place.

4. *yañkukūtiki* (*kūtĩ*); *huyaxkiyě* (*hu*); *nyayiⁿ naxě* (*hayiⁿ*).

6. *hiⁿyandihĩ* (*yihĩ*).

TRANSLATION

O friend, I write a short letter which I send you. O friend, I wish to hear how you are. You have forgotten us, but we have not forgotten you. We may see you in the autumn. I hope to hear that you have bought deer skins. I hope that you will tell me just how things are. I hope that you will send me a letter very soon. I wish to ask you a question. I will think of you each day [until I receive your reply?].

5. A LETTER

Hiñksoⁿ'tkaka', akūtxyi' ayoⁿ' noⁿ'd ndoⁿhi'. Kĩtsaⁿ'yatu',
O younger brother (m. sp.) letter you made it to-day I saw it. O ye Americans,
nyiⁿ'doⁿ-daha' kiknaⁿni. Yata'mitu' kikině'pixti' nķĩnt-hě' ětañķoⁿ'.
I see you (all) perhaps. You work for yourselves I like it (*sic*) I too I do so.

Soⁿpxoⁿ'ni uñkteu' dě'di pixti'hiñķe'. Aye'ki ûñkteu'di; ato' po'teka
Wheat I sowed it I did very well. Corn I planted; Irish potatoes

ûñkteu'di; ûñkteiⁿ' sayi' ûñkteu'di; awi'ska tuⁿ'doⁿni' ûñkteu'di;
I planted; onions I planted; turnips I planted;

5 ta'tka yiñķa' ûñkteu'di; panaxti' pixti'hiñķě'. Nkti'yaⁿ nķoⁿ'ni
peas small I planted; all I did very well. My house I made
[= beans]

pixti' xye'ni, yaⁿ'xkiha'taxni'. Kei'xka ohi' iñķta', wa'k soⁿ'sa
very good, but it was burned for me. Hog ten I have, cow one

iñķta', a'kikũně' topa' iñķta, ma' soⁿ'sa iñķta'. Hiñksoⁿ'tkaka',
I have, geese four I have, turkey one I have. O younger brother,

naxa'xa nyu'kūtiki. Ka'wa nķyě'hoⁿtuni' naxo' nķaⁿ'yasa'xtu
now I have told it to you. What we knew not heretofore we were Indians

hi'. Tei'waxti' ndoⁿxt oⁿ'. Ku'timañķdě' kihi'yehoⁿhi'yě ětuķě'
when Great trouble we have seen (in the past). Being up above he taught you (sing.) because
(?).

10 ka'henaⁿ iyěhoⁿ'ni.
everything you (sing.) know.

^a The original of this (first) letter may be found in Omaha and Ponka Letters, pp. 15, 16, Bureau of American Ethnology, Washington, 1891.

NOTES

This text consists of the Biloxi equivalents of some sentences of an Omaha letter, found on pages 37-40 of Omaha and Ponka Letters, a bulletin of the Bureau of American Ethnology, Washington, 1891. The English equivalents of the sentences were given, one by one, to Betsy Joe and her daughter, Maria Johnson, who then gave the author the corresponding Biloxi words.

2. *kikinēpixti*, rather, *iñkikinēpixti*, "I like it for you; I like what you do or have".(*pi*).

3. *uñktgudi* (*tcu*).

8. *nyukūtiki* (*kūtī*).

8. *nkyēhoⁿtuni* (*yehoⁿ*); *nkaⁿyasaxtu* (*sahī*).

9. *ndoⁿxt oⁿ*, in full *ndoⁿxtu oⁿ* (*doⁿ*).

10. *kahenan iyēhoⁿni*, in full, *kahenani iyēhoⁿni*.

TRANSLATION

O younger brother, to-day I have seen the letter which you wrote. O ye Americans, I may see you. I like your working for yourselves, so I am working, too. I sowed wheat, and did very well. I planted corn, Irish potatoes, onions, turnips, and peas. I succeeded very well with all. I made a very good house for myself, but it was burned. I have ten hogs, one cow, four geese, and one turkey. O younger brother, now I have told you. When we lived as Indians, we knew nothing, and we experienced great hardships. You [white people] know everything because God has taught you.

6. THE BRANT AND THE OTTER

Pûdēdna'	Xyi'nixkana'	kī'tēna'xe	ha'nde o ⁿ ni.	"Wite'di ko
Ancient of Brants	Ancient of Otters	a friend, each to the other	was.	"To-morrow when
eya ⁿ hi ⁿ -ta',"	Pûdēdna'	kiye'di.	Xyi'nixkana'di e' ka ⁿ de'di.	
reach there" (male to male)	Ancient of Brants	said to him.	Ancient of Otters the (sub.) said it when	went.
Eya ⁿ hi ⁿ	[ha ⁿ]	Pûdēdna',	"He + ha <,"	Xyini'xkana e'di.
Reached there	[when]	Ancient of Brants	"Halloo!"	Ancient of Otters said it.
"Kani'ki	na'x-ka ⁿ tca	na'.	Xē'xnañk-ta',"	ě' ha ⁿ , o'kūk de'di,
"I have nothing at all as I sit.			Be sitting" (male to male),	said it when to fish went
5 ma ⁿ tu'hu	du'xtaxta ⁿ na	de'di.	O' atca'xti	kī'di, o' huwe'di. O'
leather vine	jerking now and then to straighten it	went.	Fish many were killed	he carried fish he cooked. Fish
hûwe'	de'-hēd-ha ⁿ ,	mū'sūda'	yī'ñki	tcu'di.
cooked	that finished when	dish	small	filled.
				Filled when
Pûdē'dna	ka ⁿ .	Duti'	Pûdēdna',	mū'sūda' xa'pkaxti
Ancient of Brants	the (ob.).	Ate	Ancient of Brants	dish very flat
				he could not eat.
ě' ha ⁿ ,	natia ⁿ tata'	ha'nde.	Xe'naxkana'	pa o'xpa o' hûwe'.
said when it	raising his head often to swallow	he was.	Ancient of Otters himself (only)	swallowed fish cooked.

- "Iyi'xoⁿ wo'," Pûdēdna' kiyē'ndi. "Aⁿhaⁿ, nķi'yandi'pi na'."
 "Have you enough?" Ancient of Brants he said to. "Yes, I am satisfied."
- 10 "Hi'yandi'pi hi'usaⁿ," ki'ye haⁿ kiyō'wo utco' oⁿni kûstû'ki
 "You are satisfied how possible?" said to when more he took it up set it down
 (strong denial) him before him
 haⁿ i'ndi kiyō'xpa kîde'di. Pûdē'd-na kîde' haⁿ, "Wite'di ko
 when he (Otter) ate it up for rapidly. Ancient of Brants started when, "To-morrow when
 him home
 eyaⁿhiⁿ-ta'," kiyē'di Xyini'xkaka' Pûdē'dnadi. Xyi'nixka'di
 reached there" said to him Ancient of Otters (ob.) Ancient of Brants [Ancient of] Otters
 (male to male) (sub.) the (sub.)
 Pûdēdna' tiyaⁿ iⁿhiⁿ, "He + ha <, kani'ki na'x-kaⁿtca na'.
 Ancient of his [remote] reached "Halloo! I have nothing at all as I sit.
 Brants house there
 Xē'xnañk-ta'," ē' haⁿ, o'kūk de'di, maⁿtu'hu du'xtaxtaⁿna de'di.
 Be sitting" (male to male) said it when to fish went "leather vine" jerking now and went.
 (male), then to straighten it
- 15 O' atca'xti kî'di, o' huwe'di. O' hûwe' de'-hēd-haⁿ mûsûda' yi'ñķi
 Fish many were he car- fish he cooked. Fish cooked that finished when dish small
 killed ried on
 his back (?)
 tcu'di. Tcu' haⁿ Xyi'nixka'kaⁿ kyu'stûki. Pⁿtcoⁿ-yaⁿ kuwē'ni kaⁿ
 he filled. Filled when Ancient of Otters he set it down Nose the could not get when
 (ob.) for him. in it
 kdu'x-ni. Pûdēdna' du'tcētce'hi akaⁿtei Xyini'xkana'di. Tca'na
 he could not Ancient of he let it drip often licked it Ancient of Otters the Again
 eat. Brants up (sub.)
 o'xpa Pûdēdna'di o' hûwe'-yaⁿ. "Iyi'xoⁿ wo'," kiyē'di. "Aⁿhaⁿ,
 swal- Ancient of fish cooked the. "Have you enough (?) he said to "Yes,
 lowed Brants the (sub.) him.
 nķi'yandi'pi na'." "Kč! hi'yandi'pi hi'usaⁿ. Ė'tiķiyañkoⁿ xkudi'
 I am satisfied "Nonsense! you are how possi- You treated me so I came back
 " "satisfied ble? (strong hither
 denial)
 20 naxo'," kiyē' haⁿ tēna'x ksâ'. Etu'xa.
 in the past," he said when friend broken. They say it.
 to him

NOTES

* Although obtained directly from the Biloxi, this will be recognized as an Indian version of Æsop's fable of the Fox and the Crane.

1. *Pûdēdna*, "the Ancient of Brants," as distinguished from *pûdeda*, "a brant of the present day." So, *Xyini'xkana*, "the Ancient of Otters," as distinguished from *xyini'xka* or *xanaxka*, "an otter of the present day."

4. *okūk dedi* (*o* and *kūk*). *Duaxtaxtaⁿna* (*ataⁿ*): see *duxtaⁿ dedi*. *O atcarti*, "many fish were killed;" but [*o*] *atcayē*, "to kill all of another's [fish]."

6. *de-hēd-haⁿ*, "in full," *de hēdaⁿ haⁿ*, "that finished when," i. e., "when he finished that."

8. *natiⁿtata*, to raise the head often in order to swallow something, as a duck, goose, or chicken does; but *aⁿta*, to raise the head, as a person, dog, or horse does.

10. *Hiyandipi hiusaⁿ*; *hiusaⁿ* expresses the idea of a positive denial, the very opposite of a previous assertion. Compare the Çegiha *axtaⁿ* (followed by *ta*, *tadaⁿ*, or *taba*).

8. *ě haⁿ*; 10. *kiye haⁿ*; 11. *kǐde haⁿ*. *Haⁿ* causes the omission of the ending *-di* in verbs that it follows, as in *edi*, *kidedi*, *kiyedi*, etc.

11. *kiyoαpa* (*αpa*, see 8).

12. *eyαⁿhiⁿ-ta*. 1st masc. imperative addressed to a male (*e*). See *Xěnañk-ta* in line 4.

16. *kyustúki=kústúki* (6). *Kuwěni*, negative of *uwe* (see *wahe*, to go into).

17. *kdux-ni*, negative of *duti* (7). *Dutčētcehi*, pronounced *dutčētce* + *hi*.

20. *ksâ*, archaic for the modern word, *oye* (see *xo*).

TRANSLATION

Once upon a time the Ancient of Brants and the Ancient of Otters were living as friends. One day the Ancient of Otters said to the Ancient of Brants, "Come to see me to-morrow," and departed. When the Ancient of Brants reached the abode of the Ancient of Otters, the latter being exclaimed, "Halloo! I have nothing at all to give you to eat! Sit down!" Then the Ancient of Otters went fishing, using a "leather vine," which he jerked now and then in order to straighten it. Many fish were caught, and when he reached home he cooked them. When the fish were done, the Ancient of Otters put some into a very flat dish, from which the Ancient of Brants could not eat. So the Ancient of Brants hit his bill against the dish ("Tā!"), and raised his head often as if swallowing something. But the Ancient of Otters was the only one that swallowed the cooked fish. Then said he to the Ancient of Brants, "Have you eaten enough?" To which his guest replied, "Yes, I am satisfied." "No, you are not satisfied," rejoined the Ancient of Otters, taking up more of the fish which he set down [in the flat dish] before his guest, and then he, the host, devoured it rapidly.

When the Ancient of Brants was departing, he said to his host, "Come to see me to-morrow." When the Ancient of Otters reached the abode of the Ancient of Brants, the latter being exclaimed, "Halloo! I have nothing at all to give you to eat! Sit down!" Then the Ancient of Brants went fishing, using a "leather vine," which he jerked now and then in order to straighten it. Many fish were killed, and when he reached home with them he cooked them. When the fish were done the Ancient of Brants put some into a small round dish into which the Ancient of Otters could not get his mouth. So the Ancient of Otters had to satisfy his hunger with what dripped from the mouth of the Ancient of Brants. This the former licked up. Again did the Ancient of Brants swallow the cooked fish. Finally he said to his guest, "Have you eaten enough?" To which the Ancient

of Otters replied, "Yes, I am satisfied." "Nonsense!" rejoined his host, "you are not satisfied. I have served you as you served me." This event ended their friendship.

7. THE OPOSSUM AND THE RACCOON

Ska'kana'di ewitě'xti e'yaⁿhi' yūhi' yo'hi yaⁿ-kaⁿ' ka'wa kitā'ni
Ancient of Opos- very early in to reach he thought pond the (ob.) what he first
sums the (sub.) the morning there

e'yaⁿhi oⁿ' ayo'hiyaⁿ a'du haⁿ' kī'de oⁿ kaně eyaⁿhi Ska'kana.
got there long the pond went when had gone home reached Ancient of
ago around it already there Opossums.

Etīke' xoⁿ'ni eķekaⁿ'k kūtcko Skakana'di. Kūtcko ha'nde ha'ně
He did that all the and then lay in wait Ancient of Opos- Lying in wait he was he found
time for him sums the (sub.) for him him

Atuka'. Kika'dētu haⁿ', "Tcī'dīke andede' ewitě'xti kine'tu ko'
Raccoon. They talked when "Which of the two very early in they get up if
together the morning

5 hayo'ha dē adudi'." "Ņki'yaⁿ nķanaⁿ'pini' xana'," Atuka' he'di.
pond that he goes "I sleep I do not till day indeed," Raccoon said that.
around it." [=I do not sleep till day]

Skakana' he', "Ņkind-hē' űki'yaⁿ űķanaⁿ'pini' xana'," he'di. Ē
Ancient of too "I too I sleep I do not till day indeed," said that. Said
Opossums [=I do not sleep till day] it

haⁿ' ka'dē: Atuka'na kidē'di hiⁿ' Skakana' hē kidē'di. Kīde' haⁿ
when they went Ancient of went home when Ancient of too went home. Went when
Raccoons Opossums home

kī'di haⁿ' ayu-xo'tka taho' yaⁿ' nē-kde'. Ina' kuhi'xti kī'ně haⁿ
reached when hollow tree lying he was sleeping Sun very high he arose when
home down so long.

dē'x-ně. Atuka' ki'tāni oⁿ' yohi-yaⁿ' apě'ni, xoⁿ'niyo'hiyaⁿ de
was going. Raccoon he first long pond the went crawfish the that
before around it

10 oxpa'. Kidē'x-ne yaoⁿ' Ska'kana'di naxē' ne'di. Ind-he' yaoⁿ'ni:
he He was going singing Ancient of listening was (std.) He too sang
swallowed. home Opossums

"Hi'na ki'-yu wūs-se'-di." Atuka'di o'kxipa. Atuka'di xoⁿ'niyo'hi-
[Song of the Opossum]. Raccoon met him. Raccoon crawfish
the (sub.) the (sub.)

yaⁿ o'xpa. "Ņķa'dit oⁿdi' xkīda' oⁿni űkiyaⁿ' te haⁿ," Atuka' hē'di.
the he "I have been eating I was going I am sleepy," Raccoon said
swallowed. so long home (in the past) that.

"Ņkind-hē' űķa'dit oⁿdi' űki'yaⁿti'-xti xkīda' oⁿni," he'di Ska'kanadi',
"I too I have been eating I (was) very I was going said that Ancient of Opos-
so long sleepy home" (in the past) sums the (sub.)

yě'tcpi wa'di. E'ķeoⁿ'nidi kītē' noⁿdē' kīķē' kīnē' de' oⁿ kanē'di
tells a fic always. Since then hits it throws it although he gets has gone already
up

15 yě'tcpi wa'di Ska'kana'di. Etu'xa.
he tells a always Ancient of Opos- They say.
lie sums the (sub.)

NOTES

1. *ewitěxti eyaⁿ nķihi' nķuhi'* would be "I thought that I would get there very early in the morning."

2. *adu haⁿ*, stem *du*; *ēti'ķaxoⁿ'xa* would be "you do that all the time, do no other way but that;" *etīkaye'dayaⁿ*, "you say that all the time."

4. *tērdīķi ande'yañka'* would be "which one of them (way off, not seen);" *tcuwa' haⁿdē'yaⁿ*, "which one (if seen)."

8. *taho' ně-kde'*, would be "he lay down so long;" *xena^{n'} x sahi'xyě*, "he was standing so long," or *si^{n'}hi^{n'} někde'*, "he was standing so long."

děx-ně; *idě'tu* and *ndě'tu* are not used.

9. *apěni=adu'di* (stem *du*).

11. *wūs-se*, the crackling noise of a breaking stick.

TRANSLATION

The Ancient of Opossums thought that he would reach a certain pond very early in the morning [and catch the crawfish that might be found on the shore]; but some one else had reached there first and had gone round the pond and then had started home long before the Ancient of Opossums had arrived there. This unknown person acted thus regularly every day. So at length the Ancient of Opossums lay in wait for him. At length he found the person, who proved to be the Ancient of Raccoons. They conversed together, and they agreed to see which one could rise the sooner in the morning and go round the pond. The Raccoon said, "I rise very early. I never sleep till daylight comes." The Opossum made a similar assertion, and then they parted, each going to his home. The Opossum lay down in a hollow tree and slept there a long time. He arose when the sun was very high and was going to the pond; but the Raccoon had already been there ahead of him and had gone round the pond, devouring all the crawfish. The Raccoon sang as he was returning home. The Opossum stood listening, and then he sang thus: "*Hi'na ki'-yu wūs-se'-di*." He met the Raccoon, who had eaten all the crawfish. The Raccoon said, "I have been eating very long, and I was going home, as I am sleepy." To this the Opossum said, "I, too, have been eating so long that I am sleepy, so I was going home." The Opossum was always telling a lie. The people say this of the Opossum because when one hits that animal and throws it down [for dead, pretty soon] he [the opossum] gets up and departs.

8. THE WILDCAT AND THE TURKEYS

Tûmo'tchkana'di *Mani'-k* *akde'di-daħa'* *handě'* *o^{n'}dě*; *tcī'dikě* *nī'ki*
 The Ancient of Wild- Wild Tur- he crept (pl. ob.) he was in the past what the not
 cats (sub.) key (ob.) up on matter
 [=in vain]

ha^{n'} *pa^{hi'}* *utoho'* *xa'nina'ti* *ha'nde*. *Ma' i^{n'}tcī'na* *a'tckayě* *ind-hě'*
 when bag he lay in it he was rolling along. Turkey Ancient of he got near he too
 old men
 [=Ancient of Turkey
 gobblers]

utoho' *do^{n'}hi* *hi'* *pa^{hi'}* *-ka* *kiya'* *kiye'* *kaⁿ* *utoho'* *kaⁿ* *dūkūtckě'*
 to lie in it to see how it is bag (ob.) again said to when he lay when he tied it
 him in it

de' - hěd - ha^{n'} *Tûmo'tchkana'di* *xa'ninati'* *kde'*. *De'-heya^{n'}* *kīdi'* *kaⁿ*
 that finished when Ancient of Wild- rolled it off for some So far he when
 cats (sub.) time. reached
 again

- 5 kîdu'wě Tûmo'tekana. "Pixti," hedi' Ma' i'tcina'di. Iⁿxt-hě' utci'
 untied it Ancient of Wild- "Very good," he said Ancient of Turkey They too they lie
 for him cats. that gobblers (sub.) in it
- do'n'xtu hi kiyě-'daha' Ma' i'tcina'di. Ado'pi yuke' yañka'
 they see he said to them Ancient of Turkey Young they are the (ob.)
 how it is gobblers (sub.) [=The young ones.]
- ko'x-ni yukě'di kikě' ẽ'tikoⁿ-daha' ant-kde' soⁿsa' utoho' dũkũtekě'
 they were unwilling though he treated he till one lay in it he tied it
 them so was
- paⁿhiⁿ' yañka' aⁿtatac-ko'ye de'ye dẽ' kũdẽ'ni. "Soⁿsa detike',"
 bag the (ob.) he placed it cross- sent it then did not go. "One that is the
 wise (with the end toward him) off (?) reason,"
- e'di Tûmo'tekana'di. "Wi'xkaxti ẽ'tike. Kiyo'wo utoho' hi'," kiye
 he Ancient of Wild- "Very light that is the Another lie in it let(?)," he said
 said cats (sub.). reason. (More?) to
- 10 kaⁿ, utoho' kiyo'wo paⁿhiⁿ-yaⁿ' dũkũteke'. Axe' aⁿnũ-dẽ kĩdẽ'di
 when lay in it another bag the he tied. Shoulder he laid it went
 on home
- Tûmo'tekana'di. He'yaⁿ kĩ'di iⁿ'pi. Iⁿ'pi haⁿ', "Koⁿni', ka'wa
 Ancient of Wild There he got Iⁿ'pi haⁿ', "O mother, what
 Cats (sub.). home down. down when,
- ñkakĩ'x kĩ'di ɣama'ñkiya'. Idu'wě idoⁿ'hi ya'nda na'," he'di.
 I carried on I have Beware beware you you be lest," he said
 my back come home. you untie look at it that.
- Ėhaⁿ' kũpa'hani. Kũpa'hani kaⁿ' koⁿniyaⁿ', "Ka'wakehi' ha'ndehaⁿ,"
 And he disappeared. He disap- when his mother, "What is that, anyhow?"
 then peared
- kiyě' haⁿ, paⁿhiⁿ-yaⁿ' du'wě. Du'wě kaⁿ' soⁿsa-k du'si. Soⁿsa-k
 she said when bag the untied. Untied when one (ob.) she held. One (ob.)
 it to
- 15 du'si haⁿ yukpe'-yaⁿ a'kipta'ye daⁿ axe'-yaⁿ a'kipta'ye daⁿ haⁿ,
 she when leg the she caught both she wing the she caught both she when,
 held in one hand held in one hand held
- "Topa' ndaⁿ'ni nu+," hẽ'di. Ėkaⁿ' Tûmo'tekana'di taⁿ'hiⁿ ma'ñkĩ
 "Four I hold help!" she said And then Ancient of Wild- was running
 cats (sub.)
- na'xě haⁿ e'yaⁿ kĩ'di. Sũpsũpi hu'x mañkĩ': pa' nati' po'teki
 he when there he reached Black here he was coming head for round
 heard again. and there nothing
- yi'ñkĩ hu'x mañkĩ' e'yaⁿ kĩ'di. Koⁿniyaⁿ' kyaⁿ'hi ha'nde naha'
 small he was coming there he reached His mother he was scolding her after
 again.
- Ma'-yaⁿ te'yě. U'a hi' kiyě'di koⁿni'-yaⁿkaⁿ. Kiye' kaⁿ ue'di.
 Tur- the he killed. To cook he told her his mother the He told when she
 key it (ob.). her cooked it.
- 20 U'e de'-hẽd[aⁿ] kaⁿ' tiⁿ'hiⁿyoķi-yaⁿ' u'wa hi' kiyě'di. "Aⁿya'
 Cooked that finished when a room at the side to enter he told her. "Persons
 it
- tahi'xti iⁿ'hiⁿ dande'," kiyě'di koⁿni'-yaⁿkaⁿ. Ėkaⁿ' u'we haⁿ'
 very many they come will," he told her his the (ob.). And then she enter- when
 mother tered
- do'di dũkũtekě'—Ndu'x-ni hi' yũhi' ẽ'tikě nixki' do'di dũkũtekě'. Te
 throat she tied it I am not to she for that because throat she tied it. Dead
 eat it thought reason
- oⁿ' nañkĩ'. Tûmo'tekana'di iⁿt-pa' kaⁿ Ma huwe' duti' ɣoķo'hě ne'di.
 she sitting. Ancient of Wildcats he him- when Turkey cooked he ate he was making a
 was (sub.) self noise by walking
 [=he back and forth.
 was alone]
- Koⁿ'ni naxě'na'ñkĩ hi'yũhi' ɣoķohě' tu'wa kĩ'di nẽ'di, adẽteko' nẽdi',
 His was hearing as he thought made a back and forth he was he was contin-
 mother she sat noise, etc. walking talking uously
- 25 teĩnasě' nẽ de'-hẽd-haⁿ' "Xkidě'di na'," ẽ hiⁿ, ɣoķo'x ẽ hiⁿ
 he was con- that fin- when "I am going home . " he when made a said when
 rattling tin- ished said noise, etc.
 (some- uous-
 thing) ly

kiya' kipa'nahi kiyo'wo kiya' kide' ko'ko'x ẽ hi'n in'txahe'ni ẽ'tikẽ nõ oⁿ
 again turned around another again went he made said when he alone was doing it
 home a noise,
 etc.

de'-hẽd-haⁿ, "Koⁿni'," kiyẽ', "Ma' huwe' oxpatu' na'," kiya' e.
 that fin- when "O mother," he told "Turkey cooked they have ." again he
 ished her, devoured said
 it.

"Koⁿni', tcindaho'-pa ma'ñkĩ na'," kiyẽ'di. "Aka'naki datca-di',"
 "O mother hip bone alone lies ." he told her. "Come out gnaw on it,"
 (male to female)

kiyẽ'di. Kawake'ni e'taxkiye' kaⁿ dupa'xi. Dupa'x kaⁿ te oⁿ
 he said to her. Nothing when he opened He opened when dead was
 the door. the door

30 nañkĩ'. Paⁿhiⁿ tcũpaⁿ-k adũksẽ' haⁿ kox-ta'di.
 sitting. Bag old (ob.) he put when he ran off.
 over her

NOTES

1. *teĩdĩkẽ niki*, "What is the matter," or "what result," "there is none" = *Cegiha*, *aⁿ ẽĩnge*, *e'aⁿ ẽĩnge*, "in vain, to no purpose."

2. *Ma in'tcina*, "the Ancient of Turkey gobblers;" *in'tci* < *in'tcya*, "an old man;" *-na*, "the Ancient one," or eponym used in the myths in forming the name of each mythical character, as *Tẽtka-na*, "the Ancient of Rabbits;" *Tũmotekana*, "the Ancient of Wildcats;" *Pũdẽd-na*, "the Ancient of Brants," etc.; *ind-hẽ*, "he too," i. e., "the Ancient of Turkey gobblers." *Hi*, used to modify other verbs when they occur before verbs of saying or thinking: *ind-hẽ utoho doⁿhi hi paⁿhiⁿ-ka kiya kiye* (2, 3); *doⁿxu hi kiyẽ-daha* (6); *utoho hi* (9); *ua hi* (19); *uwa hi* (20); *ndux-ni hi* (22); *naxẽnañkĩ hi* (24); et passim.

4. *de-hẽd-haⁿ*, in full, *de hẽdaⁿ haⁿ*, "when he finished that;" this occurs very often in the myths.

4. *de heyaⁿ kĩdi*, "he went so far, and stopped:" the latter clause is implied, not expressed.

5. *utci*, cf. *utoho (toho)*.

7. *ko^x-ni* = *kãhaⁿni*. *ant-kde*, in full, *ande* or *hande* and *kde* "he continued doing so until —."

8. *antate-koye*. Instead of placing the bag with the side toward himself so that he could roll it easily, he placed it with one end toward himself and pretended to try to turn it end over end.

11. *Koⁿni*, "O mother;" *koⁿniyaⁿ* = *ũⁿniyaⁿ*, "his mother;" *nũakĩx kĩdi* from *kĩx kĩdi* (< *kĩ*, *haⁿ*, *kĩdi* ?); *kamañkĩya*, 1st sing. archaic for *ñkĩⁿpi* (< *ĩⁿpi*).

12. *Iduwẽ . . . yanda na*; *yande*, 2d sing. from *hande* or *ande*, becomes *yanda* before *na* in prohibitions.

13. *Kawakehi handehaⁿ*, "what it is anyhow" (?).

14. *soⁿsa-k dusi*. "She held but one, as the other escaped." The old woman was blind. She held the turkey's legs in one hand and its wings in the other, thinking that she held four turkeys.

16. *nu+* implies a cry for help.

17. *Sûpsûpi . . . eyaⁿ kîdi*. The exact force of the clause referring to the head of the Wild Cat is not clear to the writer.

22. *Ndux-ni hi yûhi*: double use of phrase: 1, She thought, "I am not to eat it;" and 2, He thought that I ought not to eat it. The former is the meaning in the present case.

24-25. *ně'di . . . nědi' . . . ně*. These indicate that the Wildcat was standing or walking, and they also show continuous or incomplete action.

25. *hiⁿ=haⁿ*; as *xyiⁿ=xyaⁿ*.

TRANSLATION

The Ancient of Wildcats had been creeping up on the Wild Turkeys. When he found out that his efforts were in vain, he got a bag in which he lay and rolled himself along. He approached the Ancient of Turkey gobblers, whom he advised to get into the bag and see how pleasant it was to roll in it. So the Ancient of Turkey gobblers got into the bag, which the Ancient of Wildcats tied and rolled along for some time. He rolled it a certain distance and then stopped and untied the bag. "It is very good," said the Ancient of Turkey gobblers. Then the Ancient of Turkey gobblers said to the other Wild Turkeys that they, too, ought to lie in the bag and see how pleasant it was to be rolled. Though the young Turkeys were unwilling, the Ancient of Turkey gobblers continued urging them until one got into the bag. The Ancient of Wildcats tied the bag, placed it with one end toward himself, and pretended to attempt to roll it off, but it would not go. Said he, "It will not go because there is only one in it. The bag is too light. Let another get into it." Then another Turkey got into the bag, which the Ancient of Wildcats tied and placed on his shoulder, and he started home. When he reached home, he laid the bag down.

Then he said to his mother, "O mother, I brought something home on my back and placed it outside. Beware lest you untie the bag and look at it!" Then he disappeared. His mother said, "What is that, anyhow?" She untied the bag, and one of the Turkeys escaped. She managed to catch hold of one. She grasped both legs with one hand and both wings with the other, calling out, "Help! I have caught four!"

Then the Ancient of Wildcats ran swiftly as soon as he heard her cry. He ran so swiftly that he appeared a mass of black here and there, with a small head (?). He scolded his mother, and then he killed the remaining Turkey. He told his mother to cook it, and she did so. When she had finished cooking it, he told her to enter a room at the side of the lodge, and stated that very many persons were coming. The mother entered the side room and choked herself to death, for she thought, "I am not to eat any of it." She was sitting there dead.

The Ancient of Wildcats was there alone, and as he was eating the Turkey he was making a constant noise by walking back and forth. Thinking that his mother was listening, he was making a noise as he walked back and forth, and he was talking continually and keeping up a constant rattling. When he stopped the rattling, he said, "I am going home," as if it was a guest speaking; then he made a noise, retraced his steps, and made a noise as if another person was going. He was doing this by himself and kept it up for some time; but at length he desisted, and said, "O mother, they have devoured the Turkey. Only the hip bone remains. Come forth and eat it." As she did not reply, he opened the door, and behold, she was sitting there dead!

Then he put an old bag over her and ran off.

9. HOW KUTI MAÑKDĈĚ MADE PEOPLE

Ku'ti ma'ñkdĉě a'ya' o'n'ni, a'ya' so'n'sa-k o'n'ni, A'n'ya sa'hi. Yaⁿx
The One Above people made person one (ob.) made Indian. He was
ne'di a'xti'-k o'n ha' i'no'pa'ye yaⁿ kde'-na'pi. Aduti'-k kikoⁿ-
sleeping woman (ob.) made then caused to be slept till day. Food (ob.) to make
with him

da'ha' da'nde de'di. Ka'wat iyo'x-ne de o'n'ka, a'ya'wodi, "Te'điķe
for them (fut. sign) he went. What was standing after he had another person "Why
up straight gone (sub.)

idu'xtuni' kaně. E'k iduxtu' hi kaⁿ ětiķoⁿ/kanedi' ñkihi' na."
you have not eaten it The for you to (sign of be- he has made it I think ."
already. aforesaid eat it inten- cause
ob. (?) tion ?)

5 Ėkaⁿ ue'di a'xti'-yandi. Ėkaⁿ du'xtu. Du'ti de' hěd-haⁿ ma'x-kaⁿ
And she woman the (sub.). And they Ate that fin- when they when
then cooked it then ate it. ished two sat

k'đi. Aduti'-k kikoⁿ-da'ha' da'nde ha' k'đi xe'ni kaⁿ aduti' de'hedaⁿ
he came Food (ob.) to make for them (fut. sign) then he came but when food that finished
back. back

ama'x-kaⁿ k'đi. "Iñkowa' ata'mĩni aduti' ya'ně, idu'ti ya'yukě' te
they two when he came "For himself to work food you find it you (pl.) be eating want
sat back.

ětiķě'tu nixki'," ě haⁿ'tca de'di. De oⁿ-'yandi', a'kidixyoⁿ k'đi'ya,
it is so because," he when (in he went. When he had gone letter he he sent it
said anger) a long time made back
it

k'điķyi' da'ha' xe'ni, A'ya' sahi-yaⁿ k'đi'ni, K'itsaⁿyadi dusi',
he sent it back to but Indian the did not take American the he took
them it from him (sub.) it

10 ak'đi'xya du'sioⁿni e'ķeoⁿnidi' K'itsaⁿya a'kidixyoⁿ iⁿspě'xtitu.
letter he took it therefore American to write they knew very
well how to do it.

Eķeⁿhaⁿ a'ni ksě'pixti' naⁿx-kaⁿ hanětu'. K'itsaⁿya-yaⁿ ta'naki' utoho'
And then water very clear sit- when they found American the first lay in it
ting (or ob.) it.

oⁿni. Ėkaⁿ To'we-yaⁿ a'kiyaⁿ toho'; e'ķěd-xyiⁿ A'ya-sa'hi-yaⁿ hě'
in the And French- the next he lay; afterward Indian the too
past. then man

a'kiyaⁿ toho'. Eķeoⁿni kasaⁿtuni' xa. Spani' a'kiyaⁿ ni-yaⁿ to'ho
next he lay. Therefore they are not as a Spaniard next wa- the lay
white rule. ter

oⁿni, kasaⁿni: a'ni-ya'ndi xwitka'xti kaⁿ kasaⁿni oⁿni. Hěkaⁿ
in the he was not water the (sub.) very muddy as he was not in the And then
past white: white past.

15 a'ya' tohi' oⁿ de'hedaⁿ ata'mĩni-pa' ak'ita' anda-he' kihi' haⁿ
person blue made that finished to work only to attend he con- too (?) he when
[= negro] to it tinued thought (or and)
for him

ptco ^{n'} -k nose (ob.)	kĩduptça'siye caused to be flat for him	ka ^{n'} when	ani-ya ^{n'} -ka ⁿ wa- the (ob.) ter.	xwitka'xti very muddy	dĩkohě'. sure enough. (or, altogether).
Tca'ke-ya'ndi-pa' Middle of the palm only of the hand	du'tca, washed,	e'keo ^{n'} nidi' therefore	sũpi'xtitu' they are very black	xa. as a rule.	Etu' xa. They regu- say larly (?).

NOTES

Biloxi version of the story of the Garden of Eden.

1. *aⁿya oⁿni*. We should have expected here, *aⁿya-k oⁿni*, *k* being one of the signs of the object, as in *soⁿsa-k*, *aⁿxti-k*, *aduti-k*, etc.

1, 2. *Yaⁿx nedi*, no attitude specified.

2. *ha* = *haⁿ*, then (and); *k* = *kaⁿ*, objective sign.

3. *Kawat*; *t*, a contraction of *-di*, denoting the subject. *Ek iduxtu hi*, etc.; *Ek*, probably from *e*, the aforesaid, and *-k*, the sign of the object; *hi* probably expresses the thought or intention of *Kuti mañkdčě* as alleged by the "other person."

4. *kaně*, *kanedi*, "already," a sign of completed action.

8. *akĩdixyoⁿ*, rather *akĩděxyi oⁿ* (*kě*).

8. *kĩdiya*, archaic form of *kidiye*; cf. *kĩdĩkyi-daha*.

12-13. *toho* used instead of *utoho*; *ekěd-xyiⁿ* = *ekěd-xyaⁿ*.

15. *anda* = *ande* (?).

TRANSLATION

Kuti mañkdčě, The One Above, made people: He made one person, an Indian. While the Indian was sleeping, Kuti mañkdčě made a woman, whom he placed with the Indian, and the latter slept till day. Kuti mañkdčě departed for the purpose of making food for the Indian and the woman. After his departure, something was standing erect [it was a tree], and there was another person, who said to the Indian and the woman, "Why have you not eaten the fruit of this tree? I think that he has made it for you two to eat." And then the woman stewed the fruit of the tree, and she and the Indian ate it. As they were sitting down after eating the fruit, Kuti mañkdčě returned. He had departed for the purpose of obtaining food for the Indian and the woman, and he returned after they had eaten the fruit of the tree and had seated themselves. "Work for yourself and find food, because you shall be hungry," said Kuti mañkdčě in anger as he was about to depart.

When he had gone a long time, he sent back a letter to them; but the Indian did not receive it—the American took it, and because he took it, Americans know very well how to read and write.

And then [after the receipt of the letter] the people found a very clear stream of water. The American was the first one to lie in it; next came the Frenchman. They were followed by the Indian. Therefore Indians are not usually of light complexion. The Spaniard was

the next to lie in the water, and he was not white because the water had by this time become very muddy. Subsequently the negro was made, and as Kuti mañkdě thought that he should continue to attend to work alone, he made the negro's nose flat, and as the water had become very muddy, the negro washed only the palms of his hands, therefore negroes are very black with the exception of the palms of their hands.

10. WHY THE BUZZARD IS BALD

A^{ny}a'di o tcay'xti a'nde oⁿ'xa. Na'we naⁿ'ni o tca'ye naha'di
Man fish killed all continued in the Day every fish he killed boat
[=was killing all] past. them

dī'x-towě wite'-yaⁿ teūma'naⁿ dē' nahadi' nate'daⁿyě. Ekaⁿ' o'
he filled to morn- the the next he filled half And fish
the top ing went boat full. then

nitaⁿ'xti aka'nañki kyaⁿ'hi kidedi'. "Oya' idu'ti tē ko' soⁿ'sa noⁿ'pa
very large came up scolded went "Fish you eat wish when one two
him home. (ob.)

kikě' tca'hayě idu'ti pi' hena'ni. Aⁿ'ya ñkita'yaⁿ de'x tca'yūxki'yěxti
or you kill you eat good every time People my now you have
them [=should have.] killed all
for me

5 na," ki'yě kaⁿ' kided'. Eyaⁿ' kī'di haⁿ', "Ani' ndoⁿ'ni ñka'nda hi'
," said to when went There reached when "Water I see not I continue (sign of
him home. home thought,
etc.
=ought)

yi'hi xidi' ē'tiyañkoⁿ'ni nixki'," ē' haⁿ ama'wo de oⁿ'xa. Ama'wo-k
he chief he did that to me because," said when another went in the Another (ob.)
thought it land remote past. land

in'hiⁿ, ati'-k in'hiⁿ aⁿ'xti' aⁿ'hiⁿ nax-kaⁿ', a'kûdûksa'yě doⁿ'hi ne'di,
he house (ob.) he woman crying sat the peeping through a he was std. look-
reached reached (ob.) crack ing at her

ti' kû'dûksa'yě doⁿ'hi ne'di. Ekaⁿ'haⁿ' "Dupa'xi-di'," kiyě' oⁿ
house a crack he was std. look- And then "Open the door" (male said to her in the
ing at her. to female) past

tcidike' ni'kixti. "Ka'tcidikte' hoⁿ'na ñkande' na," hē haⁿ', kû'dûksa'
how not at all "Ant just like I am ." said when crack
[=altogether in vain.] that

10 yiñkixti' u'wě haⁿ, "Tci'dikě iyaⁿ'hiⁿ hi' ina'ñki wo," kiyēdi. Ėkaⁿ'
very small he when "Why you cry (see you sit ?" said to her. And
went in note)

e'kekaⁿ', "Ka'wa xidi' ko'hidi hu' haⁿ tidupi', aⁿyadi' tca'yě.
then "Some- strange far up comes when alights people it kills
thing above them all.

Piši'de ko' ñkind-hě' tēya'ñka da'nde," kiyē'di kaⁿ', "Tca'k tidu'wi
To-night when me too he kill me will," she said when "Where he alights
to him

xa wo'," ki'yě kaⁿ' a'kuwe de'di. Heyaⁿ' a'hi. Heyaⁿ' a'hi haⁿ
usu- ?" he said when she took him away. She reached there She reached there when
ally to her with him. with him

aⁿ'xti' yaⁿ kide'di. E'yaⁿ a'hi tox ma'ñki. Ėkaⁿ tidupi' ka'wa
woman the started back. She reached there he was reclining. And then alighted (or some-
with him came to thing
the ground)

15 xiya'- yaⁿ, ka'wa xi' nitoⁿ'xti naski'xti. Ėkaⁿ' te'yě. Nixu'xwi
(cunning) the some- myste- very large very tall. And then he killed Ear
thing serious it.

soⁿ'sa kidakxo'pi, pteoⁿ'-yaⁿ kī'dakxo'pi : ē'tikoⁿ' ha' kide'di. Kide' kaⁿ
one cut off from it nose the cut off from it he did that when went back Went when
to it (started back home.)

ewitě'xti E'xka po'tekana' ha'ně ewitě'xti. Nixu'xwi isaⁿhiⁿ'xa ma'x-
 very early Buzzard short old one found very early in the Ear on one side lying
 in the morning

kaⁿ ha'ně. Hind-hě ha'ně haⁿ' nixuxw yaⁿ dakxo'pi, yo a'wo dakxo'pi.
 (ob.) he found He too found when ear the cut it off flesh another cut it off.
 it. it [piece]

Eķebaⁿ' Hě'xkanadi' aⁿya' tca'yě ha'nde haⁿ' he'yaⁿ- k tē'yě hě'di.
 And then the Ancient of Buzzards people killed them he was (or continued) when that one (ob.) he killed that.
 all him

20 "Iⁿtaⁿ'-nikixti'." Aⁿya'xi ti'- yaⁿ e'yaⁿ kiha'hiⁿ. Aⁿya' tēyě',
 "I was the first" (?). Chief house the he carried it there Man he killed
 for him.

hě'di. Ėķaⁿ' xiy oⁿ te. Dutca' de' hě'd- haⁿ saⁿiⁿ'pixti' ku'hiyaⁿ
 he said that. And then chief make wanted. Washed that finished when white and up high
 clear

axěhe' kana', ku'hiyaⁿ haxe'yetu kana'ñki. Te'yě ande'- yaⁿ- kaⁿ'
 they set in the up high they made him sitting in the He who had killed the (ob.)
 him past sit past. him (at a distance)

iⁿda'hiyetu kaⁿ' iⁿ'hiⁿ. Ėķaⁿ' ptcoⁿ'- yaⁿ nixu'xwi- yaⁿ yahe'yaⁿ
 they sent for him when he reached there. And then his nose the ear the these

e'yaⁿ a'hi, aⁿ'ya xi'- yaⁿ kītcu' de'di. Eķebaⁿ', "Ė'tu na'ñkdědi
 he brought thither chief the he threw them And then "Is this st. one
 down before him.

25 aⁿ'ya'xi'di wo', " ě haⁿ' du'si pe'ti- kaⁿ pa' wewe'yě. Ė'tiķe haⁿ'
 chief ?" Said it when took fire into head he stuck it And then
 hold of partly in.

a'yⁿi'kī'nātcě'-k idě'- k taho' kiya'. Eķebaⁿ' xyixyi'he a'nde
 he threw at when fell when fell to again. And then he was making a sort
 random (?) the of blowing noise
 ground(?)

oⁿ'di. E'ķeya oⁿ'nidi' pa'- yaⁿ yū'ko. E'ķeoⁿ'nidi' aⁿyaxi'- yandi
 in the That is why head the is naked Therefore chief the (sub.)
 past. (bald).

aⁿxti'- yaⁿ' iⁿt- kaⁿ ku oⁿ'ni. Ku' kaⁿ yi'ñkoⁿ a'nde oⁿ'ni.
 woman the him (ob.) gave in the Gave to when he was marrying in the
 to him past. him her past.

Eķaⁿ' aⁿxti'- ya'ndi, "Ñku'maⁿ ñka'da," kiyě'- di. Ėķaⁿ' de ko'x-ni
 And then woman the (sub.) "We bathe we go" she said to him. And then to go he refused
 him.

30 hande'- yaⁿ a'ķuwě dē' tē ha'nde de' ko de'di. Ėķaⁿ' ani' yi'ñki
 he con- when to take him wish- she was this And water small
 tinued (?) (?) along ing then

nax-kaⁿ' eyiⁿ'hiⁿ. Eķebaⁿ', "Uma'ki-di'," ki'yě haⁿ' ě'xtiyaⁿ xě na'ñki.
 sitting (ob.) they reached And then "Go and bathe" he said when at some he was sit-
 it. (male to female) to her distance ting.

"U'mak-tě'," kiyě'di, ko'x-ni kaⁿ, tca'kī- k oⁿ' ani' ikaⁿ'hiⁿ
 "Go and bathe" she said to him he refused when hand (ob.), using water she dipped
 (female to male) up

a'teu de'di. A'teu de' kaⁿ ani' nitoⁿ'xti- kaⁿ' wě dē'di. Ėķaⁿ'
 threw it on him. Threw it on when water very large into enter- he went. And
 him ing then

aⁿxti' wahě' kīdē'di. Kī'de oⁿ'xa.
 woman she cried aloud (?). Went in the
 out home remote
 past.

NOTES

1. *tca'yě'xti*. Before *xti*, *ě* becomes *ž*, as in *naskě*, *naskž'-xti*; *iⁿspě*, *iⁿspž'-xti*, etc.

3. *oya*, according to the Biloxi archaic for *odi* (sic); rather for *o yaⁿ* (J. O. D.).

5-6. *ani* . . . *niñki*. This reads, "Because the chief did that to me (i. e., scolded me), he thought that I ought not to see the water," but the better rendering is, "The chief said that to me because he thought that I ought to keep away from the water."

6. *amawo*, i. e., *ama awo*.

9. *hoⁿna*, archaic for *eke*.

10. *teidiñkē iyaⁿhiⁿ hi inañki wo*, given as meaning, "Why do you sit there crying?" So, *Teidiñkē ayiñkxyihi hi inañki wo*, "Why do you sit there laughing?" As *inañki* is the 2d sing. of the classifier (denoting continuous action) instead of *wēhe*, "to sit," the exact force of *hi* before this classifier is not plain.

12. *teak tīduwi xa wo*, archaic for *teak tīduwi xya*.

17. *Exka potckana*, "the Ancient of Black-headed Buzzards," identical with *Hēxkanadi* in 37, 7.

18. *Hind-hē* instead of *ind-hē*; so, *haweyetu* (22) for *aweyetu*. *Niuxw yaⁿ*, in full, *niuxwvi yaⁿ*, as in 23.

21. *wiy oⁿ*, contracted from *wi yaⁿ oⁿ*.

22. *kana* used where *kane* might have been expected.

22. *kanañki*, "sitting in the past." Compare *kane*, "moving or standing in the past," and *ka-mañki*, "reclining in the past"—these three being past forms of *nañki*, *nē*, and *mañki*.

25. *peti-kaⁿ*, "into or out of the fire."

26. *ayiⁿkñātčē-k idē-k taho*, probably contracted from *ayiⁿkñātčē kaⁿ idē kaⁿ taho*.

33. *ani nitoⁿxti- kaⁿ wē dēdi*, "he went into the very large water," is better than, "when the water was very large;" *wahē kīdēdi*, "she cried out aloud, or forcibly," rather than, "she cried out and started home," for the latter is the meaning of *kīde oⁿxa*.

TRANSLATION

There was a man who was killing all the fish. One day he would kill many fish and fill his boat with them quite to the top, and the next morning when he went to the water he filled his boat half full. At length a very large fish came to the surface of the stream and thus reproved the man: "When you wish to eat fish, you ought not to kill more than two or three. As it is, you are killing all of my people." On hearing this the man departed. On reaching his home he thought, "The chief of the fishes said that to me because he thought that I ought to keep away from the water." So he went to another place. On arriving there, he went to a house in which sat a woman crying. He stood looking at her through a crack in the house. At length he said to her, "Open the door," but it was altogether in vain. She paid no attention to him. Then he said, "I am just like an ant." He became that small, and crept through a very tiny crack. When he got within, he said to her, "Why do you sit here crying?"

Then the woman said, "There is some strange being that comes from the country far up above [in the upper world?], and when it alights on the ground, it kills the people. It will kill me, too, to-night."

The man asked her, "Where does it usually alight?" Then she took him thither. He lay down there, and the woman started home. By and by something bad and cunning alighted. It was very large and tall as well as mysterious. But the man killed it, cut off one ear and the nose, and started home.

Very early the next morning the Ancient of Black-headed Buzzards found the body of the slain monster. He cut off the other ear and a piece of the flesh, and he said that he, the Ancient of Black-headed Buzzards, had killed the monster that had been devouring the people. "I was the first [to overcome him]," said he. He carried the ear and piece of flesh to the chief's house, and said that he had killed the man. Then they wished to make the Ancient of Black-headed Buzzards a chief. They washed him, making him very white, and seated him on an elevated seat, and they were seated, too.

They sent for the man who had really killed the monster; and he brought to the chief's house the nose and ear of the monster, throwing them down before the chief. And then he said, "Is this sitting one [the Ancient of Black-headed Buzzards] a chief?" No sooner had the words passed his lips than he seized the Ancient of Black-headed Buzzards and thrust his head into the fire. He threw him about at random, making him fall to the ground. And then the Ancient of Black-headed Buzzards was making a sort of blowing noise, just as buzzards now make. And because he was treated thus, his head is bald.

When the chief learned the truth, he gave to the real slayer of the monster the woman whom he had met in the solitary house. And the woman said to her new husband, "Let us go bathing." But the man refused to go for some time. At length he yielded to her entreaties, although he did not care about going. They went to a small stream. He said to the woman, "Go and bathe," but he sat at some distance from the stream. The woman said to him, "Go and bathe," and on his refusal she took up water in her hand and threw it on him. Immediately the stream became very large, and the man went into it and was never seen again. Then the woman shrieked aloud and went home.

11. HOW THE DOG DELIVERED MEN

Ma'ni	ande'-ya ⁿ	A ⁿ ya'	tcaxti'ye	a'nde	o ⁿ 'xa.	E'ke	o ⁿ 'nidi'	a ⁿ ya'
Wild	that run-	Men	was killing many of	in the	in the	Therefore		people
Turkey	ning one	(People)	them as he ran		past,			
anahi ⁿ '-ka ⁿ	na ⁿ pū ⁿ i	ha'nde	o ⁿ 'nidi	e'keo ⁿ 'ni	ū ⁿ 'na ⁿ ho ⁿ 'ni.	A ⁿ ya'		
hair (ob.)	wore as a necklace	was	because	therefore	he has hair.	People		

tea-uxe'-k dasi' yukpě'- yaⁿ adu' a'nde oⁿ'nidi' yukpě' kûde'xyě.
 finger (ob.) strung leg the was wrapping because leg striped or
 nails (sub.) around spotted.

A^{ny}a' tei'di^{ko}ⁿ te'tu hi ni'kixti ta^{hi}'-xti kaⁿ Tcu'ñkî a'kûtit^aⁿ'tu
 People how to do they in or- not at all he ran so as Dog they set him
 kill it der to fast fast on it

5 kaⁿ no'xě a'tekaxti kide' dusi' te'yě. Mañk te' kaⁿ aduti'-k
 when he ran very short with force took it killed it. Wild dead when food (ob.)
 Turkey (or as)

kikoⁿ'tu' a^{ny}a'di, Tcu'ñkî kikoⁿ'tu. Aduti' pi'xti-k duti' a'nda
 hey made people the Dog they made Food very (ob.) good be eating it
 it for him (sub.) it for him.

hi' kiye'tu xe'ni aduti' hena'nixti mañkî'. Ekekaⁿ', "Aduti'
 that he they said but food all kinds were And then "Food
 should to him there.

kû-da'nixti ndu'ti nka'nda he','' he'di Tcu'ñkî. Ekehaⁿ'
 infe- superfluous I eat it I continue shall" said Dog. And then
 rior, (= what is left) that

sûⁿ'nihoⁿ'ni' ne kaⁿ du'si mantk de' xěhě du'ti ha'nde oⁿ'ni.
 mush sit- (ob.) he took he went sat was eating it in the
 ting aside down past.

10 Eke'di aduti'-k kûda'ni-k du'ti xya'. Etu' xa.
 That is food (ob.) not the (ob.) he habit- They regu-
 why best eats ually. say it larly.

NOTES

2. *ũⁿna^{ho}ⁿni*, "the tuft of hair on the breast of a turkey gobbler."

4. *taⁿhi-xti*, for *taⁿhiⁿ-xti*.

6. *aduti pi^{xti}-k*, "good food." The noun and adjective together are the object of the verb, as the objective sign is joined to the adjective rather than to the preceding noun.

9. *mantk de*, in full, *mant-kaⁿ de*.

TRANSLATION

The Wild Turkey was killing very many human beings. He took their scalps, and wore their hair as a necklace; therefore the turkey has a tuft of hair at the present day. He took off the finger nails of the people and strung them [on sinew], wrapping the strings of nails around his legs; consequently a turkey's legs are now covered with ridges just above the feet.

The people could find no way to kill the Wild Turkey because he ran so fast; therefore they set the Dog on him, and the Dog did not have to run very far before he caught the Wild Turkey and killed him. Then men made a dinner in honor of the Dog: they told him that he should be eating the very best kinds of food; but they had there all kinds of food. Then the Dog said, "I am going to eat the food which others leave." And the Dog took some mush which was there, went aside, sat down and spent some time in eating it. Therefore dogs do not eat the best kinds of food, but those which are regarded as inferior, or what is left.

12. THE ANT, THE KATYDID, AND THE LOCUST

- Ka'tcidikte-na'-di ti' oⁿx ně'. Ēkaⁿ' snihi'-xti kaⁿ' Sīsoti'-di
 The Ancient of Ants (sub.) house was making. And cold very when Katydid (sub.)
- Yosaha' i'noⁿ-pa' eyaⁿ'hi. Ti' utcu'wě tē ha'nde kaⁿ', Ka'tcidikte'
 Locust he too arrived there. House to borrow wished continued when Ant
- kyaⁿ'hi-daⁿha': "Aminⁿ'hiⁿ-dixyiⁿ' iksa'pi haⁿ ya'oⁿ-pa ya'kitatu ha'
 scolded them "Warm when you grow when singing only you attend when
 to it (pl.)
- ati'-k kayoⁿ'ni." Ēkaⁿ' wo'xakitu ha' tca'tu oⁿ'ni, snihi'xti kaⁿ'.
 house (ob.) you do not And they became and they died very cold as.
 make." ashamed
- 5 E'keoⁿ'nidi' anaⁿ' dixyiⁿ' tcaⁿ'tu' xa. Eⁿ'tu' xa. Eke'-dixyiⁿ' amiⁿ'
 Therefore winter when they die regu- They regu- That is why warm
 [=every winter] larly. say it larly. weather
- dixyiⁿ' kiya' a'kuwetu' xa. Eⁿ'tu' xa. E'ke oⁿ'nidi' amiⁿ' dixyiⁿ'
 when again they come out regu- They regu- Therefore warm when
 larly. say it larly. weather
- yaoⁿ' pa a'kitatu' xa. Eⁿ'tu' xa.
 singing only they follow regu- They regu-
 it larly. say it larly.

NOTES

This must be a version of the Ant and the Grasshopper fable, as told by Æsop.

2. *Yosaha*, used where we should expect some such form as *Yosahena*, the Ancient of Locusts, as *yosahe-di*, is a locust; but as *yosahayi* is another name for locust, *Yosaha* may be the Ancient of Locusts.

TRANSLATION

The Ancient of Ants was building a house. When it was very cold, the Katydid and the Locust arrived at the house of the Ancient of Ants, asking for shelter. The Ancient of Ants scolded them, saying, "When you get your growth in warm weather, instead of building a house, you give all your attention to singing." Then the Katydid and the Locust became ashamed, and as the weather was very cold they died. Therefore katydids and locusts die regularly every winter, and for that reason, too, they come forth again every summer. And therefore they do nothing but sing in the warm weather.

13. THE CROW AND THE HAWK

- Aⁿ'tckahoⁿ'na' tando'-yaⁿ Paxēxkana' yiñka'ti. E'ke-ha'nde-kaⁿ
 The Ancient of Crows her younger brother The Ancient of [Chicken-] hawks she married him. At length
- tēdi yiñka'ti. E'keoⁿ'ni kaⁿ' Aⁿ'tcka-na' a'tcodoⁿ-ta' ha'nde oⁿ'ni'
 he her husband. Therefore the Ancient of Crows she was mourning for him in the
 died past
- Paxēxkana'. Ekeoⁿ'nidi' hane' dixyiⁿ' wahē' dusi' dē oⁿ'ni. Eⁿ'tu
 the Ancient of Therefore it finds when cries out catches has gone (?). They
 [Chicken-] hawks. one say it
- xa'. Eke' xya kaⁿ' hane' dixyiⁿ' awa'he yu'ke xya'. Eⁿ'tu' xa.
 regu- So regu- as it finds when they are crying out as regu- They regu-
 larly. larly one they move larly. say it larly.

NOTES

1. *A^{nt}ckaho^{na}*, identical (?) with *A^{nt}cka-na* of 2. The exact signification of the syllable “*hoⁿ*” is not clear (see *ta^{nto}na*, p. 47). *Tando-yaⁿ*, “her younger brother,” used where we should expect to find *su^{nt}kaka*, “his younger brother.” *Paxēakana* is represented as a female in this myth. *Eke-hande-kaⁿ*, “at length,” from *eke*, “so;” *hande*, idea of continuance; *kaⁿ*, “when;” *tēdi*, instead of *tēdi*; *yiñkati*=*yiñkatiyaⁿ*.

2. *Eke-oⁿⁱ kaⁿ* seems to be identical with *eke oⁿⁱ-di*; *atcodon-ta hande oⁿⁱ* (sic)—perhaps *a^{nt}codon-ta* is another form of *a^{nt}codon*, “to mourn for the death of a relation;” *hande* expresses continuance, and *oⁿⁱ* shows that the action was in the past.

3. The subject of *hane* is *A^{nt}cka-na*.

TRANSLATION

The Ancient of Chicken-hawks took for her husband the younger brother of the Ancient of Crows. In the course of time the husband died. Therefore the Ancient of Chicken-hawks was mourning for her husband [the younger brother of] the Ancient of Crows. For this reason when a crow finds a chicken-hawk it cries out and goes after it in order to catch it (?). The people say that this happens regularly when a crow finds a hawk: they are crying out as they move.

14. THE CROW AND THE WOOD-RAT

A^{ny}a' xo'hi-ya^{ndi} yiñkī kso'woⁿ nañkī haⁿ, so^{na}' A^{nt}ckaho^{na}
 Person old the (sub.) son she raised she sat and one Ancient of Crows
 them

ku' haⁿ awo'-yaⁿ Adu'ska-na ku'. Yiñkadon^{tu}. Ekeka^{n'} wax a'de
 gave and other the Ancient of gave. They married. And so hunting they
 Wood-rats went

a^{ny}ato'-yaⁿ. Ade' o^{nidi}' so^{na}' nasūki' o' dixyi^{n'} awo'-yaⁿ ko'
 man the. They went as one squirrel killed other the (sub.)

a^{ns}ūna'-k o' dixyi^{n'}, e'ṭiḱe kin'hiⁿ ha^{n'} nasūki' A^{nt}ckaho^{na}
 duck (ob.) killed thus they arrived when squirrel Ancient of Crows

5 ku' haⁿ, awo'-yaⁿ a'ndehaⁿ ko' a^{ns}ūna-k' ku. Ėka^{n'} nasūk' a'dusūdu'ye
 gave and other the duck (ob.) gave. And squirrel she was singing
 ha'nde o^{ndi}', psnūnū'nta awa'hiye. Ekeha^{n'} Adu'skana' a'pūdūxka'
 off the hair [see midnight she got it And then Ancient of industrious
 onde', cooked. Wood-rats
 15]

wa'di a^{ns}ūna' du'staⁿstaⁿ'hiⁿ de-hē'd-haⁿ uē' awa'hiyē'. A^{ny}a' xo'hi-
 very duck picked feathers that finished stewed got it done. Person old
 often and fast when it

yaⁿ aku'd-ha de'-hēd-ha^{n'} ya^{n'} hamax kaⁿ A^{nt}ckaho^{n'} naxa'xa awa'hiyē,
 the feeding her that finished when sleep- they lay when Crow just then she finished
 ing cooking,

psnūnū'nt kaⁿ awa'hiyē haⁿ, “Awa'hiñkē ni'. Kīne' ha duxtu-te'”
 midnight at finished and “I have finished . Arise and eat ye” (female
 cooking cooking to males)

10 kiyē'-daha' a^{ny}a xo'hi. Ekeka^{n'} a^{ny}a xo'hi-yaⁿ, “Ñkadutē'daⁿ ni'!
 she said to person old. And then person old the, “I have finished
 them eating

Ŋkixonⁿpi ni<," ě haⁿ kiya' yaⁿni. Eķekaⁿ Aⁿtekana'di
I have had plenty . " said and again slept. And then Ancient of Crows

woxaki' na'ŋki haⁿ, wite'-yaⁿ a'kītūpe' de'di. A'kītūpe' wa' ande'
ashamed sat and next the to carry went. She was carrying something all the time.

Aⁿtekana'di na'wi kaⁿ eķēd-xyiⁿ Adu'skana ko pūsi' -yaⁿ kaⁿ
Ancient of Crows day when after that Wood-rat the (sub.) night the when
a'kītūpē' ne kīdē', na'wan-dixyiⁿ yaⁿx ne kde'-pūsi'; kiya' tēūmana
was (stood) carrying all day was till night again long ago (?)
sleeping

15 a'kītūpe' de'di pūsi'd-xyiⁿ. Ě'tiķē'tu oⁿde' Aⁿtekanadi, "Ku'hadi
to carry went night when. They did that after(?) Ancient of Crows, "Up-stairs
(see oⁿdi', line 6.) (sub.)

doⁿxtu-tē'. Pūsi' adadi' yuķē' ko yihi'xtitu ha'ni. Ŋkint ko'
look ye (female to males). Night gather at they who the most might have (?) I (sub.)

na'wi ŋkada' ŋkande' ko yaŋktei'diķē ni'ki ni'. E'tūxkiķē. Kuhadi'
day I gather I am I am of little or no account. It makes no difference. Up-stairs

doⁿxtu-tē'," ě kaⁿ kōhi' aditu' kaⁿ, teina' psohē' teuteū'k ma'x
look ye" said when up- they climbed when very few corner piled here (ob.) lay
(female to males) stairs and there

kaⁿ, "U+! ēdidiⁿ uti' ě'tiķē," ě 'haⁿ, daⁿ du'ti de'-hēd-haⁿ eķekaⁿ
when "O! (See Note.) " said and took ate that finished when and then

20 Adu'skana hē', "Na'wi ada'di yuķē'ko ayi'hitu ha ni'. Ŋkint ko'
Wood-rat too, "Day gathers at they who they have may have (?) I (sub.)

pūsi' haⁿ ŋkada' ko yaŋktei'diķē ni'ki ni'. E'tūxkiķē. Kuhadi'
night when I gather I am of little or no account . It makes no difference. Up-stairs

doⁿxtu-te'," ě kaⁿ Aduskana'. Aditu' kaⁿ, Hidē'de nedi'! u'ti-yaⁿ
look ye" (female to males) said when Wood-rat. They climbed up when, They were falling continually

a'yix wa'di. Eķekaⁿ xo'hi-yaⁿ ahiskē' wa' daⁿ duti' de- hēd- haⁿ
she had so much. And then old the fond of it, very took ate that finished when
begrudged it to any one else, was greedy

teipu'xi ado'pixti kteiⁿhiⁿyē'. Eķoⁿ haⁿ Aⁿtekahoⁿna' ko teiⁿto'hū
blanket very new she covered [wood-rat]. Did when Ancient of Crows blue cover

25 tei'paⁿ kaⁿ kteiⁿhiⁿyē Aⁿtekahoⁿna. Eķehaⁿ iŋkana'ŋk-wadē'
decayed (ob.) she covered [Ancient of Crows] Ancient of Crows. And then sunrise toward

udu'nahi de'di. Eķehaⁿ ayitū't sūpi' a'xēhe yaoⁿ na'ŋki. Eķehaⁿ
turned went. And then stump black sat on sang sat. And then
akīdi' xaxa'hi du'si haⁿ aⁿteka tūkpē' oⁿdi', "A+!-a+!" e' haⁿtea de'di.
insect rough here took and crow she changed "Caw! caw!" said awhile went.
and there into it

E'ķe oⁿnidi' oⁿhoⁿ ě'tiķihe'tu xa'. Etu' xa. E'ķēd-xyiⁿ Adu'skana'
Therefore crying they say that always. they regu- After that Wood-rat
say it larly.

ko teipu'xi kteiⁿhiⁿt kaⁿ adu'ska tūkpē' haⁿ isa'-k ŋwē' oⁿnidi'
blanket she covered when wood-rat changed and thicket (ob.) went be-
her into it into cause

30 e'ķe oⁿnidi' hiⁿ oⁿxti xya'. Etu' xa.
therefore hair is very always. They regularly.
say it

NOTES

1. *ksowoⁿ* (*ksapi*); *aⁿya wohi*, "old person," in this myth and elsewhere, "an old woman."

2. *Yiñkadon^{tu}*. One son of the old woman was given to the Ancient of Crows as her husband, and the other son to the Ancient of Wood-rats; *aⁿya-to-yaⁿ*, "the two sons of the old woman."

3. *oⁿnidi*, "as," "while"; *soⁿsa* *awo-yaⁿ* one [man], the other [man].

6. *oⁿdi*, "as," "while" (?): compare *oⁿde* (15) and see p. 46, line 1; *psnñnñnta* (*psi*).

8. *akud-ha* (= *akudi-daha?*), said to be the archaic form of *akudi*; *hamax kaⁿ* from < *mañki* (*ma*), and *kaⁿ*.

10. *Ñkadutēdaⁿ* = *ñkaduti*, *edaⁿ* (*ti*).

12. *akūtūpe*, not "to carry on the back" (*kī'di*) nor "to lay on the shoulder" (*anū dē*), but to carry, either on the shoulder or in a wagon, etc.

15. *pūsīd-wyiⁿ*, contracted from *pūsī dixyiⁿ*, during the night.

17. *nīki ni*, pronounced *ni+kī ni*, the last vowel with considerable emphasis.

19. *ēdidiⁿ uti ētikē*. The exact meaning is uncertain. The phrase was first given as meaning, "Are these acorns or mast that you have here?" Subsequently *ētikē* was rendered, "It is that way," which does not seem to make sense with the rest.

22. *Hidēde nedi*. *Hidēde* (*īdē*), to fall of its own accord. The reduplication of *de* indicates repetition of the action; *nedi*, a classifier or auxiliary verb, to move or stand, denoting continuous action.

23. *ayix* < *ayihi* or *yihī*; *ahiskē*, to be unable to get one's fill; hence, to wish to keep all for himself, to be greedy.

24. *teiⁿtohū*; used here for *tohi*, "blue;" *teiⁿ* may be compared with *kteiⁿ* in *kteiⁿhiⁿyē* "to cover."

25. *iñkanañk-wadē* (*ina*, "sun;" *akanaki* or *akañki*, and *wadē*).

26. *ayitūt* (*tudi*).

29. *kteiⁿhiⁿt* (*teiⁿ*).

TRANSLATION

There was an old woman who raised two sons. One son she married to the Ancient of Crows, the other to the Ancient of Wood-rats. When the two men went hunting, one killed a squirrel, and the other a duck. On reaching home, one man gave the squirrel to his wife, the Ancient of Crows; the other gave the duck to his wife. She who took the squirrel was singeing off the hair for a long time, and she did not get it cooked until midnight. But the other woman, the Ancient of Wood-rats, was very industrious; she picked off the duck feathers very quickly, and then she stewed the duck, which was soon done. The old woman [mother of the two men] gave the food to her [the Ancient of Wood-rats], and when the meal was over they went to bed

and were sleeping when the Ancient of Crows finished cooking. This was at midnight. She said: "I have finished cooking. Arise [ye] and eat." Then replied the old woman: "I have finished eating. I have had plenty;" and she went to sleep again.

Then the Ancient of Crows sat there ashamed. The next morning she went to bring something on her back. She was doing this all day. Subsequently the Ancient of Wood-rats was carrying something on her back all through the night, and during the day she was sleeping; but when night came she resumed her occupation.

After they had been acting thus for some time, the Ancient of Crows said: "Look upstairs. They who gather at night ought to have collected the most. As I gather in the day, I am of little or no account. But it makes no difference to me! Look upstairs." Then the others climbed up, and found a few things piled here and there in the corners. The old woman exclaimed, "O! all that you have collected is a parcel of acorns!" (?) Then she took them by the handful and ate them. Subsequently the Wood-rat, too, said: "Those who gather during the day ought to have collected much. As I gather things at night, I am of little or no account. But it makes no difference to me! Look upstairs." When they climbed and looked the objects were falling constantly, as the Wood-rat had gathered a great quantity of mast. The old woman was very greedy; she took the mast by the handful and ate it. Then to show her appreciation of the Ancient of Wood-rats she gave her a new blanket. But when she did that, she put on the Ancient of Crows a decayed blue cover [of some sort]. Then the Ancient of Crows turned and went toward sunrise. She came to a black stump on which she sat and sang. By and by she seized an insect which had a rough body, and immediately she changed into a crow flying off as she cried "A! a!" And the people always say that for that reason crows are cawing.

Subsequent to the departure of the Ancient of Crows, the Ancient of Wood-rats changed into an ordinary wood-rat, after putting on the new blanket, and went into a thicket. And because of the blanket, the wood-rat always has plenty of hair.

15. AMA KĪDUNAHI, OR THE WORLD TURNED OVER

Ama'	kĭdu'nahix	ka'n'	a'n'ya	de'	tca	o'n'ni	etu'	xa.	Eḱeka'n'
Earth	rolled [or turned over and over?]	when	people	this	they	died (in the past)	they say regularly.		And then
a'n'xti	so'n'sa	a'ntatka'	no'pa'yě	da'n	aya'n'-k	aṭo'wě	nañk	o'n'ni.	
woman	one	child	she took two	finished (?)	tree (ob.)	she lodged in it	sat	in the past.	
Na'x	kĭde'	ani-ya'n'	xě'pi	ka'n	tcĭ'dikě	de'	tĭ'dupi'	hi	nĭ'ki nax
Sat	till	water the	went down	when	how	to go	to alight	none	sat
ka'n'	Ē'xka-na'skě-na'	ka'n	"Tĭdu'wi-yañka-te',"			kiyě'	ka'n	"e'ḱe	
when	Ancient of Red-headed Buzzards	when	"Help me to get down" (female to male),			she said to him	when	"so	
5 ko'	a'ntatka'	so'n'sa	iku'	hi	nĭ',"	kiyě'di.	Kiyě'	ka'n	tĭdu'wiyě
if	child	one	I will give to you" (female speaking)		she said to him.	to him	She said to him	when	he helped her to get down

xe'ni kaⁿ aⁿtatka'-yaⁿ ku'ni oⁿ'ni etu' xa. Kūdēška' natci'yaⁿ
 though when child the she did not in the they regularly. Bird cloud the
 give to him past say

du'stûki na'ñk oⁿ'ni', si'ndi-pa' kīduspě' na'ñk oⁿ'nidi' si'ndi-
 grasped with sat in the past tail alone sank in the sat in the past, tail
 their claws water because

pa'di soⁿsoⁿ'ti yukě' xya etu' xa. Oma'yi-na' ě'tikě nañk
 only why all sharp at they are always they regularly. Ancient of Yellow- was there sat
 the ends say hammers

oⁿ'ni, e'ke oⁿ'ni si'ndi-pa soⁿsoⁿ'ti. Pûka'yi hě' ě'tikě na'tci-k
 in the so in the past tail only all sharp at Large red- too was there cloud (ob.)
 past the ends. headed woodpecker

10 du'stûki na'ñk oⁿ'ni:e hě' si'ndi-p soⁿsoⁿ'ti. Te'-iñkayi' ehe'tikě
 grasped in sat in the past he too tail alone all sharp at Ivory-billed was there
 his claws the ends. woodpecker too

na'ñk oⁿ'nidi' sindi'-p soⁿsoⁿ'ti etu' xa.
 sat in the past, tail alone all sharp at they say regularly.
 because the ends

NOTES

1. *Kīdunahi^x*, probably contracted (judging from the *x*) before *kaⁿ*, from *kīdunahihi*, “to turn over more than once.” When the world turned over, it made water so deep that it reached to the sky and drowned all the people but the woman and her two children [probably a boy and a girl]; *soⁿsa*, pronounced *soⁿ+sa*.

3-4. *Nax kaⁿ*, a contraction of *nañki* before a *k*.

4. *Ėxka-naskě-na kaⁿ*, perhaps we should insert *eyaⁿhi*, “he arrived there,” between the noun and *kaⁿ*, in order to complete the sense.

5. *iku hi ni*, given as archaic for *nyiku dande*; but *iku* now means, “you give (or gave) it to him,” and at present they would say, *iñku dande* or *nyiku dande*, “I will give it to you;” *hi ni* is a feminine future ending, “must,” of which *hi na* is the masculine.

6. *Kūdēška*. “The birds were clinging to the edges of the cloud, their tails hanging down into the water.”

8. *soⁿsoⁿ'ti*, “all [the tail-feathers] were sharp at the ends.” Had it referred to one alone, *psⁿ'ti* would have been used.

8. *Omayi-na*. The *omayi* is so called from its note, “*Hu' hu'*,” made when it gets an insect from a tree, etc.

9. *Pûkayi*, a large red-headed woodpecker, with a long bill, stays in the swamps, and cries, “*Kī'-tī-tī-tī-tī-tī-tī-tī*.” The white people call it the “Kate bird.”

10. *Te-iñkayi*, a white-billed [woodpecker?] that stays in swamps and cries, “*Te'-iñk! Te'-iñk! Te'-iñk!*”

TRANSLATION

They say that when the world turned over, the people died. A woman took two children and lodged in a tree. She sat there waiting for the water to subside, for she could find no way of reaching the ground. On seeing the Ancient of Red-headed Buzzards, she cried

to him, "Help me to get down, and I will give you one of the children." He assisted her, but she did not give him the child. There were birds clinging by their claws to the cloud, their tails alone being under the water, and that is why their tails are always sharp at the ends. One of these birds was the Ancient of Yellowhammers. Therefore its tail-feathers are sharp at the ends. The large Red-headed Woodpecker was there too, as well as the Ivory-billed Woodpecker, therefore their tails have their present shape.

16. THE RABBIT AND THE OLD WOMAN

- Aⁿya xohi-di' aⁿya' tcaxti' kaⁿ tcī'dīkoⁿ de' tetu' hi ni'ki. Ėkaⁿ
 Old woman (sub.) people she killed-when how to do it that they kill can (?) not. Then
 very many her
- Tcēt'kanadi' aⁿya' xo'hi tūkpē' heyaⁿhi. Aⁿya xo'hi-yaⁿ tc'yē,
 Ancient of Rabbits, old woman he changed he reached Old woman the he killed
 (sub.) into one there.
- pa'-k ukxa'ki haⁿ ko' psūki'-k xēhe'yē haⁿ isa'-yañk ustū'ki
 head he cut off and gourd cut in when he set it in and thicket the (ob.) he stood
 (ob.) it up (?)
- ha'ndc haⁿ tē'x maⁿx kaⁿ ane' yuke' haⁿ pa ni'ki ma'x kaⁿ
 he was (or, and dead she lay when found they were and head wanting she lay when
 continued) (her)
- 5 a'ne. Tcēt'kana'di i'ndi ni'ki kiya'xtu hi' yi'hi wahē' na'ñki.
 found Ancient of Rabbits, he not they think that he thought he cried he sat.
 (her). the (sub.) about him out
- Aⁿya' xohi' kye'hoⁿtuni'-di ē'tike ha'nde haⁿ, "Ė'de ande'dē doⁿ
 Old woman they did not know as (did) so (?) she was (?) and, "This one
 oⁿ na'ni xyo'," ē haⁿ, "Te'yē xyē na'," ē haⁿ, ti'-k ha'psūktu'
 done it must have" said and "Let us kill her" said and house (ob.) they sur-
 rounded
- kaⁿ ti' una'ktciktci-de' u'tūpī kaⁿ yaⁿ kaⁿ kūdūksa' aka'nañki
 when house he dodged about hole dug stood (?) the (?) when crack he came forth
 from
- haⁿ de'yiñki-daha' de' ande. Awode'-yaⁿ natchē' noⁿ dē'de haⁿ
 and he got away from them he was Skirt the kicked off threw away and
 departing.
- 10 ko' psūki-yaⁿ du'si haⁿ mahē' dē'di, aⁿya' to' tūkpē haⁿ mahē'
 gourd cut in the he took and crying out went man changed and crying
 two into out
- dē'di. E'yaⁿ ki'di haⁿ ko'-k psūki-ya'ñk aⁿyaxi'-yaⁿ ku'.
 went. There got home and gourd (ob.) cut in two the (ob.) chief the gave to
 him.
- Aⁿya'xi-yaⁿ ku' kaⁿ aⁿxti pī' dīko'hixti nax kaⁿ aⁿyaxi'-yandi
 Chief the gave to when woman good sure enough sitting when chief the (sub.)
 him
- aⁿxti'-yaⁿka' Tcēt'kana'k ku' kaⁿ yiñkoⁿ na'ñk oⁿni'. E'ke oⁿnidi'
 woman the (ob.) Ancient of (ob.) gave when he sat married. Therefore
 Rabbits to him
- aⁿya'di kiķē' doⁿ-daha' dixyiⁿ mahē' ha'nde oⁿ yandi' aⁿya'di
 man though he sees them when crying out continues man
- 15 kiķē' doⁿ-daha' dixyiⁿ wahē' de xa'. Ekehaⁿ tūpto'we de xa'.
 though he sees them when crying out he regu- And then making patter- he regu-
 goes larly. ing sounds with goes larly.
 the feet
- Etu' xa.
 They say regularly.

NOTES

1. *tɛɪd̥i̯kɔⁿ*, etc. The people did not know how to kill the Old Woman.

2. The Ancient of Rabbits took the form of an old woman.

3. *isa-yañk ustūki hande*, "he was standing it up in the thicket" (sic). How a gourd could be stood up is a puzzle. Better say, He was placing it upon a thicket; *maⁿx=maⁿx<mañki* (*ma*) before a *k*. *Ane=hane*.

5. *kiyaɣtu* (*yih*).

6. *ɛ̃t̥i̯ke hande*, as the friends of the bad old woman did not know the disguised Ancient of Rabbits, they thought that she (he) was the cause of the death of the bad old woman; *doⁿ oⁿ*, the meaning of *doⁿ* here is uncertain, a case of hapax legomenon (?).

7. *Teỹ xỹe na*, "let us kill her;" analogous to *kūt̥i̯ki xỹe na*, "let us tell it;" *aku xỹe na*, "let us feed him;" *atam̃ni xỹe na*, "let us work;" etc.; *hapsūktu* (*psūk*).

9. *noⁿ d̥ɛ̃de*, probably intended for *noⁿ d̥ɛ̃di*.

11. *ko-k*, in full, *ko-kaⁿ*, "gourd, object of an action;" *psūk̥iyañk*, contracted from *psūk̥i yaⁿ-kaⁿ*.

13. *ỹiñkɔⁿ nañk̥ oⁿni*, "he sat married;" (1, married; 2, sit; 3, past sign). The act of sitting beside the woman in the presence of the chief and others constituted the public marriage ceremony.

13-15. Therefore as the Ancient of Rabbits was crying out when he saw the people, so does an ordinary rabbit go off crying out and making pattering sounds with his feet when he sees human beings. This appears to be the sense.

TRANSLATION

There was an Old Woman who killed many human beings. But how to kill her, the people did not know. At length the Ancient of Rabbits took the form of an old woman, going to the house of the bad Old Woman, whom he killed. He cut off her head and placed it in a gourd which he had cut in two. Then he placed the gourd containing the head on a thicket, allowing the dead body to lie undisturbed. When the people of the bad Old Woman arrived, they found her headless body lying there. The Ancient of Rabbits sat there, crying out because he thought that by thus crying he would disarm suspicion that he was the slayer of the Old Woman. But as the disguised Ancient of Rabbits was a stranger to the friends of the bad Old Woman, they began to suspect him. They said, one to another, "This one must have done it. Let us kill her!" They surrounded the house [to prevent the escape of the Ancient of Rabbits]. But the

Ancient of Rabbits dodged about, and after digging a hole he escaped through a crack, getting beyond his pursuers. As he went, he kicked off the skirt and threw it away. He seized the gourd containing the head of the Old Woman, and went along crying out, though he had assumed the form of a man.

On reaching home, he gave the gourd and the head to the chief, and the latter gave him a very pretty woman as his wife. The Ancient of Rabbits sat beside her.

It was because of what the Ancient of Rabbits did, as told in this story, that ordinary rabbits now cry out and run off, making pattering sounds with their feet, when they see human beings.

17. THE ANCIENT OF TINY FROGS (PESKANA) AND HIS GRANDMOTHER

Pěskana'	ku ⁿ ku ⁿ 'ya ⁿ -di	axi'kiyě,	iñkane'yě	ha'nde	o ⁿ di'.
Ancient of Tiny Frogs	grandmother (suh.)	shut him up to make him mysterious	caused him to vomit	[she] was	in the past(?).

Iⁿtohe'daⁿyě haⁿ' a'kuwě haⁿ i'ñkana'ñki uwa'dě udunahi' yaoⁿ' nīx
 She finished [mak- ing him brave ?] when took him along and sunrise toward she turned sang walked

ne'. Eķekaⁿ' Taⁿtoⁿna' kī'di kaⁿ', "Itū'ksik dē' dusi' doⁿhoⁿ-tē'."
 moved. And then Ancient of Panthers came when "Your sister's this grasp look at him" (fe- male to male)

kiyě' kaⁿ iⁿdo wa'di, ayaⁿ' adīx de' kuhi'xtiyaⁿ' iⁿ'hiⁿ duṣa' uxtaho'
 said to when brave very tree he went very high he reached tore he fell [him] climbed there it

5 haⁿ e'yaⁿhi'. Pěskana' kī'dus kaⁿ' du'si haⁿ' ayaⁿ' iⁿdūko' kaⁿ
 and arrived there. Ancient of Tiny Frogs took hold when grasped and tree he whipped when him against

yatka' xoxo'ki po'tcka de oⁿ'ni. Eķekaⁿ' kiya' de'di. Eķekaⁿ'
 jaw broken here short went in the past. And then again went. And then (=round)

kiya' yaoⁿ' nīx nē' kaⁿ Oñti' kiya' kī'di kaⁿ', "Itū'ksikī' idu'si
 again singing was when Bear again came when "Your sister's you seize walking son him

doⁿ'hi haⁿ' da-tē'," kī'yě kaⁿ' ayaⁿ' adē'di du'kūka'pi tēudē' a'nde
 look at him and go" (female said to when tree limbs pulled off threw he was [him] to male) [him] them down

haⁿ' u du'si Pěskana'. Eķekaⁿ' du'si ayiⁿdūko' kaⁿ si'ndi tu'di
 and com- grasped Ancient of And then grasped whipped him when tail [at the] ing him Tiny Frogs. him against the tree root

10 psū'ki de oⁿ'ni. Eķekaⁿ' iⁿtepē' yuķe' naha' a'de. Ketca'na yaoⁿ'
 broke it he in the And then laughing they after they Again singing off went past. at him were went.

nīx nē' kaⁿ Yanasa' kiya' kī'di. Eķekaⁿ' ehe'dūxkiyě, "Itū'ksi
 was when Buffalo again came And then she said the same "Your sister's walking there. And then thing to him son

dē' idu'si doⁿ'hi haⁿ' da-tē'," kiyě kaⁿ' extihiⁿ' saⁿ'haⁿ wa' ayaⁿ'
 this you look at and go thou" (fe- said to when that very strong very tree grasp him him male to male) (him) one

iⁿ'tūtcu' tēa'yě a'nde naha' u du'si Pěskana'ka. Eķekaⁿ' du'si haⁿ'
 he pulled used it up was after com- seized Ancient of Tiny And then seized and up by the (?) ing him Frogs (ob.). him roots

ayaⁿ' iⁿdūko' kaⁿ tiⁿska' kso haⁿ' toⁿxka' dē' kaⁿ iⁿtepē' yuķe' naha'
 tree whipped when back of broken and hump- went when laughed they after him against it the neck backed at him were

15 kiya' a'de. Eķekaⁿ' kiya' yaoⁿ' nīx nē' kaⁿ, Ita' kiya' kīdi' kaⁿ
 again they And then again singing was walking when Deer again came when went. there

ehě', "Itûksi' dē' idu'si doⁿ-tē'," ki'yě kaⁿ pŭtce' tŭdupi' ha'nde
to him "Your sister's this you grasp look at him" said to when leaping alighting he was
too (?) son him (female to (him) up

naha' u du'si. Eķekaⁿ ayaⁿ iⁿdūko' kaⁿ pŭtcoⁿ xoxo'ki haⁿ
after com- seized And then tree whipped him when nose broken here and
ing him. And then against

e'ķeoⁿni pŭtcoⁿ yiⁿķ sti'. Eķekaⁿ Pěskana', "Ha'awitka' dē
therefore nose small very. And then Ancient of "Under the leaves here
Tiny Frogs

na'ñki da'nde na', Enaⁿx kiķě' ita' kinoxwoⁿ yaⁿ iⁿhiⁿ yaⁿxa
I sit will (see Note.) deer chase him arrive nearly
(see Note.)

20 i'ñkŭdŭtaⁿ da'nde na'," ki'yě haⁿ, eķehaⁿ, "Pěs! pēs! ñkedi'
I urge you on will said to and and then "(cry of the Tiny Frog) I say it
[him]

ko, tciwa'ya-ta'," ki'yě haⁿ eyaⁿhiⁿ diķo'he ko, "Pěs! pēs! pēs!
when do your best" said to and arrived there just when "(cry of the Tiny Frog)
(male to male) [him]

ñka' dandē' na. E'ķe ko', tci'nahiⁿ-ta', tci'waxtiya-ta'," ki'yě oⁿni.
I say will So (?) when go fast do your best" said to in the
it (male to male) (male to male) [him] past.

Etu' xa. E'ķeoⁿnidi' Pěskana' ohoⁿ hande' dixyiⁿ ita' kinoxwoⁿ
They regu- Therefore Ancient of crying he was when deer runs after him
say it larly. Tiny Frogs out

yaⁿxa etu' xa aⁿya'adi.
almost they regu- people
say larly (sub.).

NOTES

1. *Pěskana*. The *pěska* is said to be a tiny black frog, not more than an inch long, with a sharp nose, living in muddy streams in Louisiana; its note is, "*Pěs-pēs-pēs!*" It is called also "*apěska*." It differs from the bullfrog, common frog, and tree frog.

1. *axikiyě* (*xi*, "mysterious," "superhuman," and the causative ending *kiyě*), given as meaning "to shut one up in a house, give him an emetic and diet him." Had the mother acted instead of the grandmother, *axiye* would have been used; *oⁿdi* here seems equivalent to *oⁿni*, a sign of past action (*-di* being occasionally used instead of *-ni*), rather than "as" (see No. 14, line 6; *oⁿde*, No. 14, line 15); *Iⁿtohedayě*, given as meaning, "to finish," but as *edaⁿ* and *hedan* mean finished, and *-yě* is a causative ending, may not *iⁿto* be "brave" (compare *indo*, *iⁿdoxti*, *iⁿtoxti*, "to be brave")?

2. *iñkananñki*, i. e., *ina akananñki*, "sun comes forth;" *uwadē* = *wade* (*wa*).

2, 3, *ñix ne*, to be compared with *adiķ de*, line 4, *ñix* being from *ni*, and *adiķ* from *adi*. Most words ending in *i* add an *ķ* before a dental (*d, n*).

3. *Taⁿtoⁿna*, archaic for *taⁿta*; probably *Taⁿt-hoⁿ-na* (compare *Anteka-hoⁿ-na*, No. 13, line 1).

3, 7, 11, 15. *kēdi*, used instead of *eyaⁿhi* or *iⁿhiⁿ* (?).

3. *Itûksik* = *itûksiķi* in line 7, etc.; *dusi* used instead of *idusi* as in line 7; *oⁿ*, in *doⁿhoⁿ-tē*, an imperative, can not have a past reference; it must be the other *oⁿni* expressing continuous action or action at the moment of speaking.

4. *kuxixtiya^m*: compare *kohi*, *kūhi*; *dusa dusadi*; *uxtaho*; see *taho toho*; *si*.

5. *inḍūko* (*in*, instrumental or locative, "place where;" *duko dukodi*); *potcka* usually means "globular," but here it is said to mean "short."

8. *adēdi*, *adēti* = *ayaⁿ adēti*; *tcudē* = *tcu dēdi*; *u* = *hu-di*.

9. *ayinḍūko*, contracted from *ayaⁿ, in-*, instrumental or locative sign, "place where," and *dūkodi*.

11. *kiya*. The use of *kiya* here and elsewhere in this text before *kīdi* is peculiar, as each animal did not come "again."

13. *intātcu tcayē* may be *indutitcu tcaye dutitcu*.

14. *kso*: see *ksa*.

16. *ehē* refers to the one addressed, the Deer.

18. *Haawitka*, contracted from *haawi*, "leaves," and *itka*, "under, within;" *nañki* intended perhaps for *wnañki*, "I sit;" *enaⁿ kīkē*, contracted from *enañki kīkē*, according to a law of euphony, and translated (1) "I am going to stay so—it makes no difference;" and (2) "Let it stay so—it makes no difference;" *kīnoxwoⁿ* (= *kīnoxwe oⁿ*) *nox* or *noxwe*; *yaⁿ* shows that a remote place is referred to, "the place where they chase the deer."

20. *inḱūdūtaⁿ* (*dutaⁿ*).

21. *tcīwaya-ta*, from *tcīwaye*.

20-22. "*Pēs! pēs!—tcīwaya-ta*," and "*Pēs! pēs! pēs!—tcīwaxtiya-ta*," seem to be equivalents, but it is probable that the second phrase was an actual warning given to the Deer after the instruction given in lines 20-21.

22. *tcīnahiⁿ-ta*, *tcīnahixti de—tcīwaxtiya-ta*, *tcīwaxtiye*, *tcīwaye*.

23. *Pēskana*: this should be *pēska*, an ordinary tiny frog (?).

24. *a^myaadi* = *a^myadi*; *waadi* = *wadi*; *haawi* = *hapi* and *awiyaⁿ*.

TRANSLATION

The Ancient of Tiny Frogs was shut up by his grandmother in order to give him superhuman power; and for that purpose she was making him vomit. When she finished, she took him along, going eastward and singing as she proceeded. At length the Ancient of Panthers met them. To him the old woman said, "This is your sister's son. Look at him and wrestle with him!" The Ancient of Panthers was very brave. He climbed very high up a tree, which he tore to pieces, falling to the ground with it. Then he seized the Ancient of Tiny Frogs, but the latter caught hold of the Ancient of Panthers by the hind legs and whipped him against a tree, breaking his jaw in several places, so the Ancient of Panthers slunk off with a short jaw.

The old woman and her grandson resumed their journey. By and by they encountered the Bear, to whom the old woman said, "Look at your sister's son and go and wrestle with him." The Bear was pulling off the limbs from a tree [to show his strength]. Presently he rushed on the Ancient of Tiny Frogs and seized him. But again was the Ancient of Tiny Frogs the stronger; he took the Bear by the hind legs, whipped him against a tree, breaking off his tail near the roots, and in this state did the Bear depart. After laughing at the Bear, the two resumed their travels.

Again was the old woman singing as she walked, and on meeting a Buffalo she said to him, just as she had said to the others, "Look at your sister's son, and go to wrestle with him." That very one, the Buffalo, was very strong; with his horns he uprooted a tree and spent a little while in destroying it. Then he rushed at the Ancient of Tiny Frogs. But the latter was too powerful for the Buffalo, whom he seized by the hind legs and beat against a tree, till the back of his neck was broken and he became humpbacked. As he departed the old woman and her grandson were laughing at him, but very soon they went along.

Again did the old woman sing as she walked, and it was not long before they met a Deer. To him, too, she said, "Look at your sister's son and wrestle with him." After leaping up and alighting on the ground, the Deer attacked the Ancient of Tiny Frogs; but the latter seized him by the hind legs and beat him against a tree, breaking his nose in several places and leaving him a very small nose.

Then said the Ancient of Tiny Frogs to the Deer: "I shall remain here under the leaves. It makes no difference. When [the hunter] has nearly reached the place where they chase the deer, I will urge you on [to escape], by saying, 'Pës! pës!' When I say that, do your best [to get away]!" The Ancient of Tiny Frogs had scarcely finished giving this information to the Deer, when he cried out, "Pës! pës! pës! I will say it, as it is so. Go quickly! Do your best!" For just then the hunter had come sure enough.

Therefore when a tiny frog cries out now the people say that some one has almost run after a deer [or, is on the point of running after a deer].

18. THE WATER PEOPLE

A^{ny}a' xoxo'hitu aⁿtatka' nax ka' kinoⁿ'tu haⁿ' siⁿto' ya'ndi ade'
 People they are old child sitting (ob.) they had the and boy the (sub.) speech
 care of [another's
 children]

kuna'xēni'xti kaⁿ ade' ki'yetu' dixyiⁿ' ēṭiḱe' kwia'hanixti ande'
 did not listen to when speech they said to when[-ever] so he would not think was
 at all him
 [=they spoke to him]
 of such things

xya ha' ka'wa kikě' ki'yetu' dixyi' ě'tike na'ni wo' yuhi'
always and what no matter they said to when[-ever] it will not be so he thought
him

xa. Eke' niķa', "Na'wi ne'yaⁿ ani' nita' hu ha' kīduspe'yě
usually. So since, "Some of these days water great be com- and to cause to
ing sink in it

5 idoⁿhoⁿdak-tě," ki'yetu' dixyi', "Ě'tike na'ni wo'," e'di. Eķeka'ⁿ
you might see it" (fe- they said to when [-ever] "It will not be so" he said it. And then
male to male) him

"Na'wi ne'yaⁿ idoⁿhi da'nde," kiye'di. Ki'yě ka', "Ě'tike na'ni
"Some of these days you see it shall" she said to She said to when, "It will not be
him him

wo'," yi'hi haⁿ a'tctu ka' ayo'hi ye'hiyaⁿ tañķiyaⁿ a'kuwě da' oⁿ, "Ani'
so," he and they sent when lake close to his sister he took along "Water
thought him for something as he went

de'tike kīdūspěyûⁿke-daħa'," yi'hi. Ani'-k doⁿhi ne'di. Eķeka'ⁿ ani'-
this is the it sinks us" he Water (ob.) looking [he] And then water
way thought. at stood.

yaⁿ hu oⁿni. Eķeka'ⁿ tci'dike de' mant ada' hi ni'kixti ne'di. Eķeka'ⁿ
the was coming. And then how this out of they to with none [they] And then
the way go reach at all stood.
[=get]

10 de' kīdūspe'-daħa'. Kukiⁿhiⁿnixti ka' xoxo'hi ya'ndi i'ndaha'de
now it sank them. Did not get home when old people the (sub.) to hunt, they
(sic) at all (sing.) went

tcu'wa-k a'de ne'di ko' utoho'ye yuke'di. Ayo'hi ye'hiyaⁿ in'x kaⁿ
somewhere they moving when following they were. Lake close to stood when
went the trail

ani' hu' oⁿde' taho' kī'pana'x kaně' kaⁿ doⁿhi yuke' naha' ka'de.
water had been it lay it turned back it stood when looking they afterward they
coming or moved at it were went
back.

E'yaⁿ kiⁿhiⁿ ha' "Ani'-k wahetu' yeķe'," e' yuke' naha' ayo'hi-k
There reached when "Water (ob.) they went into must saying they afterward lake (ob.)
home have" it were

sahi'xti wa'tatu kikě' kudoⁿ xtoⁿni'xti ha' aⁿya xo'hi kaⁿ aķuwě' haⁿ
very long they though they could not see and old woman (ob.) carrying and
time watched it [them] at all her along

15 ayo'hi ye'hiyaⁿ a'hiⁿtu ha' ya'oⁿ hi' kiyě'tu ka' ya'oⁿ nax ka' a'ni
lake close to they took and sing to they said when sing she sat when water
her there to her

na'ta a'kuwě axaxa' hama'ñķi ha' i'ñķihi doⁿhi' amax ka'. "Yao'ⁿ
middle they com- they were standing and laughing they were looking when. "Sing
ing forth

saⁿhaⁿ'hadi'," ki'yě kaⁿ yaoⁿ saⁿhaⁿ'xtihě' na'ñķi xě'ni kaⁿ ka'-
make it loud (male he said when sing making it very loud she sat but when they
to female) to her

kuwetu'ni oⁿni. Etu' xa. E'ķeoⁿnidi' aⁿya' a'nitka'k yuke'
did not come out [on They regularly Therefore people in the water they are
the land]. say [usually].

xa. Etu' xa.
usually. They usually.
say

NOTES

1. *aⁿtatka*, "a boy and his sister;" *nax ka*, wrongly rendered "orphan" by an informant, but "orphan" is implied in the following verb, *kinⁿtu (noⁿ)*; in this case, *kinⁿtu-daħa*, "they had the care of them," might have been used.

4. *Eķe niķaⁿ*, "as it was so," or, "since he acted so."

5. *idoⁿhoⁿdak-tě*, imperative in form, but used in a prediction = *idoⁿhi dande* (line 6), "you shall see it."

8-9. *Ani-yaⁿ hu oⁿni*, "the water was rising and approaching the bank."

10. *Kukiⁿhiⁿniⁿiⁿti* really applied to one person, the regular plural being *kukiⁿxtuⁿiⁿti*; *indahade*, contracted from *indahi* and *ade*.

12. *Ani hu oⁿde taho kīpanax kaně*; here are three stages: 1, the rising (*hu oⁿde*); 2, the turning point (*taho*); 3, the receding of the water.

13. *wahetu* refers to the two children.

14. *kudoⁿ xtoⁿniⁿti*, used instead of *kudoⁿxtu-daha-niⁿti*, "they did not see them."

17. *saⁿhaⁿhadi* is here the imperative (a male speaking to a female) of the indicative, which has the same form (*saⁿhaⁿhadi*, *saⁿhaⁿhayedī*, etc.).

18. *anīkak*, contracted from *anī*, "water," *itka*, "within," and *kaⁿ*, the objective sign.

Another ending of this account is:

Ekeo ⁿ 'xadi'	a ⁿ ya'adi	anī'-k	yukě'di	etu'	xa.
That is usually the reason why	people (sub.)	water in	they are	they say	usually.

TRANSLATION

An old couple had the care of two orphan children. One of these children was a boy who was disobedient, paying no attention when the old people spoke to him. Whenever they said anything to him, no matter what it was, he always thought, "It will not be so." Since he acted so, the woman often said to him, "Some of these days there will come deep water which you shall find will take you beneath it;" but whenever she said this, he replied, "It will not be so." As he always made this response, the old people sent him on an errand, allowing him to take his sister. They went close to a lake, and as the boy stood looking at the water, he thought, "This must be the water that is to sink us." And then the water rose higher. The boy and his sister stood there, being unable to find any way of escape, and finally they were submerged.

As the children did not return home, the old people started out to seek them; they were going somewhere following the trail. At length they stood close to the lake, where they were standing looking at the water which after rising had receded again, and by and by they departed. On reaching home, they were saying, "They must have gone into the water." And as from that day they watched the lake for a very long time, they did not see the children at all. So at length they took an old woman close to the lake, and commanded her to sing [magic songs?]. As the old woman was singing, the children appeared above the surface in the middle of the lake; they were standing there laughing and were looking about.

Then the old man said to the old woman, "Sing loud!" But although she sang very loud, the children did not come out of the water [to the land]. Therefore the people usually say that there are people under the water.

19. THE BUFFALO: A FRAGMENT OF A MYTH

- Ku'ti ma'ñkdě Yīnisa' ayiñk-ta' ti tcu' haⁿ a^{ny}a'-sahí'
The One Above Buffalo his animal house put them in it and Indian
- i^{nda}'hiyě-daha' ma'x kide' e'yaⁿ iⁿ'hiⁿ, iⁿtoho' ma'ñki haⁿ
he sent for them he sat till there they arrived sunset he reclined and
- i^{nda}'hiyě-daha' ma'x kide' ko a'de o^{ndi}' eyiⁿ'hiⁿ. Eķekaⁿ' ti'
he sent for them he sat till now they in the past they arrived And then house
(?) went there.
- dě ne' kaⁿ dupa'xi kidoⁿ'hiye'-daha'. Eķekaⁿ' Yī'nisadi' ti'
there stood (ob.) he opened [the door] showed it to them. And then Buffalo (sub.) house
- 5 dė'x-towe na'x kaⁿ doⁿhi' yuķe' de'- hēd- haⁿ kiya' kūdūske'yě.
full of them, sat when they were look- that finished and again shut the door.
or filled it ing at
- Tik kiyo'wo ně dupa'xi. Eķekaⁿ' e'yaⁿ ko' Oⁿ'ti dė'x-towe
House another std. he opened And then there when (?) Bear full of them,
(ob.) [the door].
- na' doⁿ'hi yuķe' ehē'daⁿ kūdūske'yě. Kiyo'wo ně dupa'xi e
they were looking at so far and shut the door. Another std. he opened that
no farther (?) [or, that finished]
- ko' Ita' dė'x-towe na'ñki. Eķekaⁿ' doⁿhi' yuķe' de'- hēd- haⁿ
when Deer full of them it sat. And then they were looking at that finished when
(?) or fill it
- kiya' kūdūske'yě. Eķekaⁿ' ti'wo ne'yaⁿ dupa'xi ka'wa ni'ki.
again shut the door. And then another the std. he opened [the what [was] not
house door]
- 10 "Ku'hi- k adoⁿ'xtu-ta'," kiyě'-daha' kaⁿ' ku'hiya'ñ-k adoⁿ'xtu
"Upward ob. (?) look ye" (male to he said to them when upward ob. (?) they looked
males)
- kaⁿ' a^{ny}a' nitaⁿ'xti toṣ ma'ñki ka'wa ka'toho'ni, ani' tcetce'hi
when person very large was lying what he was not lying on water was dripping
off of him
- ma'ñki. Doⁿ'hi amaⁿx kaⁿ' wiđwide' kaⁿ e'uka'de i'de yuķe' kaⁿ
was lying. They were looking while it lightened because they just went falling about when
at him (See Note,)
- iⁿtepe'-daha' ande'. Eķekaⁿ duxtuxtaⁿ a'ko de'yě-daha' haⁿ
he laughing at them he was. And then he pulled them out out he sent them and
[one after another?]
- ti'wo ne'yaⁿ- kaⁿ' dupa'x kaⁿ doxpe'di yihi'xti ne' kaⁿ,
another the std. (ob.) he opened [the when clothing (sub.) a great quan- stood when
house door] tity
- 15 "Tcīna' ayo'yuxtu' ko daⁿtu-ta," kiyě'daha' kaⁿ, iⁿ'ske wa'
"As much you (pl.) desire as take ye" (male to he said to them when greedy very
males)
- yihi'xti daⁿ' ḡa'hi haⁿ tike' wa' kaⁿ doxpe' tcu de' yuķe'
a great took they were when heavy very as clothing they threw they were
quantity returning down
- kiⁿhoⁿ'xa. E'ķeoⁿ'nidi' a^{ny}a'-sahí' ka'wa kiķě' doⁿhiⁿ' dixyiⁿ'
they came back Therefore, Indians, what soever they see it whenever
in the past.
- ahiⁿ'skētaⁿ' yuķe' xa. Eⁿtu' xa. E'ķeoⁿ'ni kaⁿ' Yīnisa' ti
covetous they are usually. They say it usually. Therefore, Buffalo house

- tei' nañki' dande' oⁿ'ni xye'ni siⁿto' yandi ksi'x wa'di dupa'x
 they [sit] in the future sign past sign but boy the (sub.) bad very opened [the door]
 20 kaⁿ akuwe' adě' oⁿ'ni'. E'keoⁿ'nidi' ayo'ka yuke' xa. Oⁿ'ti yaⁿ
 when they got out they in the past. Therefore, swamp they are usually. Bear the
 went
 hě' ti tei' nañk oⁿ'ni xye'ni ehě'dekoⁿ akuwe'yě. Ita' yaⁿ
 too house they sit in (past sign) but just so he did he turned them out. Deer the
 ehě'dekoⁿ akuwe'yě. Siⁿto'-di ksi'hu wa'di ẽ'tikoⁿ'tu oⁿ'xa'.
 just so he did he turned them out. Boy (sub.) bad very they did so regularly
 in the past.
 Ekekaⁿ' ka'hena'ni ayo'ka yuke' xa. Ẽtu xa'.
 And then (or so many things swamp they are usually. They say usually.
 Because so)

NOTES

This is all that the informant could remember; hence there is no information about the "bad boy" of line 19.

1. *ayiñk-ta*, compare *hayiñki*, "stock, horses, cattle;" *iñdahi-yě-daha*, "he caused some [one] to seek them."

2. *max kide* shows that *Kuti mañkdě* continued sending messengers for the Indians until (*kide*) they came; *iñtoho*, contracted from *ina*, "sun;" *toho*, "to recline."

3. *eyiñhin* = *e'yañ in' hin*.

4-5. *Yinisadi ti dẽx-towe nañ kaⁿ*, etc. *Yinisadi* is subject of *dẽx-towe*, "the Buffaloes filled the house," *nañ* refers to the house. *doñhi yuke*, "the Indians were looking at the house;" "they were looking at them" [the Buffaloes], would have been, *doñhi-daha yuke* or *doñx-daha yuke*.

9. *kaⁿ* "when," should be inserted between *dupaxi* and *kawa niñi*.

12. *eukade ide yuke*: the exact sense of *eukade* is uncertain; *ide yuke*, "they were falling of their own accord." The flashes of lightning alarmed the Indians so much that they kept falling. *iñtcpẽ-daha ande*, *Kuti mañkdě* was laughing at their terror; *duxtuxtaⁿ ako deyě*, "to pull them out of it;" *duxtaⁿ ako deyě* also means "to pull him out of it," and *duxtuxtaⁿ* seems to be frequentative (as if *dux-du-xtaⁿ*, instead of *duxtaⁿxtaⁿ*), from *duxtaⁿ* (see *xtaⁿ*).

14. *doxpe-di*, *di* sign of the subject: "many garments were standing there," i. e., were piled up.

15. *ayoyuxtu*, as if from *oyuhi*, instead of *ayoyixtu* from *oyihi*; *yihixti*, pronounced *yihixti*.

16. *kahi*, 3d pl. of *kudi*; *kinhoñxa*, contracted from *kinhin onxa*.

17. *doñhin* (*doñ*); *ahinšketaⁿ* (= *ahiskě*), "to be greedy, covetous."

19. *ksiñ* < *ksiñu* of 22; *ti tei nañki*, etc. *Tci* is probably from *tcidi*, "they recline" (< *toho*), but as *nañki* refers to a sitting object, perhaps *mañki*, "the reclining object," or *amañki*, "the objects," should be substituted after *tci* in 19 and 21.

TRANSLATION

The One Above put his animals, the Buffaloes, into his house and continued sending messengers to the Indians [to visit him] until they consented and went to him. He dwelt in the west and continued sending messengers to the Indians [to visit him] until they started to his house. When they arrived he opened the door of the house and showed them the objects within. The Buffaloes filled the house, and the Indians were looking on the scene for some time. When they had gazed long enough he shut the door, and, taking them to another house, he opened the door of that one. Behold, it was full of the Bears, on whom the Indians gazed a while, and then the door was shut. When he opened the door of a third house it was full of Deer, and when the Indians had gazed on them long enough he closed the door. When he opened the door of a fourth house nothing was seen. Then the One Above said to the Indians, "Look upward." They did so, and lo! a giant was reclining in the air, resting on nothing, and water was continually dripping from him. As they stood looking at him lightning gleamed, and the Indians fell here and there, while the One Above was laughing at their terror.

He pulled them out of the house and conducted them to a fifth one, and when he opened the door they beheld many piles of garments. "Take as many as you please," said the One Above to the Indians. As they were very greedy, they took a great many and were carrying them homeward; but as they were very heavy they threw down the greater part and came home with only a few garments. That is the reason why the Indians are covetous whenever they see anything.

The Buffaloes were designed to remain in the house [and Indians would have had no trouble in making use of them], but a boy was so bad that he opened the door and let them out; therefore they are in the swamps [sic: probably, on the prairies]. In like manner, the Bears were to have remained in the house, but the bad boy turned them out. Just so did he let out the Deer. The boy was very bad, and he acted thus toward the different animals [which the One Above had confined for the benefit of the Indians]. Therefore so many things [animals, etc.,] are now in the swamps.

20. THE DUCK AND HER BROTHERS

Aⁿxti-di' pa'-teitcuki' de'-hēd-haⁿ awodē'-k iⁿ'daskoⁿ' nañki'. E'ke
 Woman(sub.) head that fin- when sunshine(ob.) with her she sat. So
 [=to wash the head] ished back to it

nax kaⁿ' anētu' haⁿtea'. Ekehaⁿ', "Kawa-diⁿ' ta'niki'xti eyaⁿhiⁿ'
 sat when they after And then "Whichever one the first to reach
 found her a while (?). there

tūtce'di ko tañkixiti'," e haⁿ' kī'titī'kī a'xa haⁿ' Tcoñktecona' eyaⁿ-diⁿ'
 touches if his full sister," said and in a row they and Ancient of Fish- he was the
 her stood hawks (?) one

- ta'niki'xti eya^{hi}' apu'xi kaⁿ wahēdi'. Eḱekaⁿ' Kota'pkana'di ki'ya
the first arrived there felt her when she squalled. And then the Ancient of Marsh Hawks again
- 5 eya^{hi}' apu'xi. Eḱekaⁿ' wahē'di. Paxē'xkana he' eya^{hi}' apu'xi.
reached felt her. And then she squalled. Ancient of Red-tailed Hawks (?) too arrived felt her.
there there
- Kûdē'ska da-ha'yi-na hē' eya^{hi}' apu'x kaⁿ wahē'. "Tehinye' te ni'ki
The Ancient of Blue Darters too reached felt her when she squalled. "We kill you wish not
there
- xye'ni hētinyoⁿ' nyukē'di na',," ē' haⁿ a'kuwēx ka'de. Pe'tuxte'-yaⁿ
but we just do we are .," said and they took her home Fire was made the
so to you with them. [= the camp]
- akiⁿ'hiⁿ haⁿ waṭa'yē. Pe'tuxte'-yaⁿ waṭa'yē haⁿ wax-ni' yuke'di.
they took and made her Camp the made her and hunting they went.
her thither watch it. watch it
- Wax-ni' yuke' haⁿ kiⁿ'hiⁿ ya'oⁿ-daha'. Eḱekaⁿ' Yinisa'di ayihī'xti
They were hunting and to return she sang for them. And then Buffalo very many
- 10 kiⁿ'hiⁿ. Atēka'di kiⁿ'hiⁿ ko "Itaⁿ'ni ne' a'wixtupi' xtu'wiyū'ñkitu-te'."
they came. Close they came when "Mortar that turned over or turn it over (upside
upside down on me" (female to males).
- Eḱekaⁿ' awixtu'witu haⁿ Yinisa' kitē' tēa'yē. Tēa'yētu kaⁿ ki'ñkiñke
And then they turned it over and Buffalo shot at killed them. They killed when half
them
- a'dē, a'tcū yuke'di. Eḱekaⁿ', "Ñkint-ko' Yinisa' ndu'x-ni ha ni',"
de- they were "barbe- And then "I (sub.) Buffalo I eat not idea .,"
parted cuing" of
(pl.) [jerking meat]? dura-
tion
[= I never eat]
- e kaⁿ', "kûdēska' nasūki' yahe' pa ndu'ti xya'." Eḱekaⁿ' kû'dēsk
said when "bird squirrel these only I eat usually And then bird
or habit-
ually."
- kiyo' a'dē kaⁿ', eḱekaⁿ' itaⁿ' awixtu'wiye a'de oⁿ-kaⁿ anahin'-yaⁿ akuwē'
to they when and then mortar turned over on they (past when hair the coming
shoot went her went sign) out of
for her
- 15 max kaⁿ' Kûdēska' tēūt-kana' anahin'-k si'-yaⁿ adudu'yē toho' ha'nde
lying when Ancient of Red birds (?) hair (ob.) foot the got wrapped fell was
around [=was falling
about]
- kaⁿ, eḱekaⁿ' poda'dē eyaⁿ'hiⁿ, a'ya' iⁿtēitēya' inoⁿpa' eyaⁿ'hiⁿ. Itaⁿ'
when and then owl came there man old man with him came there. Mortar
ku'hiyētu kaⁿ' aⁿ'xti de' e'yaⁿ xēhē' pa'x kûdēxyoⁿ' na'ñki. Eḱekaⁿ'
they raised it when woman this there sat bag striped mak- sat. And then
ing
- a'ko de'ye haⁿ', "Tē'dīkē a'tcu a'yihixti'hayētu' wo," he' yuke'kaⁿ,
they took her when "How jerked you (pl.) have so much ?" said they when
out meat (?) of it that were
- "Inkowa' iⁿda'hi o'tu ni'," e haⁿ't kiḱē', "Tē'dīkē yoⁿ' o'tu ko' ñkind-
"Themselves hunting they .," said although "How you they as we
it shoot make shoot
- 20 hē'd yaⁿ'xkikoⁿ'-daha'," kiyē' yuke' kide', "E'ḱeko', Añks-oⁿ'tu-te',"
too you do it for us" they they for some "Well Arrow make ye"
said to were time (female to males)
(See 73, 3)
- kiyē'-daha' kaⁿ, a'ñksi soⁿ'sa oⁿ'tu. Eḱekaⁿ' "A'ñksi soⁿ'sa ē'tikē,
said to them when arrow one they made. And then "Arrow one if so
- tē'dīkē de' tēa'hiyētu' na'ni xa'," kiyē'-daha' kaⁿ, "E'tax kiḱē'! xkīte'
how now you kill them can it be said to them when "It makes no I shoot
all possible?" difference at
- ndutckē' nda'o^u ndoⁿ'hi' na," e kaⁿ', "Ē'ti a'hiⁿ ko' itaⁿ'
I pull out I am I see it .," said when "Here they when mor-
[the arrow] going (masc.) are tar
coming
- awixtu'wiyēya'ñktu-te'," hē'di xyē'ni kaⁿ itaⁿ' kûku'hini' yuke' kaⁿ
you (pl.) turn it upside down over [she] but when mortar could not raise they when
me" (female to males) said that were

25 de'-héd ki'xkaⁿ kíte' u'tcine haⁿ int-kaⁿ iñko'wa yuķé' kide' du'si
 then too they when shot missed and that (ob.) they were depending on her took
 (sic) (?) came at [one] to protect them (See line 19) her

dedi' Yĩnisa' intciya'. Aⁿ-he' kaⁿ anahiⁿ-k adu'yě dē'di. Eķekaⁿ
 de- Buffalo old man. With horn (ob.) hair (ob.) wrapped departed. And then
 parted it around

"Tcidiķé'di ka'wa ñķe' yaⁿkaⁿ naxětu' kiķa'," ě haⁿ ya'oⁿni.
 "How what I say when they hear I wonder" said and she sang.
 [she]

Eķekaⁿ Kūděska' daha'yi-na-di' a'tcka a'nde haⁿ na'xě haⁿ
 And then Ancient of Blue Darters (sub.) close was and heard it and
 Paxě'xkana'-k kiyohi'. Paxě'xkana'-k na'xě haⁿ kiya' kâ'wa de'
 Ancient of Red- (ob.) he called Ancient of Red- (ob.) heard and again a little (See
 tailed Hawks (?) to. tailed Hawks (?) farther Note)

30 kiyo'-daha' awo' yuķe'-yaⁿ, "Ta'ñkid ka'wa-k e nañķe'di na'," ě
 called to them other they were the "Your sister what (ob.) is saying in the ." said
 distance as she (masc.) sits

haⁿ ki'kiyo'hoⁿ haⁿtca' ka'de. Heyaⁿ kiⁿx kaⁿ kûpa'hani oⁿ kaně
 and they were call- they they
 ing to one an- went
 other home
 [= they went home
 at intervals, one
 after another].

haⁿ, kû'děsk dūkútcké' peti-yaⁿ iⁿkĩ'natcě amixyě' hadedi'. A'ni
 and bird tied fire the threw it into they passed went on
 rapidly. Water

na'taxti'-yaⁿ ande'. Eķekaⁿ Kūděska' daha'yi-na-di' ta'nikixti'
 very middle the she was. And then Ancient of Blue Darters (sub.) the first
 de'heyaⁿhiⁿ haⁿ anahiⁿ-k tcina'ni kidu'wě haⁿ ki'di. Kĩ'di kaⁿ
 he reached there and hair (ob.) some he untied and came back. Came when
 for her back back

35 Paxě'xka-na'-di kiya' de'di. Eyaⁿhiⁿ kiya' naⁿtcka ne'hi kidu'wě
 Ancient of Red- (sub.) again went. Arrived again a little more (sic) he untied
 tailed Hawks(?) there for her

haⁿ ki'di. Eķekaⁿ Kota'pka-na' kiya' de' yandi' kiñki'ñķe kidu'wě
 and came And then Ancient of Marsh again went when one half he untied
 back. Hawks for her

haⁿ ki'di kaⁿ Tcoñkteco-na' kiya' de ya'ndi panaⁿ duwě' haⁿtca' dusi'x
 and came when Ancient of Fish- again went when all untied after so took
 back hawks (?) long a hold of
 delay (?) her

ku'di diⁿ a'ni ye'hi ki'di haⁿ dutećupi' taho'. Po'xwě taho' haⁿ,
 was re- water edge of came and dropped her she fell. Made a she and
 turning back splash- sound in
 ing water fell

"To-hoⁿ-k" ě kaⁿ aⁿya' yandi' kikiđoⁿ'hi axěhě' ha'maki.
 cry of the yellow- said when person the (sub.) looking at one they were sitting.
 eyed duck another

40 Eķekaⁿ, "Nto'wa ahi-te'," kiyě'-daha'. Eķekaⁿ eyiⁿ'hiⁿ, a'ni-ye'hi-
 And then "This way come ye" said to them. And then reached water edge
 (female to males) there

kaⁿ iⁿ'hiⁿ a'xaxa. Eķekaⁿ yatcoⁿ-daha'. Tcoñktecona' ta'nikixti'
 (ob.) they reached and And then she named them. Ancient of Fish- he first
 were standing. hawks (?)

yatcoⁿ. "Aⁿya'di Tcoñktecona'hiye' e ya'tc-iyon' tû-k ya'nda hi
 she named "People calling you that they name when you shall be so
 him. Ancient of Fish-hawks (?) you

ni'. Eķekaⁿ o'di tca'hayě idu'ti aⁿsüna' yahe' yaⁿ tca'hayě'di
 (fem.) And then fish you kill you eat duck this (ob.) you kill all

idu'ti aya'nde kiķé' ñķint-ko' te'heya'nķani'," kiyě' oⁿni'.
 you eat you con- though me (sic) you kill me not" she was saying to
 tinue him.

- 45 Kota'pkana' he'daⁿxkiyedi'. Paxě'xkana ko', "Paxě'xkana' aⁿya'adi
 Ancient of Marsh she said the same Ancient of Red- "Ancient of Red- people
 Hawks thing to him. tailed Hawks (?) tailed Hawks (?)
 ě ya'tciyoⁿ't-k aya'nde haⁿ' aⁿya' hamaⁿ' dûksě'tu ko tcě'tka
 that they name when you con- when people ground they clean when rabbit
 you tinue up [clear it]
 kixě' kokta' tcû'mûx kixě' a'dě kokta' ě'tikětu' ko tca'hayě idu'ti
 whether run out rats, mice or (?) catch fire run out they do so when you kill all you eat
 (?)
 kixě' yanda' hi ni', " kiyě' oⁿ'ni. E'keoⁿ'ni kaⁿ' nawûndě' uksi' hande'
 though you shall be " she was saying Therefore to-day smoky it [forest]
 [at any so (fem.) it to him. say it ally. is
 rate?]
 dixyiⁿ' e'kande' xya. Etu' xa. Kûdě'ska daha'yi-na ko', "Kûdě'ska
 whenever so he is usually. They usu- Ancient of Blue Darters (ob.?) "Bird
 say it ally.
 50 mi'ska kixě' tca'hayě idu'ti ya'nda hi ni'. Kûdě'ska daha'yi-na'
 small though you kill all you eat you shall con- Ancient of Blue Darters
 (?) tinue (fem.)
 e' haⁿ yatc-iyon't kaⁿ yanda' hi ni', e' ni aⁿya'adi." E'ke oⁿ'ni
 say when they name you when you shall con- (fem.) say (fem.) people." So she
 tinue (fem.) did
 kaⁿ Tahañkona' yatcoⁿ'-daha' oⁿ'ni'. E'keoⁿ'ni kaⁿ' ě'tikě ya'tci yu'ke
 when the Summer Duck she named them in the Therefore so name they are
 past.
 xya'. E'tu xa'.
 usually. They usually.
 say it

NOTES

1. *pa-tcĭtcuki* (*pa* and *tcĭtcuki*); *tcĭtcuki* differs from *dutcadi*, "to wash;" *awodē-k*, *awode*, archaic for *haode*, and *k*=*kaⁿ*, the obj. sign.

3. *Tcoñktcona*, "a hawk as large as an eagle;" it eats fish and certain species of ducks, but never harms the summer duck (see lines 42-43). It is probably the fish-hawk. (See Ridgway on birds; also Baird.)

4. *Kotapkana*, the marsh hawk [identified by the large white patch on the rump], "a hawk with a white spot on the back; the rest of the feathers resemble those of a dove. It catches ducks [except the summer duck], though rats form its chief article of food. It lies about in the fields. It is smaller than the *paxěxka* and the *tcoñktcona*."

5. *Paxěxkana*. The *paxěxka* "eats rats, mice, and rabbits that are scared out from the brush when, in the spring, the people clear the ground by burning brush." Is this the red-tailed hawk [see *paxěxka* in the dictionary]?

6. *Kûděska da-hayi-na*. The *kûděska dahayi*, or "blue darter," as it is called in Louisiana, eats small birds; but neither it nor the *paxěxka* eats summer ducks.

7. *petuxte-yaⁿ* (*peti*, "fire;" *uxte*, "to make a fire;" *yaⁿ*, "the").

10. *awixtupi xtuwiyũñkitu-te*. The use of *awixtupi* here seems unnecessary. *awixtuwitu* instead of *awixtuwiyětu* (see line 14).

11. *kiñkiñke* instead of *ukiñkiñke*; *ndux-ni ha ni*, *ha ni* used instead of *xa ni* (female sp.).

12, 18. *atcu*, given as meaning "to barbecue" meat; but *atcu* is also, "jerked or dried meat," therefore "barbecue" is used in the first sense, "to smoke or dry meat."

14. *kiyo adě*; but *kiyo* in *kiyo-dāha* (line 30) is from *kiyohi*.

14. *ekēhaⁿ* used after *kaⁿ*, instead of at the beginning of a sentence. So, too, *ekēkaⁿ* after *kaⁿ*, in line 16.

14. *anahiⁿ*, "hair;" the topknot or crest of the summer duck is called "hair," because the *Tahan̄kōna* was once a woman with hair. The cry of this duck is given as "*Sp! sp!*" and once as "*To-hoⁿ+k*" (line 39).

15. *Kūdēska tcūt-kana*, the Ancient of Red Birds. Nothing in the text gives a clue to the identity of this bird, or why he was introduced just at this place. He may have come with the Buffaloes (see line 28).

16. *podadě*, archaic name for the *pādi* or swamp owl.

16. *aⁿya iⁿtcētya*, peculiar for two reasons: 1, the use of *aⁿya* "man, person," before "old man," which appears unnecessary; 2, the use of *iⁿtcētya*, a frequentative of *iⁿtcēya*, as if several old men were there.

17. *pax kūdēxyoⁿ nañki*, in full, *pahi kūdēxyi oⁿ nañki*.

18. *ayihixtihayētū*, you (pl.) have so much of it (*yihī*). Compare Kansa and Osage *hū*; *Ŧegiha ahigi*.

19. *haⁿt*, probably *haⁿtea*, idea of duration (continuance or delay).

19-20. *ñkind-hēd*, "us too," or, "for us too;" *tañkēd*, in line 30.

20. *kiyē yukē kide*; line 25. *iñkōwa yukē kide*. In each case *kide* indicates duration; "for some time," or "until."

20. *añks-oⁿtu-te* < *añks-oⁿni* (*añks*, *oⁿ*).

22. *tcēdikē . . . nani xa*, "how can it be possible?" *Nani* or *naⁿni*, when preceded by a pronoun ending in *-xtihⁿ*, expresses strong improbability; and in this case a similar idea is conveyed. *xa* here, "can," seemingly unnecessary after *nani*.

22. *etax kīke*, "it makes no difference!" = *etūxkīke*.

23. *ēti*, "here." See *ēti*, "this." Compare *de*, "this; that; here;" etc. *ahiⁿ* = *ahi*, 3d pl. of *hu*.

24. *awixtuwiyēyañktu-te*, used where analogy would require *awixtu-wiyañktu-te*, as the objective fragment pronoun *yañke* or *yañk* supersedes *-yē*; *kūkuhini*, neg. of *kūhiyē*-; *de-hēd*: perhaps *hēd* = *hē*, "too."

25. Perhaps *xyēni*, "but," should be supplied between *kide* and *dusi dedī*.

26. *Aⁿ-he*, peculiar use of the instrumental or locative (*aⁿ*) before the noun instead of before the verb, "with or on his horns."

29. *Paxēxkana-k naxē*, etc. Here *Paxēxkana-di*, the nominative, appears to be the proper form, as the subject of the verb. *kāwa de*, perhaps intended for *kāwa deyē*, "to send it [his voice] a little farther."

30. *Tañkēd* (*tañki*). See *ñkind-hēd* in lines 19, 20. *kīkiyohoⁿ*, contracted from *kīkiyohi oⁿ* (*yohi*).

31. *kiⁿx=kiⁿhiⁿ* before a *k*-sound; *kənə*, past form of *nə*, the standing or moving ob. [in the past;] *kūdēsk dūkūtekē* may be the *kūdēska teūt-kana* of line 15.

32. *amixyē hadedi'*, used because they were going rapidly. Had they been walking at an ordinary gait, *mixye a'de* (3d pl. of *mixye dedi*) must have been used. The woman was sitting on a buffalo in the middle of the stream when the four brothers saw her. This association of the buffalo with water occurs also in the tradition of the Iñke-sabě gens of the Omaha tribe.

37-38. *dusi^x kudi*, perhaps contracted from *dusi haⁿ kudi*.

39. *aⁿya*, "the four Hawk persons."

44. *ñkint-ko*, instead of *ñkint-kaⁿ*.

46. *hamaⁿ=hama, ama*.

46-47. *tečka kikē—teūmūx kikē* "whether" rabbit "or" rats and mice (?).

TRANSLATION

There was a woman who washed her head, and then sat with her back to the sunshine. When she had been sitting thus for some time, the Hawk persons found her. Whereupon it was said, "Whoever is the first one to reach her and touch her shall have her for his full sister." No sooner was this said than the four were standing in a row. The Ancient of Fish-hawks was the first to reach her, and when he felt her she screamed. Then the Ancient of Marsh Hawks reached her and felt her. And she cried out. The Ancient of Red-tailed Hawks, too, reached her and felt her. Last of all the Ancient of Blue Darters reached her and felt her, and she screamed once more. Then said he to the woman, "We do not wish to kill you, but we are just doing so to you." Then the four took her away with them. They took her to their camp and made her attend to it while they went hunting.

While they were absent hunting, she sang [magic] songs [to induce them] to return. By singing these songs she made a great herd of Buffalo come to the camp. [The brothers could not have gone far, because] when the herd had come very close, the woman said to the four brothers, "Turn the mortar upside down over me." And when they had done so, the brothers attacked the Buffalo and killed many. About half of the herd escaped, and the men spent some time in jerking the meat. Then said the woman: "I never eat buffalo meat. I always eat birds and squirrels." Then the brothers departed to shoot birds for her, and as they were starting they turned the mortar upside down over her, leaving some of her long hair outside the mortar. Consequently the Ancient of Red Birds [who chanced to pass there] got her hair wrapped around his feet, which made him fall about here and there.

Presently the Swamp Owl and an old man arrived there. When they raised the mortar, there sat the woman making a striped bag. They said to her, "How is it that you have such a great quantity of jerked meat?" To this she replied, "They themselves [i. e., the brothers] seek the game and shoot it." Then the inquirers said, "Do for us as you have done for them when they shot at the game." The woman replied, "Make some arrows." Then they made a single arrow. "If there is but one arrow, how is it possible for you to kill all the game?" exclaimed the woman. "It makes no difference," replied one of the questioners; "I shoot at the game, and then I go on till I see the arrow and pull it out [ready to shoot at something else?]." Just then the woman said, "When the animals are approaching, turn the mortar upside down over me." But they could not raise the mortar, and when the animals came, one of the two men shot at one and missed. Then were they depending on the woman to protect them, but an aged Buffalo man seized the woman, wrapping her hair around his horns, and thus carried her away.

Then the woman said [to herself], "I wonder if they can hear if I say anything?" So she sang. And the Ancient of the Blue Darters was close to her and heard her. So he called to the Ancient of Red-tailed Hawks. And when the Ancient of Red-tailed Hawks heard, he went a little farther and called to the others. "What is your sister saying as she sits in the distance?" said each one to the others. Then they started home at intervals, one after another. On reaching home they found that their sister had disappeared. They seized the bird that was tied (perhaps the Ancient of Red Birds), threw it into the fire, and went off in great haste. Behold, the woman was [sitting] in the very middle of the stream.

The Ancient of Blue Darters was the first to reach her. He untied some of her hair and returned. Then the Ancient of Red-tailed Hawks went to aid his sister. He untied a little more and then returned. The Ancient of Marsh Hawks went and untied one-half before he returned. When the Ancient of Fish-hawks went he untied all the rest, and after some delay managed to take hold of her. He was returning to land with her, and on reaching the edge of the water he lost his hold and dropped her. She made a splashing as she fell and cried out "*Tohoⁿ+k!*" as the four brothers were sitting on the land looking at one another.

Then said she to them, "Come hither." So they approached her and stood at the water's edge. Then she gave them names, beginning with "the Ancient of Fish-hawks." "The people shall call you *Tcoñktcona*, and you shall have that name. You shall eat fish and ducks, but you must never kill me or any of my kind," said she. She said the same thing to the Ancient of Marsh Hawks. To the Ancient of Red-tailed Hawks she said, "The people shall call you *Paxēxka*, and

tcě'tkasaⁿ ne' tu'di-yaⁿ in'dutckě'x ka'hi haⁿ yaⁿxkitě'-soⁿ'sa-tû
 with bark std. root the by dig it up when they bring it and they hit me once
 peeled off

- 20 ka' (or ko) ûnkte' soⁿ'sa xo'," ě kaⁿ dutckě' a'dě. Aⁿya'
 when (when) I die once will" said when to dig it up they went. Person
 tûtcōⁿ soⁿ'wa wata'yě ětikě' yuke' kaⁿ eķekaⁿ wa'ta na'ñki.
 eye on one side caused to so they were when and then watching he sat.
 watch

Eķekaⁿ wa'ta na'x kaⁿ "Yaⁿxkidu'wě haⁿ ayaⁿ tcě'tka ma'ñki,
 And then watching hesat when "Untie me and tree dead lies
 e'ķike kse' haķu haⁿ yaⁿxkitě' teya'ñķě haⁿ yañkiⁿhiⁿ'totaⁿ-.
 break it bring it hither and hit me kill me and you be so brave on
 account of me

ñka'kito'x-mañk-ta', e'keyañkoⁿ-ûnkto'x-mañk-ta'," ki'yě haⁿ,
 [as] I am lying down (masc. do so to me that I may lie so (masc. said to him and
 for (?) imper. or I will lie so" imper. ending)

- 25 "Yaⁿxkidu'wě" haⁿ anisti' kidu'wě haⁿ ayaⁿ tcě'tka' ksě'
 "Untie me" when sure enough he untied him and tree with to break it
 bark off

tě ha'nde kaⁿ ama' tûpě-k' u'wě Kûska'kana'di. Eķekaⁿ
 wished continued when ground hole (ob.) went in Ancient of Opossums. And then
 [was]

Ayi'hiⁿ ya'ndi kiⁿ'hiⁿ haⁿ kiya' naxa'xa ķě'tu ama'-yaⁿ.
 Wolf the (sub.) came and again just now they dug ground the.

Eķě' yuke' kaⁿ maⁿ'tkaⁿ hu' haka'naki. Eķehaⁿ kina'hi tcu'ti
 So they were when elsewhere was came out. And then painted red
 coming himself

u'xne heyaⁿ'hi. Eķehaⁿ, "Ka'wa-k oⁿ'-k ě'tike yayukě'di
 he was coming he reached And then "What (ob.) doing when so you (pl.) are
 there.

- 30 wo'," kiyě'daha' kaⁿtea', "Kûckana'di te'hiyañķě'-daha' haⁿ
 ?" said to them when [for some time] "Ancient of Opossums (sub.) he killed us and

ě'ti-k u'wě kaⁿ ě'tañkoⁿ nyukě'di na'," ě'tu kaⁿ, "Ñķu'wě
 there (ob.) went in as [be- cause] we do that we are (masc.) said when "I go in

ndu'si ñka'kana'x kaⁿ te'yětu-ta'," kiya' he'yaⁿ kidě'. [Hu'
 I catch I come out when you (pl.) kill him" again there he went Was com-
 him back. ing

haka'naki haⁿ miķoⁿ'ni a'xe a'tcu kina'hi yo'ki na'ti si'
 came out and hoe [on his] put painted different[-ly] all over yellow
 shoulder himself

hu'di. Eķehaⁿ eyaⁿ'hiⁿ haⁿ, "Ka'wa-k iyoⁿ ya'yukě'di wo',"
 was com- And then reached there when "What (ob.) you do you (pl.) are ?"
 ing.

- 35 ě kaⁿ, "Kûckana' te'-yañka-daha' haⁿ ě'ti-k u'wě kaⁿ
 said when, "Ancient of Opossums he killed us - and there (ob.) went in because

ě'tañkoⁿ nyu'ķe," e'tu kaⁿ, "Ñķu'wě ndu'si akana'ñki ķe
 we do that we are" they said when "I go in I catch him come out

ko' te'hiyetu'hi na'," ě haⁿ u'wě de'di. Eķehaⁿ "Ě'xtixti'
 when you all must kill him" said and went in departed. And then "A very long dis-
 distance

ñķiⁿ'hiⁿ wo'," ayi'hi haⁿ, "Ñķi'ndi na'. Ñķi'ndi ñķoⁿ'ni
 I have come he thought and "I (sub.) (masc.) I (sub.) I did it

naxo'+," kiyě' de' kaⁿ, si'ndi-yaⁿ aka'naki ne' kaⁿ si'ndi-
 in the past" said to going when tail the came out [in stood when tail
 [act seen] sight]

- 40 yaⁿ kiduxtaⁿ dukiⁿ'xtu kide' oⁿni.' Eķeoⁿ'nidi' si'ndi haho'-
 the they pulled they slipped the Therefore tail bone
 for him skin off

txa ětu' xa.
 only they say usually.

NOTES

1. *Kûckayokana*, given as *Kûskakanadi* in line 26; *Kûckanadi* in line 30; and *Kûckana* in line 35, archaic names for the opossum, now called *kciaka yoka*, "swamp hog." This last name confirms the suspicion that *yoka*, in *Kuckayokana*, means "swamp;" if so, the first name may be rendered "the Ancient of Swamp Opossums," and *Kusk-aka-na*, "the Ancient of Younger Opossums (*a'ka*, in kinship terms being "younger"). Why so many variants should occur in the same myth is a mystery. *Udasi* = *dasi*.

3-5. The words of this song are given just as they were sung, but their exact meaning has been lost. *Hama* = *ama*, "ground;" *yucku*, said to mean dew; *hîⁿwa* + *yê* is unintelligible; no reason can be suggested for the connection of *anîxanîxyê* with the preceding words of the song; *anîxanîxyê*, frequentative of *anîxyê*, to play [at one place or time].

7. *Yamaⁿ na*, etc. This absolute denial, followed by a modifying assertion, resembles a Çegiha idiom: "What did you say?" And, "I said nothing," meaning, "I said nothing which concerns you, nothing which you think that I said." This is said when the one questioned was observed to be speaking.

8. *ñkêx ñkande na: ñkêx < ñke* (*e*), by a law of euphony, *e* before *ñ* becomes *êx*, just as *i* before *d*, *n*, etc., becomes *ix*.

9. *kîtohe* refers to the Wolf people.

10. The Ancient of Opossums made this change in the first line of his song because he knew that the Wolf people could hear him. But as soon as he thought that he had passed out of hearing he sang the original words.

13. *wo* before the verb, "he thought," does not indicate a query, hence it should not be rendered by a "?" (See line 38.)

14. *kîⁿhîⁿ-aoⁿ-dâha*, "to sing about him or her." See *yaoⁿni*, "to sing."

14-15. *ema ahi akuwetu*, 3d pl. of *ema hu akanaki*, "right there, coming hither, he came in sight."

17. *tcidîkê tiki*, "any sort;" Çegiha *'aⁿ ctectê*; *nta* used instead of *ûñkte*, "I die" (see line 20).

18. *hi-usaⁿ*. Is *usaⁿ* used after any other word or syllable besides *hi*?

18. *êx tomanîki*. Does *êx* = *ê haⁿ*, or is the *x* introduced for euphony between *e* and *t*?

19. *îⁿdutckêx kahi*, the *x* is a contraction of *haⁿ*, before a *k*, rather than a euphonic insertion; *tcêtkaⁿ*, after *ayaⁿ*, not to be confounded with *tcetka saⁿ*, "a white rabbit." (See lines 22, 25.)

19. *yaⁿakitê-soⁿsa-tû*, "they hit me once;" *ka ko*,—if *ka* be retained, *ko* should be omitted, and vice versa.

21. *soⁿwa*, evidently from *soⁿsa*, "one," and *wa* or *wayaⁿ*, "toward, on that side." *watayě* or *waṭayě*?

23-24. *yañkⁱin^{hi}ṭotaⁿ-ñkⁱakitoṭ-mañk-ta*, from *in^{hi}ṭotaⁿ kitoṭ-mañkⁱ*, "he (A) is so brave over [or, on account of] him (B) as he (B) is lying down;" *in^{hi}ṭotaⁿ* (<*in^{hi}ṭo*), "to be brave;" compare *in^{hi}ṭoxti*, *in^{hi}doxti*, "to be very brave."

40. *dukⁱṭu* (<*kiⁿti*).

40-41. *haho-txa* (*aho*, *txa*).

TRANSLATION

The Ancient of Opossums killed a Wolf, and, after stringing the Wolf's teeth as a necklace for himself, he walked along singing a song:

Hama yuxku+! Hama yuxku+!
 In^{hi}su-na hi^{hi}wa+yě!
 An^{hi}xan^{hi}xyě.

While he was singing, the Ancient of Wolves came in sight close to him. "What are you singing?" said he to the Ancient of Opossums. "Nothing," replied the latter. "I was saying, 'What very pretty flowers [are here]!'" After this conversation the Ancient of Wolves disappeared, and he and his people went some distance ahead and hid from the Ancient of Opossums.

Meanwhile the latter walked along singing:

Xaye pixti+! Xaye pixti+!
 Hi^{hi}wa+yě! Hi^{hi}wa+yě!
 An^{hi}xan^{hi}xyě!

He sang this for some time until he thought that he had gone very far from the Ancient of Wolves. Then he sang again about the wolf teeth as he was walking. Just then the Wolf people were coming out of the undergrowth, and appearing before him. When they appeared near him they said, "This one must be he who has killed some of us." So they tied the Ancient of Opossums and laid him down; whereupon they searched him and found the necklace of wolf teeth. Then they wished to kill him, but the Ancient of Opossums said, "If you hit me with any sort of stick I shall not die, but if some persons go to a dead tree which has the bark peeled off and dig it up by the roots and bring a stick from that and hit me but once with it I shall die at once [and shall not revive]. Then the Wolf people went to dig up the tree. They left as a guard over the Ancient of Opossums a one-eyed person, who sat there watching him. Then the Ancient of Opossums in order to play a trick on his guard said, "Untie me and bring a stick from the dead tree and kill me by hitting me, and be very brave over me as I recline; do so to me and I shall lie so [dead]." When he had said this, sure enough the one-eyed person untied him, and was thinking of breaking off the fatal stick when the Ancient of Opossums entered a hole in the ground, and thus escaped.

On the return of the Wolf people just at this time they dug into the ground. While they were digging their foe came in sight at another place. He had painted himself red before he approached them. "Why are you all acting thus?" said he. At length they replied, "We are doing so because the Ancient of Opossums killed some of us and entered a hole here." "I will enter," said the Ancient of Opossums, "and after catching him I will bring him out and you all must kill him." Then he entered the hole. In a little while he emerged bearing a hoe on his shoulder and with his body painted yellow all over. "What are you all doing?" said he, as if he were a stranger. "We are doing so because the Ancient of Opossums killed some of us and entered this hole," replied the Wolf people. "I will go in and catch him, and when I bring him out you all must kill him," said the Ancient of Opossums. Again did he enter the hole. When he thought, "I have gone a very long distance," he began to call out, "I am he! I am the one who did it!" But while he thought that he had gone far into the hole, he was in error; for his bushy tail stuck out of the hole in full sight of the Wolf people, who seized it immediately and slipped off the skin. Therefore the tails of opossums since that day have been nothing but bone.

22. THE WOLF THAT BECAME A MAN

- Aⁿya'di wa'x- ni yuke' haⁿ uxtě' yuke' haⁿ tao'. E'yaⁿ kiⁿ'hiⁿ' yuke'
 Person hunting walk- they and making they and shot a There they were arriving
 ing were a fire were deer.
- dixyiⁿ Ayi'hiⁿdi' tuka'niku' tũ'kpě eyaⁿ'hiⁿ. Ekekaⁿ tuka'nituyaⁿ
 when Wolf (sub.) their uncle changed into reached there. And then their uncle
- wo' yihi' haⁿ "Tuka'ni ko' e'yaⁿ na'x kaⁿ nyidoⁿ'hi ñkahi' ûñkihi' na,"
 that [they] and "Uncle the there sits as we see you we were [we] thought,
 thought (sub.?) coming
- he'tu kaⁿ, "Ñki'ñksu wa'di ka'wa-k yo' ma'ñki na'ni ñkihi'
 they when "I want fresh meat very what (ob.) you lies perhaps I
 said [bad] shot thought
- 5 utoho'hinyě'-daha' nku'x ne'di," e'di. Ekehaⁿ petuxtě' wata'yě
 I followed your (pl.) trail I have been said he. And then camp causing him
 coming to watch
- wax a'de. Tuka'nituyaⁿ yi'hi haⁿ wax a'de oⁿ' tao' kiⁿ'x kaⁿ
 they went Their uncle thought and went hunting still on shot a came when
 hunting. the way deer back
- ahiⁿ'ske' wa' a'nde ta dũxkě' a'nde de'-hěd-haⁿ a'yukûni' ti sa'hiyě
 he was very he was deer he was flaying that fin- when roasted it all it was
 greedy ished over raw
- ti ha'-i-txa' du'ti ha'nde kaⁿ, "Kâ! tuka'ni kâ ta' a'yukûni' ti
 all it was bloody he was eating when, "Oh! uncle oh! deer roasted all
 over over
- sa'hiyě du'ti ha'nde. Tuka'ni ko' ha-i'-txa ha'nde ko' kũdoⁿ'hoⁿni
 raw he is eating. Uncle (sub.) bloody it is the he does not see
 [when?,
 as?]
- 10 ha'nũⁿ, kiyě'tu kaⁿ "E'ěde teĩku'yixti'," hě'di. Eñike' ha'nda
 perhaps" they said when "This way very sweet" he said So he should
 to [him] that. be
- hi' kiye' haⁿ kiya' waxa' a'de. Ekehaⁿ ita' kiyo'wo o ki'x kaⁿ
 that said to him and again hunting they went. And then deer more shot carried when
 on the back

- ahiⁿske' wa'di, tca'na duxkě' ne'di. E'ke ha'nde kaⁿ' teipu'xi tcûpaⁿ'
 greedy very again flaying stood. So he was when blanket old
 iⁿ'xkiyadu'yě a'nde kaⁿ' ẽtiķě' ta duxkě' ne' kaⁿ' si'ndiyaⁿ
 he wrapped around he was when so deer flaying it stood when tail the
 himself
 kiha'nětu. "Xo + xo, tuka'ni ko si'ndi oⁿ'ni wo," kiyě'tu kaⁿ'
 they found for "Oh! uncle (sub.) tail uses ?" they said to when
 him.
 15 "Xo'xoxo'xo," ẽx de'di. Ekehaⁿ' Ayihiⁿ' iⁿtcyo'xti de'di.
 "Oh! Oh!" he said went. And then Wolf very aged man went.
 E'keoⁿ'nidi' a'ya' wax ni' yukě' oxtětu' dixyiⁿ' a'tcka wohě'
 Therefore men hunting walk they are they make whenever close barking
 a fire
 a'nde xya', etu' xa. Ě'xa.
 it is usually they say usually. That is all.

NOTES

3. *wo*, before the verb, "to think" (see myth 21, lines 13, 38).
3. *ũñķihi*, sing. for pl.; so *yih* (line 6), "he thought" for "they thought."
4. *ñķiñksu* (*iñks*), "to crave or want fresh meat;" *yo* (o); *utoho-hinyě-daha* (*toho*).
6. *wax ade oⁿ* (*oⁿ < oⁿni*, "action going on at the time"); they were then on the way, were going in search of game, when they shot a deer.
10. *tcikuyixati* (*tcukuyě xti*); *handu hi* (*hande, hi*), euphonic change.
12. *tcana* = *tcûmana*.
15. *iⁿtcyoxti* (*iⁿtc*), pronounced *iⁿtcyo + xti*, "a very old man."
16. *oxtětu*, "they make a fire," i. e., they camp; *atcka wohě ande xya*, "there is usually a barking close by;" *ande*, being in the singular, can not refer to a number of wolves; *ẽxa* (*xa*), to stop doing anything.

TRANSLATION

Some persons who were going hunting, having camped, shot a deer. As they were returning to camp with the game a Wolf who had assumed the form of their mother's brother reached there. They thought that he was indeed their mother's brother, so they said, "As you, our mother's brother, live yonder, we thought that we would be coming to see you." The supposed uncle replied, "I have a strong craving for fresh meat, and thinking that perhaps you had shot some animal and that its body was lying here, I have been following your trail till I got here."

Then the men made him watch the camp while they went hunting again. They thought that he was their mother's brother, and while they were walking along in search of game they shot a deer and returned to camp. The Wolf was very greedy, so after flaying the deer he roasted the meat, and was eating some of it while it was entirely raw and bloody all over. Observing this, the men said:

"Oh! mother's brother! oh! he is eating the venison that is still raw, though it has been put on to roast. Perhaps he does not see that it is all bloody." But the Wolf-man replied, "This way it is very sweet."

They said to him that he should remain so, and they went hunting again. They shot more deer, carried them home on their backs, and found that the Wolf-man was very greedy. Again he stood flaying the bodies. While he was doing this he had an old blanket wrapped around himself, and as he stood flaying the men discovered his tail. "Oh! does mother's brother have a tail?" said they to him. On hearing this, he said, "Oh! oh!" and departed. Behold, he departed as a very aged male wolf. Therefore when Indians go hunting and camp there is usually the barking of wolves close by them. That is all.

23. THE RED-WINGED BLACKBIRD

A^{ny}a' xohi' axka' tcu yihixti' nax kaⁿ Ita' noⁿpa' eyiⁿhiⁿ.
 Person ancient persim- put be- yihixti' nax kaⁿ Ita' noⁿpa' eyiⁿhiⁿ.
 mons fore fire very many sat when Deer two reached
 to dry there.

"Tc'i'dike-yoⁿnidi' ayihixti' haye wo'." Ekekaⁿ, "Aⁿsûdi' tciⁿxⁱ kaⁿ
 "How do you do that you have so many ?" And then "Pine very fat (ob.)
 ñku'tcutca'ti ûñkpatcoⁿ ûñkpaxa' haⁿ ûñktaⁿhiⁿ nde' a'xka ne'yaⁿ
 I split it my nose I stick it in and I run I go persim- the std.
 mon

ñkiⁿhiⁿyo' kaⁿ i'dě kaⁿ ñku'kĩdadi' diⁿ e'tañkoⁿxⁱ ni' "ě haⁿ
 I butt against when they because I gather I do just so "said and
 fall (fem.)

5 soⁿ'sa kuku'-daha' ta'-yaⁿ. Ekekaⁿ, "Pi' tĩko'hixti na'" du'ti
 one she gave to each deer the. And then "Good sure enough "ate
 of them (masc.)

doⁿ'hi haⁿ, "Ñkiⁿx^tu hě' e'tañkoⁿ ndu'xtu hi na'" "ě haⁿ aⁿsûdi'
 saw and "We too we do so we must eat" said and pine
 u'tcutca'ti haⁿ pũtcoⁿ paxa' haⁿ taⁿ'hiⁿ de' haⁿ hiⁿyo' kaⁿ ndoku'
 split and nose stuck in and ran went and butted when back
 against it hither

ktaho' tẽ ma'ñki. Ekekaⁿ aⁿya' xohi' iⁿkxihi' haⁿnde naha'
 he fell dead lay. And then old woman laughing at she was a while
 [them]

adũksoⁿ'hoⁿ axka' tcu'-k pẽhě' ne' yaoⁿ ne' kaⁿ Yihiniⁿdi kiⁿ'hiⁿ
 covered it up persim- which pound- stood singing stood when Wolf (sub.) came
 mon she had dried ing

10 haⁿ, "Ka'ka yě hine'di wo'," ki'yětu kaⁿ, "Ya'maⁿ na'," ědi
 and "What are you saying ?" they said when "Nothing "she
 as you stand to her (masc.) said

Aⁿya' xo'hi-yaⁿ. Kiya' a'dě haⁿ kĩtohě' a'max kaⁿ kiya' tẽũma'na
 Old woman the. Again they and hiding from they when again a second time
 went her stood

yaoⁿ ne' kaⁿ, naxě' ama'ñki naha' kiya' kiⁿhiⁿ haⁿ, "Ka'wa-k
 singing she when listening they stood a while again came and "What (ob.)
 stood

iyě' hine'di wo'," ki'yětu kaⁿ, "Ya'maⁿ na'," e' hande' kiķě, "Kak
 were you saying ?" they said when "Nothing "she she was though "What
 as you stood to her (masc.) said

tohě'hayě' ayi'ne haⁿtca' yeķe' na," kiye' yuķe' naha' iⁿda'he ta'-yaⁿ
 you hide you stand must said to they a while seeking deer the
 (masc.) were

15 haⁿne du'si ha'dě. Ekekaⁿ aⁿya' xo'hi ya'ndi aⁿhiⁿ nax kaⁿ
 found took they went. And then old woman the (sub.) weeping sat when

- Kûtcin'ckana' eyin'hiⁿ haⁿ, "Ka'k ayoⁿ-k yaⁿhi ina'ñki wo',"
 Ancient of Red- came there and "What you when you cry you sit ?"
 winged Blackbirds do
- kiyě'tu kaⁿ, "Ta-k' ya'ñka-kyaⁿhi a'de ni'," ě' kaⁿ, "E'ke ko'
 they said when "Deer (ob.) they took from me they she when "Lo! if
 to her went (fem.) said
- ñkakyāⁿhiⁿ ñkiⁿx kaⁿ i'duti hi na'," ě' haⁿ a'dě. Ekehaⁿ
 we take it from we when you shall eat it said and they And then
 [them] come (masc.) went.
- aküde'diyě a'da oⁿni. Ekehaⁿ a'tekaxti'yě haⁿ niyě'tu, "Tin'wětu"
 creeping up on they were And then [they] got very and they flew They made a
 [the wolves] going. close up, whirring sound
- 20 niyě'tu ya'ndi. Ekekaⁿ ta'-yaⁿ i'ñki kixyoxtu Yi'hiⁿ ya'ndi.
 they flew when. And then deer the leaving they ran off Wolf the (sub.).
 up
- Ekekaⁿ ta'-yaⁿ du'si e'yaⁿ kikiⁿxⁿtu haⁿ e'keoⁿnidi' Kû'tein'cka'adi
 And then deer the took there brought it and therefore Red-winged (sub.)
 back to her Blackbird
- Yihiⁿ-k kiⁿ'siⁿhiyě' oⁿnidi' e'keoⁿnidi' niye'tu xyiⁿ nati' tiⁿwe'
 Wolf (ob.) they made [them] as therefore they fly up when only whirring
 towards [entire]
- a'de xya', etu' xa.
 they regularly, they usually.
 go say

NOTES

1. *Aⁿya xohi* refers to an old woman. *tcu*, "to [string and] put down a number of small objects," refers here to persimmons. The Biloxi used to string the persimmons and place them before a fire to dry. They pounded the dried persimmons, and made bread of the powder. *Tcidiķe-yoⁿnidi*, probably from *tcidiķoⁿni* (*tcidiķě*, *oⁿni*), "how did he do that?"

3. *ñkutcutcati* (*tcati*).

3. *ûñkpatcoⁿ* (*ptcûⁿ*); *ûñkpaⁿaxa*, 1st sing. of *paⁿaxa*; *ñkiⁿhiⁿyo*, 1st sing. of *hiⁿyo* (line 7).

4. *ñkukidadi* (*da*).

9. *adûksoⁿhoⁿ* (*adûksě*, *oⁿ*, *hoⁿ*).

9. *Yihiⁿdi*, the *Ayihⁿdi* of myth 22, 2; *kaka* for *kawa-kaⁿ* (line 10); *yě* for *iyě* (*e*); *hinedi*=*ayine* of line 14.

10, 13; *Yamaⁿ na* (masc.) should be *Yamaⁿ ni* (female sp.).

13, 16. *kak*, cf. *kawa-k* (12); *ayine* (*na*); see *hinedi* (10).

15. *hadě* for *adě* (*de*).

19. *aküdediyě*, given as *kdědye'* in 1892.

20. *kixyoxtu* (*koxta*).

21. *kikiⁿxⁿtu* (*ki*). *Kûtcin'cka'adi* used instead of *Kûtcin'ckanadi*.

TRANSLATION

Once upon a time there was an Old Woman who was putting a great quantity of [strung] persimmons before a fire to dry. While she sat there two Deer came to her and said, "How do you manage to have so many?" The Old Woman replied, "I split a very fat pine into many slivers, and I run two of them into my nostrils; then I run and butt against the persimmon tree, the persimmons fall, and I gather them.

Thus have I done to acquire what you see." Then she gave a persimmon to each Deer. They tasted them, and said, "This food is very good." (?) Having seen what she had, and having eaten some, they said, "We, too, must do so in order to eat." So they split a pine tree, and stuck slivers into their nostrils, and running along they butted against the tree, and so hard did they butt that they fell dead and lay there.

Then the Old Woman after laughing a while at their folly covered them up, and stood there pounding the persimmons which she had dried and singing as she stood there. Then came the Wolf people and said to her, "What are you saying as you stand here?" The Old Woman replied, "Nothing." Then the Wolf people departed a short distance and hid themselves. Again sang the Old Woman, the Wolf people listening a while. Then they came again, saying, "What were you saying as you stood?" "Nothing," replied she; but the Wolf people could not be deceived. "You must be hiding something where you stand," said they for some time. At length after searching around they found the bodies of the Deer, which they seized and carried off.

And then the Old Woman sat there crying. By and by the Ancient of Red-winged Blackbirds came, and said, "What have you suffered that causes you to cry?" She said, "They have carried off the Deer from me." "If so," replied the Ancient of Red-winged Blackbirds, "we will take it from them, and when we bring it back you shall eat it." So they departed [all the Red-winged Blackbirds], and they arrived near the place where the Wolf people were, and crept up on them. When they got very close they flew, making a great whirring. This scared the Wolf people, who ran off, leaving the venison. Then the Ancient of Red-winged Blackbirds [and his people] took the venison and brought it back to the Old Woman. Therefore the red-winged blackbirds make cowards of the wolves, and when these birds fly up they always make a whirring sound.

24. A GHOST STORY

Aⁿya' t̥ko'hēdi' nipa atsi' ustûki' ant ka' Ana'tci-di eyiⁿ'hiⁿ ha'
 Person real (sub.) whisky bought set it up he was when Ghost (sub.) came there and
 kiiⁿ' yuķē'di. Ayihixti' iⁿ ha' awo' ne kiya' ku e'yaⁿ he'tiķe
 drank it they were. Very much drank when another std. again gave there he did that
 for him to him

ayihixti iⁿ ē'tiķē yuķe' kaⁿ doⁿhoⁿ'-daha' ne'di. Aⁿya' t̥ko'hē
 very much he drank so they were doing when was looking at them stood. Man real
 ya'ndi. Eķehaⁿ "De yaⁿ'xkiyo'xpa tē yuķē'di ha'nûⁿ," yi'hi
 ihe (sub.) And then "Here they drink up for me wish they are perhaps" he thought
 [or This]

5 doⁿhoⁿ'-daha' ne' kaⁿ, "Kode' yaⁿ'xkiyo'xpa tē ya'yūķē'di ha'nûⁿ
 was looking at stood when "Now drinking it up for me wish you (pl.) are perhaps
 them

hi' yihi' ayine' yeķe' na," kiyē'tu Anatci' yaⁿ. Kiyē' haⁿ
 that thinking you stand must be they said to Ghost the. Said to him and
 [ing] (masc). him

konicka' yaⁿ kutu' dixyiⁿ tei'na oⁿ'ni ko' he'ena'ni xya' ne'di.
 bottle the they gave when how much had been as so much yet (?) it stood.

Eḡekaⁿ' i'ndidiⁿ iⁿ' yaⁿ ko' fwūhi'. Eḡekaⁿ' Anatci' yuḡe'-
 And then he for his part drank it when low. And then Ghost they are
 yaⁿ ḡtu kaⁿ', "Yata'naxti' iki'kahiⁿ' ko i'ta xo'," kiyḡtu
 the they said when "Very soon you tell about it if you die shall (if)" they said
 to him

10 kaⁿ "Iki'kahiⁿ'ni ko' yandḡ' xya'xti xyo'," kiyḡtu kaⁿ',
 when "You do not tell when (if) you be (live) always shall, if—" they said to him when
 kû'kikahiⁿ'ni ha'nde de' haⁿ iⁿ'titeya' haⁿ ta'-hi-yaⁿ iⁿhiⁿ' kaⁿ
 he did not tell he was there and old man and the time to die arrived when
 about it (now?) (when?) (past)

ki'kahiⁿ'. Aⁿya'di-diⁿ' a'kika'hiⁿ ma'ñktu kaⁿ' naxḡ' ma'ñḡi
 he told about it. People (sub.) for telling news to they when listening he reclined
 their parts one another reclined

naha' iⁿde-hḡ' ḡtiḡ' doⁿhoⁿ'ni ḡ'di. Eḡehaⁿ' kana'mini te oⁿ'
 a while he too so (such) he had seen he said. And then not day dead was

ma'x kaⁿ naⁿ'pi. Eⁿtu' xa.
 reclining when day. They say usually.

NOTES

The narrator failed to see any connection between the two kinds of spirits referred to in this text. (See page 175 of *Old Rabbit the Voodoo and other Sorcerers*, by Miss Mary A. Owen, 1892, for an account of the alleged importance of whisky in the preparation of "luck balls.")

1. *Aⁿya ṭikohḡdi*, a real or living person, as distinguished from a ghost; *ustūki* refers to the bottle, *konicka* (7); *ant*, a contraction of *ande*; *kiiⁿ* (*iⁿ*).

2. *awo ne*: the first ghost, after drinking his (ghostly) fill, passed the bottle to another ghost.

4. *yaⁿxkḡyoḡpa* (*oḡpa*).

4-5. The ghost speaks about the secret thought of the living man.

8. *-diⁿ*, for his part (?).

9-10. *ko* . . . *xo*, and *ko* . . . *xyo*, "if, shall, provided (conditional)."

11. *kû'kikahiⁿ'ni* (*kaⁿhi*); *iⁿ'titeya* = *iⁿ'teiya* or *iⁿ'teya*; *ta'-hi-yaⁿ* (*ta<-tedi*, "to die;" *hi* conveys a future idea; *yaⁿ*, "the"); so, *itahiyaⁿ*, "the time for you to die;" *uñktahiyaⁿ*, "the time for me to die."

12. *akikahiⁿ mañktu*, continuous form of *akikaxtu*, "they tell one another" (*kaⁿhi*).

13. *kanamini* (*ka*, *ni*, negative signs; *nami* = *naⁿpi*, *nawi*, "day.")

TRANSLATION

A certain man bought [a bottle of] whisky, and when he was putting it up [on a shelf?], some ghosts came thither, and they were drinking his whisky. When the first ghost had drunk a great quantity, he gave it [the bottle] to another [ghost], who likewise drank a great deal. When the ghosts were acting thus, the man stood looking at them,

thinking, "Perhaps they wish to drink all of my whisky, and leave me none." "You must be thinking, 'Perhaps they wish to drink up all of my whisky,'" said one of the ghosts as he handed the man the bottle. When the man examined the bottle, behold, it was just as full as it had been when the ghosts had appeared! But when the man took a drink, the supply of whisky ran low. Then said the ghosts to him, "If you tell about this very soon you shall die; but if you do not tell it, you shall live always." So the man did not tell of this incident till he had become a very aged man, and his time to die had arrived. Then were the people telling news to one another, when this old man lay there listening. After a while he, too, said that he had seen such [things as ghosts]. And then he died before day, and when day came he was lying there dead, so they say.

25. A FOX STORY

Toxka' di	nětkohi'	iṇḍě'	xěhe'yě	ha ⁿ	ě'tikě	ha'nde	ha ⁿ			
Fox (sub.)	road, path	dung	caused it to sit	and	he had done so		when			
ē-k	wa'ta.	Na'wi	na ⁿ ni	eya ⁿ hi ⁿ	do ⁿ hi.	Ka'wa	kiķě'	ku'sini'		
it (ob.)	he watched.	Day	every	he came there	he looked.	What	ever	had not stepped in it		
ka ⁿ	akxi'	ha ⁿ	a ⁿ ya	-ti' -k	i ⁿ hi ⁿ	akxi'	ne'	ka ⁿ	a ⁿ ya'	ya'ndi
when (past)	he got angry	and	man	house (ob.)	reached	angry	stood	when (past)	man	the (sub.)
i ⁿ ske'yě	ka ⁿ	koķta'	de	o ⁿ 'xa.	E'ķe-	o ⁿ 'xa-	di ⁿ	a ⁿ ya'	-k	
scared him	when (past)	ran off	went	in the past.	Because of this	which occurred in the past		man	(ob.)	
5 i ⁿ si ⁿ hi ⁿ 'xti	ětu'	xa.	E'ķe	o ⁿ 'xa	toxka'	ě	ya'tctu.	E'ķe	o ⁿ 'xadi'	
he is much afraid of	they say	usu- ally.	Therefore [from this past act]		toxka	that they name him.		Therefore [on ac- count of this past act]		
toxka'-di	nětkohi'	-k	iṇḍě'	ni'tu	a ⁿ ya'di	kiķě'	usi'	dixya ⁿ	kině'pi	
fox (sub.)	road	(ob.)	dungs	they walk	person (sub.)	soever (some)	steps in it	if	he is glad	
wa'adi	tako'tei	taho'	ande',	xa,	a ⁿ ya'adi	etu'	xa.			
very	turning somersaults	falling	he is usu- ally		the people	they say it usu- ally.				

NOTES

This story was told by Bankston Johnson alone, the women being absent. He would not tell it in their presence. Biloxi men used to say that when a fox saw a person stepping in his (the fox's) dung, he was so delighted that he turned somersaults.

2. *Kawa kiķě*, "whatsoever," followed by a negative, means "nothing at all" (ǂegiha, *edadaⁿ ctewaⁿ—ji* or *maji*, or *baji*); *kusini* (*usi*)—*akxi* < *hakxidi*.

4. *Eķe oⁿ'xa-diⁿ*, and (5). *Eķe-oⁿ'xadi* forms of "therefore," referring to an act in the (?) remote past (sign, *oⁿ'xa*).

5. *toxka* ǂ *yatctu*, "They named the fox;" *Toxka*, "because he had run away (*koķta* or *koķta*) from the man." Is this a case of metathesis?

TRANSLATION

There was a Fox that left his dung in the path, and when he had done so, he watched it. Every day he used to return to the place and look at it. And when he saw that no one had stepped in it, he became angry and went to a man's house; but the man scared him and caused him to run off. From this event people called the fox *tozka*. It is on this account that foxes are now afraid of human beings. And it is on this account, also, that when a fox sees a person stepping in his (the fox's) dung, he is so delighted that he turns somersaults.

26. THE HUMMING-BIRD

Aⁿtatka' tcude'tu. Aⁿ'tckahoⁿ'na ha'ne-daha', naha'ti tcu' kode'yě
Child they abandoned. Ancient of Crows found them boat put them in it taking all

kide'di. Eyaⁿ ki'di haⁿ na'wi-k xěhe' na'ñkini aduti' hande', e haⁿ
she went There reached and day she was not sitting food was she and
home. home said

kiya' yeki akû-nûxaⁿ de'di. Eķekaⁿ yek-su' to'pa ne' kaⁿ du'si
again corn to go together she went. And then corn grain four there when took
over the seat- were
again tered

ko'wohe de'yě. Eķekaⁿ aye'k pī' tīko'hixti si'nd oⁿ ma'ñki.
upward she sent. And then corn good exceedingly tail having reclined(?)

5 Eķekaⁿ ti'-yaⁿ he du'si ko'wohe de'yě. Eķekaⁿ ti'-yaⁿ pī'
And then house the too ' took upward she sent. And then house the good
tīko'hixti, ti' kûde'xyi ne'di. Eķekaⁿ tando' he du'si ko'wohe
exceedingly house spotted it stood. And then her too she took upward
younger brother

de'yě: tīdupi' a'nya' pī' tīko'hixti ne'di. Eķekaⁿ, "Ñkind-hě'
she sent he alighted man good exceedingly he stood. And then "I too
[him]

yandu'si ko'wohe deya'ñka-tě', kiyě'di tando' yañka'. Eķekaⁿ du'si
take me upward send me" she said her the (ob.). And then took
(female to male) to him younger brother

ko'wohe de'yě kaⁿ, tīdupi haⁿ aⁿxti' pī' tīko'hixti. Eķekaⁿ
upward sent her when she alighted and woman good exceedingly. And then

10 tcu'ñki-yaⁿ du'si ko'wohe de'yětu: tīdupi haⁿ tcu'ñk pī' tīko'hixti.
dog the took upward they sent he alighted and dog good exceedingly.
him

Eķekaⁿ toxpě' tcûpaⁿ ne kaⁿ daⁿ ko'wohe de'yě. Eķekaⁿ
And then clothing decayed there was (ob.) took upward sent it. And then

toxpě' pixti' apstûki' na'ñki. Eķekaⁿ Aⁿ'tekana'di ku'x nañke'di.
clothing very sewing it [she] sat. And then Ancient of Crows was returning in
good (sub.) the distance.

E'ķe oⁿ'nidi' kûkid-oⁿni-xti kaⁿ ku'x na'ñki oⁿ'ni ko', "Tei'diķe
Therefore she had not re- when was returning (i. e. was when "Why
turned home at all then on the way)

kûki'd-oⁿni', e ha'nde haⁿ, dě haⁿ ani'-yaⁿhiⁿ kaⁿ ěk xě
has she not re- say- was and went and wa- the reached when there was
turned" ing (when) (when) ter

15 nañki Aⁿ'tckahoⁿ'na. Naha't teoka' xwě'hě haⁿ ě'tiķě na'x kaⁿ
sitting Ancient of Crows. Boat piece she sat in and so sat when
broken out at the top (when)

e'yaⁿhiⁿ haⁿ, "Ka'k i-yoⁿ ě'tiķě ina'ñki ha', kiyě' kaⁿ,
she arrived and "What you do so you sit" said to her when
there (when)

"Ūnkti'-yaⁿ ñkyēhoⁿni ē'tikē na'ñkī ni'," hē' kaⁿ, "Iti'-yaⁿ ē'ti,
 "My house the I did not so I sit ." said when "Your the this
 know it (fem.) that house is it
 ni'," kiye' kaⁿ, iⁿskē' nati'. Iⁿskē' wa' a'nde haⁿ' aka'naki
 (fem.) said to when she was so (much). She was very was and came out of
 her scared scared (when)
 haⁿ' yēk-su' daⁿ haⁿ' ni utcu'dē haⁿ nahati' naxti'k ani' na'ta-
 and corn grain took and water threw and boat kicked when water middle
 them into

20 yaⁿ de' kaⁿ doⁿ'hi haⁿtc kide'di. Eyaⁿ ki'di haⁿ' maⁿ'
 the went when looked at it a while went home. There reached and ground
 home (when)

duksē' de'-hēd-haⁿ', tca'k dutca' dē'-hēd-haⁿ', ti'-yaⁿ a'puxi,
 swept that fin- when hands washed that fin- when house the felt
 ished ished

doⁿ'hi. Ekehaⁿ' tca'k kûde'ni na'ñkī, ka'wa pastû'ki na'x kaⁿ,
 looked And then where she went sat what sewing sat when
 at it. not

Paxka' isi' ye'hi kaⁿ' paya' da oⁿ'ni. Ekekaⁿ', "Ayaⁿ' toho'
 Mole her close to when plowing was going And then "Log
 foot along.

tcûpaⁿ' nañkī' naⁿxkiya', e'hēxa. Ekehaⁿ' kiya' apstû'ki naⁿ'x kaⁿ
 decayed I am not that" stopped And then again sewing sat when
 right there.

25 Mo'moxka'di e'yaⁿhiⁿ', yoⁿwē' adu' ha'nde kaⁿ', "Axi'yichi nañkī'
 Humming-bird come there making a going was when "Blossom I am
 (sub.) humming around

naⁿxkiya', kitē'tu kaⁿ' nati' yoⁿwē' dē'x kûpa'hani. E'yan ki'di
 not that" she hit at when making a went disappeared. There reached
 him humming home

haⁿ', "Ani'sti na'! Aⁿxti' pī' tīko'hixti na'ñkī na'" ē' kaⁿ,
 and "Sure enough (it is) Woman good exceedingly sits " said it when
 (when) [male]

īndaxtu'. Ekehaⁿ', "Oⁿ'd,ahi-di' tci'x kide' e'yaⁿ ki'di kaⁿ akīni'
 they sought And then "Bear skins lay them all there reach when walk
 her. along home on it

kide' e'yaⁿ ki'di, tci'dikē' ha ni'," ē'tu kaⁿ', "Tci'tca'pixti ni'!
 going there reach how would it be ?" they said when "Too slippery (fem.)
 home

30 Toho' ni," ēdi' Aⁿ'tekahoⁿ'na. Ekekaⁿ', "Itani' tci'x kide' e'yaⁿ
 Fall " said it Ancient of Crows. And then "Mortars lay them all there
 (fem.) along

ki'di xyaⁿ' akīni' kide' e'yaⁿ kidi' dixyiⁿ', tci'dikē' ha ni'," ē'tu
 reach when walk on go there reach when how would it be ?" they
 home home home said

kaⁿ', "Haⁿaⁿ! ē'xtihiⁿ' inahiⁿ'tixti ni'. Inahiⁿ'-k tohō'-k a'dūkta
 when, "Oh no! how could that be? is too apt to rock (fem.) It turn when she when [might]
 [might] fall crush her

ni'," Ekekaⁿ' "Aⁿya'di tci' kide' de e'yaⁿ ki'di dixyaⁿ', ekekaⁿ'
 " And then "Men lay them all this there reach if and then
 (fem.) along home

akīni' kide' e'yaⁿ kidi' dixyiⁿ', tci'dikē' ha ni'," ē'tu kaⁿ', Aⁿ'tekana'
 walk on go there reach if how would it be ?" they said when Ancient of
 home home home be Crows

35 de' kake'ni. Aⁿ'hiⁿ na'ñkī de'-hēd-haⁿ' aⁿ'xti topi'-yaⁿ ki'tei
 this said noth- Was crying that fin- when woman young the did not
 [time] ing. ished wish to
 up

haⁿ' aⁿ'hiⁿ na'ñkī de'-hēd-haⁿ' ita'mino'yē. Ita'mino'yē de'-hēd-haⁿ'
 and was crying that fin- when she dressed She dressed that fin- when
 (when) her. her. her. ished

anahiⁿ'-yaⁿ kida'katekē' de'-hēd-haⁿ', tando'-yaⁿ ita'mino'yē de'-hēd-
 hair the tied it for her that fin- when her the she dressed him that fin-
 ished brother ished

haⁿ', e'ke haⁿ'tca kûdutaⁿ'-daha'. "Aya'yiki' ma'ñkī ko, saⁿhaⁿxti'yē
 when so after some she sent them off. "Your kindred lie if very hard
 delay (?) [there]

- astu-tě', "kiyə'-daha'. Eḱekaⁿ a'dě. Akini' ha'dě. Tuka'nitu-yaⁿ
 step ye on" she said to them. And then they Walking they Their mother's the
 (female to male and female) went. on went. brother
- 40 ma'x kaⁿ a'si saⁿhaⁿxti'yě a'de. Inoⁿni ya'ndi ya'hi ye'hiyaⁿ tox
 lying when step- very hard they Her elder the (sub.) bed close to was
 pingin went. sister
- ma'x kaⁿ, "Ati' kũdě'xyi doⁿha'-yaⁿ ě'ti ma'ñkide ha', " ě' haⁿ pĩtce'
 lying when "House spotted saw it (?) the this the this recl.ob. " ?" said and leaping
 one
- a's-kaⁿ tũpo' kaⁿ pĩtce' ya'hi-yaⁿ adi' dē xēhe'. Aⁿya'xidi' yiñka'ditu
 stepped burst when leaped bed the climb-went sat Chief they married
 when on ing down. her to him
- kaⁿ iñkteaⁿhi xēhe' oⁿni'. Wax a'de. Eḱekaⁿ aⁿxti'-yaⁿ he' aⁿtatka'
 when next to her he was sitting. Hunt- they And then woman the too child
 ing went.
- du'si da' oⁿ haⁿ wa'xi yiñki' ha'aksi'hi ha'nde haⁿ kiya' kipo'nahi.
 took was go- and shoe small she forgot and was and again turned back.
 ing left
- 45 Eyaⁿ ki'di haⁿ waxi' yiñki dusi'. Kiya' da oⁿ kaⁿ, Inⁿsu'-kětco'na
 There re- and shoe small took. Again was go- when Ancient One with
 turned ing Crooked Teeth
- ē'k xě na'ñki haⁿ, "Nda'o hu' haⁿ si'ñihoⁿ du'ti ha'tca', " kiyə'
 there was sitting and "This way come and mush eat a while" said to
 her
- kaⁿ, e'yaⁿhiⁿ duteĉupaⁿ dusi' a'pād oⁿ haⁿtca ki'ya de'di. Eḱekaⁿ
 when went there dipped it up took wrapped it and sub- again de- And then
 with the hand up sequently parted.
- kiya' teĉuma'na tā'niyaⁿ kiya' xě na'ñki'. Eḱehaⁿ kiya' teĉumana',
 again a second ahead of again was sitting. And then again a second time
 time her
- "Nda'o hu' haⁿ si'ñihoⁿ du'ti ha'tca', " kiya' kiyə' kaⁿ, "Si'ñihoⁿ ni'
 "Hither come and mush eat a while" again said to when "Mush
 her
- 50 ndu'ti tē' ě'tikě ñkande' naⁿxkiya', " ě' kaⁿ, "Tama'nk teiⁿ'cti
 I eat wish so I am not that one" said when "Deer brisket very fat
 ndu'ti hi' ě'tikě nda' oⁿni ni', " ě' kaⁿ, "Idu'ti hi ya'. Du'ti hi'
 I am to eat it and so I am going (fem.) said when "You are not the one The one to
 to eat it. eat it
- ko' ñki'ndi ni', " ě' haⁿ a'su oⁿxti-k tā'niyaⁿ de'kiyə. Eḱekaⁿ
 the I am (fem.) said and large brier (ob.) ahead sent for her. And then
 patch
- a'nde oⁿdi' aka'naki niḱ ne' kaⁿ a'su tohoⁿni kiya' de'kiyə kaⁿ
 was going along came out of was walk- when bamboo brier again sent for when
 it ing (vine) her
- a'nde oⁿdi' aka'naki niḱ ne' kaⁿ amaⁿ kũ'dote oⁿni de'kiyə kaⁿ
 was going along came out of was walk- when ground muddy made sent for her when
 it ing
- 55 a'nde oⁿdi' aka'naki na'nteķe haⁿ noxpě na'x kaⁿ Inⁿsu'-kětco'na
 was going along came out of nearly and got mired sat when Ancient One with
 it Crooked Teeth
- eyaⁿhiⁿ te'yě haⁿ a'hi-yañk kidu'si haⁿ hiⁿa'hi haⁿ waxi' yiñki-
 came there killed and skin the (ob.) took from and made it and shoe small
 her her grow on her-
 self
- yaⁿ du'si haⁿ de'di. Eḱehaⁿ o'xte-yaⁿ eyaⁿhiⁿ. Aⁿtatka'-yaⁿ
 the took and went. And then camp the she reached Child the
 there.
- du'si haⁿ, "Itũ'ksiki pĩs tē'xti a'nde ha xaⁿ, " kiyə' haⁿ, "Du'si
 took and "Your sister's to suck has a strong is (?) (fem.) said to and, "Take it
 child desire speaking" him
- haḱu-tě' " kiyə' kaⁿ du'si e'yaⁿ kiki'x kaⁿ psi'ye tē' kaⁿ psi' tē'
 bring it hither" said to him when he took there he brought when to she when to it
 hither" him it it back to suckle wish- suck wish-
 there for her it ed ed

60 *ni'ki'*. *E'keha^{n'}* *wahě'xti*. *E'keka^{n'}*, "E'de *hě'daⁿ* de *xki'di* *ka^{n'}*
not And then it screamed And then "That far (?) now I have when
exceedingly. come back

kuyañkye'hoⁿni *na'ñ'xi* *ha^{n'}tca* *ha',*" *ě* *haⁿ* *kite'di*. *E'keka^{n'}*
you do not know me ? " said and she hit at And then
she it.

tuka'niyaⁿ *du'si* *ha^{n'}* *a'ni* *ye'hi* *da' oⁿni'*, *ya'oⁿ* *da' oⁿni'*.
its mother's took it and water edge was going singing was going.

E'keka^{n'} *ěxtixti'* *yañka'* *a'ni* *tâ'wě* *nañkě'di*. *E'ke' na'ñke oⁿdi'*.
And then very far when water making a slap- was sitting So [she] was sitting
(?) ping sound in the dis- tance, there.

E'yaⁿ *kí'di*. *E'keka^{n'}* *aⁿtatka'-yaⁿ* *kudi*. *E'keka^{n'}* *psi'yě* *a'nde* *de'*
There she And then child the he gave And then suckling she was that
came back to her. it

[to land].

65 *hě'tu* *ka^{n'}* *du'si* *kide'di*. *E'yaⁿ* *kí'di* *ka^{n'}* *aⁿtatka'* *a'diyaⁿ* *dusi'*
they when he took went There reached when child the father took i
finished it home.

yeho^{n'} *haⁿ*, "Psi' *xyu'hu* *hi'usaⁿ*," "Tohu'di *wiho'hañko^{n'}* *xku'*
knew it and "Sucking smells bad [how possi- "Rattan vine I got milk from it I gave
ble?]" to it

ñka'nt *kaⁿtca* *na''* *e'* *hande'* *kikě'*, "Tca'k *a'nde* *ko* *ya'ñkútiki-ta''*,
I have because "Where she is the tell me (male to male),"
been (male ing sp.) [-ver]

hě'di. *E* *ha'nt* *kaⁿ*, "Aⁿxti' *a'nde* *ko'* *kû'* *te* *ni'ki* *ě'di* *na''*,
said Say- a while when, "Woman that the to be wishes not said
that. ing it (male sp.)
ing back

ě *kaⁿ* "O'xtě *taⁿ'xti* *haⁿ* *iⁿxyo^{n'}xti* *awa'hi* *du'ti* *haⁿ* *wa'x* *ada*
he when "Making a very and making haste cook it eat and hunt- they
said fire large go

70 *hi',*" *ě'tu* *ka^{n'}* *awahi'* *ne'* *kaⁿ* *uxta'x* *kaⁿ* *awo'* *ne'yaⁿ* *uxta'ki*.
let," they when cooking stood when [he] when that other one he pushed
said [she] pushed her.

Ė'tikě *yu'ke'* *haⁿ* *uxta'ki* *pe'ti* *de'yě* *da'xūni'yětu*. *E'keha^{n'}*
Sodoing they were and pushing her fire sending they burnt her. And then
her [into it]

inda'hi *a'de* *aⁿtatka'* *oⁿni'yaⁿ*. *E'yaⁿ* *iⁿ'hiⁿ* *na'ntekě* *ha^{n'}* *aya^{n'}*
to seek they child his mother. There arrived nearly and tree
her went

tcūpa^{n'} *tū'kpě* *ně'* *kaⁿ* *aⁿxti'-yaⁿ* *tando'-yaⁿ* *ani'* *ye'hi-yaⁿ* *iⁿ'hiⁿ*
decayed changed stood when woman the her the water edge the reached
into brother

ha^{n'} *yao^{n'}* *ne'* *kaⁿ* *e'yaⁿ* *kí'di* *aⁿxti'-yaⁿ*. *E'keka^{n'}* *aⁿtatka'-yaⁿ*
and singing stood when there reached woman the. And then child the
again

75 *ku'* *haⁿ* *anahi^{n'}* *kido^{n'}hi* *ně* *ha^{n'}* *tcakī-k'* *adudu'ye* *de'* - *hěd* - *ha^{n'}*
gave and hair looking at stood and hand (ob.) wrapped that fin- when
to her her round ished
and round

tcakī-k' *i'ñkiyo'hoⁿ*. *E'keka^{n'}* *eyaⁿhi^{n'}* *du'si* *yiñka'di* *ya'ndi*.
hand (ob.) he called to him And then arrived took her her husband the (sub.)
with it. there

E'keha^{n'} *ka'dedi*. *E'yaⁿ* *kiⁿ'x* *kaⁿ* *apěhě'* *a'nde* *ha^{n'}* *tando'-yaⁿ*
And then they took There reached when pounding she was and her the
her home. [corn?] younger brother

a'tci *haⁿ*, "Ka^{n'}xo *ti' - yaⁿ* *dě'* *haⁿ* *atcta^{n'}* *utcu'wī* *ku-tě'',*
she and "Grandfather house the go and sieve borrow it be coming
asked him back" (fe- male to male)

- kiyě' kaⁿ de ko'x-ni. "Ayi'ndi dē'd-kī," kiyě' kaⁿ de oⁿ'nidi'
 said to when to go he was un- "You go yourself" said to when having de-
 him willing. her parted
- 80 eyaⁿ'hiⁿ haⁿ' ka'wa a'hi ne' - kaⁿ doⁿ'hi. Iⁿsu' ketco'na a'hi-kaⁿ
 she arrived and what skin stood (ob.) she saw it. Ancient One with skin (ob.)
 there Crooked Teeth
- nati'x kane' -kaⁿ daxū'ni na'nteķē na'x kaⁿ ha'ne du'si duxkē'.
 stretched had been (ob.) burnt nearly sat when found it took it skinned
 standing her.
- Ētiķoⁿ' kane' kaⁿ doⁿ'hi haⁿ'tca, "E'wa ne' ko ka'wa a'hi,"
 Had done had been when she saw a while "Yonder stand- ing the what skin"
 so standing it
- e haⁿ'nt kaⁿ, "Taⁿ'ta'hi da'nde," kiyě' kaⁿ, "Ētiķe' naķihi,"
 she was when "Panther skin it is" said to when, "It is so I do not
 said think"
- ě kaⁿ, "Kaⁿxo', ka'wa a'hi." "Tūmo'tek a'hi da'nde xyaⁿ,"
 said when, "Grandfather, what skin." "Wildcat skin it is"
 85 kiyě' kaⁿ, "Ētiķe' naķihi," ě haⁿ, "Ka'wa a'hi ko' ya'ñkūtiki'
 he said when, "It is so I do not think" said and "What skin the you tell me
 to her
- ko ta'maṅk tciⁿ'cti nyi'ku hi ni'," kiyě' kaⁿ, "Taṅk awo' a'hi
 if deer brisket very fat I give to will " (fem.) she said when "Sister other skin
 you to him
- da'nde xyaⁿ," kiyě' kaⁿ "Ētiķe' ha ni' ṅķedi' nixki'," e'
 it was he said when "So it is I said because" she
 to her (fem.) said
- haⁿ'tca' taⁿ'hiⁿ'x kide'. Eyaⁿ' kī'di haⁿ' tama'ñķi-yaⁿ daⁿ' taⁿ'hiⁿ'
 and subse- running went There reached and deer brisket the took running
 quently home.
- de e'yaⁿ a'hi. Kītcu' haⁿ taⁿ'hiⁿ'x kide'. E'yaⁿ kī'di haⁿ'
 went there she took She put it and running went There reached and
 it. down for him home
- 90 siⁿ'to' ta'yaⁿ du'si haⁿ' taⁿ'hiⁿ de' a'ni-yaⁿ kide' taho' haⁿ,
 boy her took and running went water the went back fell and
- "Taoⁿ'" ekē' dixyaⁿ'. Eke' dixyiⁿ' siⁿ'to' ta'yaⁿ kosa'yi te'
 cry of the she when. She when boy her minnow face
 "squcaler became so became so
- saⁿ tū'kpē. E'keoⁿ'nidi' ětiķe' xya, Taha'ñķona'di ětiķe oⁿ'ni.
 white changed That is why it is so now The "squcaler is so.
 into. (?) duck" (sub.)

NOTES

This text is all of the myth that Betsy could remember; but there was more of it.

1. *Antckaho^{na}*, "the Ancient of Crows," a female; *tcu* never refers to a single object, hence it is unnecessary to add *-daħa*; *kodēyē kidedi*, "to take them all home" (*-daħa* not added), refers to objects that can walk.

3, etc. Though the context gives no clew, the Indians say that it was the girl who threw the grains of corn, the house, etc., into the air, changing them by her magic power.

4. *sind oⁿ mañķi*, "it was tasseling."

18. *iⁿskē nati*. *Nati* usually precedes the qualified word.

25-26. The speaker was the Pretty Woman, who had recently been a child. The people of the other village trusted the Hummingbird; hence they sent him to learn about the Pretty Woman. Because

of this first visit of the Humming-bird, the Indians now, when they see a humming-bird, say, "A stranger is coming," for the humming-bird can be depended on at all times.

28-29. The people who wished to have the Pretty Woman go to their village were ready to honor her by spreading bearskins all along the path from the abode of the Ancient of Crows to their own village.

30-31. Then they offered to cover the path with mortars on which the Pretty Woman could walk.

33. Next they offered to cover the entire way with recumbent people, on whom the Pretty Woman might walk. No objection to this was raised by the Ancient of Crows.

35. *Aⁿhiⁿ*, pronounced *Aⁿ+hiⁿ*.

37. *kídakatekě*, archaic for *kídūkūtckě*.

38. *kúdutaⁿ-daha* (*dutaⁿ*). The Ancient of Crows sent off the Pretty Woman and her brother, hence *-daha* is added.

40. *inoⁿni yandi*, not the real elder sister of the Pretty Woman.

42. The Pretty Woman married the chief of the village to which she and her brother had come; *yĩñkaditu*, from *yĩñka*, to give a female in marriage; in this instance the *di* is not dropped before *tu*. It might be written *-ti* instead of *-di*.

45. *Insu-kětconá*, perhaps *Insu-kětconⁿ-ná*, from *ĩsudi*, "teeth;" *kětci*, "crooked" (*kětci*, "bent like a fishhook"); *onⁿi*, "to use or have;" and *-ná*, a termination for names of archaic or mythical personages.

47. *apâd* (*po*).

48. *xě* refers to Crooked Teeth.

50, etc. *naⁿxkiya*; and 51, *iduti hi ya*. The "*ya*" in these instances may be a contraction of *yamaⁿ*, "no, nothing," with which compare *iyamaⁿ*, *kiyamaⁿ*, *koyamaⁿ*, "to have none."

56. *hiⁿ ahi*, she [Crooked Teeth] made the skin of Pretty Woman grow on herself.

58. *pĩs tēxti*; and 59, *psiye*, *psĩ*: the first is from *pĩsi*=*psi*.

63. *nañkědi*, i. e., the Pretty Woman, who was still alive.

67. *Teak ande*, etc. Said by the chief, the husband of Pretty Woman, who suspected that Crooked Teeth had removed his wife.

68. *Aⁿxti ande*, etc. The reply of the wife's brother.

69. *Oxtě*, etc. Said by the husband; *awahi* refers to Crooked Teeth.

78. *Kaⁿxo*. This old man was not the real grandfather.

82, etc. The questions were asked by the Pretty Woman of the grandfather.

TRANSLATION

Once upon a time a man and his wife abandoned their two children, a daughter and a son. These children were found by the Ancient of Crows, who put them in her boat and carried them home. She did

not remain at home, for she said that she must seek food, so she departed for the purpose of going over the cornfields again to gather the scattered corn.

After her departure the little girl found four grains of corn, which she threw up into the air. On coming down again, behold, the four grains had changed into stalks of corn that had tasseled. Then the girl threw the house [skin tent] into the air, and when it came down, behold, it was a very beautiful house, spotted all over. Next she threw her little brother up into the air, and when he alighted, behold, he had become a very handsome man.

Then said the girl, "Take hold of me and throw me up, too." And so her brother threw her up into the air. When she alighted, behold, she was a very beautiful woman, who became famous as Pretty Woman. Then she threw the dog up into the air, and when he alighted, behold, he was an excellent dog, far different from what he had been. Then she threw their old clothing up into the air, and when it came down, behold, the Pretty Woman sat there sewing the best of garments.

Meanwhile the Ancient of Crows was returning home, though still at a distance. Before she had returned, while she was yet on the way, Pretty Woman said, "Why has she not returned?" So Pretty Woman departed to seek the Ancient of Crows, whom she found sitting by the stream in a boat that had a piece broken out at the top near the gunwale. On reaching her, Pretty Woman addressed her, "Why are you acting thus?" The Ancient of Crows replied, "I am here because I did not recognize my house; I do not know what has become of it." And when the Pretty Woman said, "That is your house," the Ancient of Crows was so scared that she took some grains of corn in her hands, threw them into the water, kicked her boat out into the middle of the stream, gazed at it for some time, and then started home.

When the Ancient of Crows got home, she swept her yard, washed her hands, and felt of the house and gazed at it. From this time forward she did not wander, but remained at home sewing. By and by the Mole came close to the feet of Pretty Woman and went along rooting up the soil. When Pretty Woman noticed him, she exclaimed, "I am not a rotten log, that you should come so close to me." As soon as she spoke the Mole stopped rooting the ground.

The Ancient of Crows and Pretty Woman continued their sewing. In a little while the Humming-bird approached, making a humming noise and going around Pretty Woman, who exclaimed, "I am not a blossom that you should fly around me!" As she spoke she hit at the Humming-bird, who flew away making a great humming, and soon was out of sight. When he reached home he said to the people, "It is

really so. There is a very beautiful woman there." So the people went to seek her, as they wished to take her to their own village.

When they reached the abode of the Ancient of Crows they made known their errand and said, "If we should spread bearskins all the way from this house to the house of our chief, so that she could walk on them all the way, how would that suit?" "They would be too slippery," replied the Ancient of Crows; "she would be sure to fall." "Suppose then," said the messengers, "we should lay a row of mortars all along from this house to that of our chief, so that she could walk on them all the way, how would that suit?" "Oh no!" replied the Ancient of Crows, "that could not be; they would be apt to rock and as they turned with her she would fall and might be crushed to death!" "Well," replied the messengers, "suppose that a row of people should be laid on the ground from this house to that of our chief, so that she could walk on them, how would that suit?" The Ancient of Crows could say nothing in reply; but she was weeping at the thought of having to give up the Pretty Woman, whom she did not wish to leave her house. But finally she stopped weeping and dressed Pretty Woman in her finest clothing, tied her hair for her, and then put on the brother his gayest attire. When this was done she told them to depart, saying to them, "If your kindred lie there, step on them with all your might." Then the two departed with the messengers.

When they beheld their [adopted] mother's brother lying there, they stepped on him with all their might. The Pretty Woman's [adopted] elder sister was lying close to a bed, and as she said, "Is this one who is reclining the one who saw the spotted house?" she leaped, and as her feet came down on her, the elder sister burst open. Then the Pretty Woman climbed upon the bed and took her seat. And they married her to the chief, who sat next to her.

In the course of time, the people went on the hunt. The Pretty Woman took her child and was about to accompany the people, but she had forgotten the shoes of the little one, so she left it and turned back to get them. When she reached the deserted village site, she found the shoes, and started off again, hoping to overtake her family. But on the way she encountered a bad woman, called "Crooked Teeth," who was a kind of witch. This bad woman called to her, "Come this way and eat mush with me." So Pretty Woman went thither, dipped her hand into the kettle, took out some mush, which she wrapped up and carried with her as she resumed her journey. But Crooked Teeth got in advance of her and again took a seat, awaiting her arrival. Again did Crooked Teeth say to Pretty Woman, "Come this way and eat mush with me." But Pretty Woman replied, "I am not the one who wishes to eat mush. I am to eat a very fat deer brisket, and

it is for that purpose that I am journeying." "No," said Crooked Teeth, "you are not the one to eat that, but I myself am the person." So she by her magic power made a large brier patch and placed it in front of Pretty Woman. The latter spent some time in getting through the large brier patch, but at length she emerged from it and was walking along, when Crooked Teeth interposed another obstacle, a number of bamboo briars [vines], which she placed in advance of Pretty Woman. The latter spent some time in passing these bamboo briars, but at last she got clear of them and was walking along, when Crooked Teeth made a very muddy place in front of Pretty Woman. The latter had nearly passed all of this, when she got deep in the mire and could not escape from Crooked Teeth, who went to her and killed her.

Then Crooked Teeth took off the skin of Pretty Woman, and put it on herself. She took the little shoes, and proceeded to the house of the chief. The chief, when he saw her, thought that she was his wife. She took the child and said to his mother's brother, "Your sister's child must have a strong desire to be nursed. Take him up and hand him to me." So the young man took the child and handed him to the supposed mother. She wished to nurse him, but the child refused to be nursed, screaming vehemently. Then said the supposed mother, "I went far away for your sake, and now that I have returned, is it possible that you do not know me?" She was very angry, and hit the child. Then the child's uncle took it and carried it to the edge of the stream, singing as he went along. When he got there, the true mother was sitting far out in the stream, making a slapping or splashing sound in the water. On his approach with the child she came to land, and received the child from her brother. She nursed it and handed it back to her brother, who took it home again.

When they reached home, the child's father suspected that his brother-in-law had taken the child to the true mother, and remarked, "How is it possible that the child should smell so bad after being nursed?" And when the uncle replied, "I got some milk from a rattan vine and gave to it," the chief said, "No matter where my wife is, tell me." Then Pretty Woman's brother said, "Yonder woman does not wish her to come back." Whereupon the chief said to the disguised Crooked Teeth, "Make a very large fire, and hasten to cook food so that they may eat it and go hunting." While the bad woman stood there superintending the cooking, first one man pushed her, then the other, and they finally pushed her into the fire where she was burnt to death.

Then the chief went with his brother-in-law in search of Pretty Woman. When they had nearly reached the place, the chief changed himself into a decayed tree, and the woman's brother went to the edge of the water and sang, causing the woman to come ashore. He

handed the child to her, and looking for a few moments at her hair, he wrapped it round and round one hand, while he waved the other hand to the chief. When the chief reached there, he took hold of his wife, and then the men took the woman home.

When they reached home, Pretty Woman sat there pounding corn. By and by she asked her brother to go to their grandfather's house and borrow a sieve; but the brother refused to go, saying, "Go, yourself."

So she departed. On her arrival she saw some sort of skin there. It was the skin of Crooked Teeth. The old man had found the body of Crooked Teeth after she had been burnt; he had flayed it and had stretched the skin. "What kind of skin is that one?" asked Pretty Woman. "It is a panther skin," replied the old man. "I do not think so," replied Pretty Woman. "Grandfather, what skin is it?" "It is the skin of a wildcat," said he. "I do not think so," replied she. "If you will tell me what skin it is, I will give you a very fat deer brisket." "It is the skin of your other sister," said the old man [referring to Crooked Teeth]. "That is so, and I said what I did because I suspected this," answered Pretty Woman. Then she ran homeward.

On reaching home, she took the deer brisket in her hand and ran till she arrived at the house of her grandfather, to whom she gave it.

Returning home again, she took her boy and ran toward the water. She fell into the water, saying, "Ta-oⁿ," and immediately she became a "squealer duck," that utters such a note. At the same time her boy was changed into a minnow. Therefore since that time there have been "squealer ducks" and minnows.

27. THE INDIAN AND THE DEER PEOPLE

- Aⁿya' wūki'xti wax ni' ha'nde haⁿ sika-k' a^opixti ha'ně, daⁿx
 Person worthless hunt- walk- was and deer-skin very fresh found, took it
 ing ing (ob.) up
- kīdē' ne'di. Ekehaⁿ' eyaⁿ'x kī'di yaⁿ'xa ko, "Ñko' haⁿ ñko'di ñka
 going moved. And then there reached almost when, "I shot and I shot it I say
 home moved (?) home at it
- ni'," yihi' nix ne' kaⁿ Ita' kīdixi'yētu', aⁿ'xti haⁿ kīdixi'yētu'.
 will," he going moved when Deer they caught up woman they caught up
 thought (?) with him, with him.
- Ekehaⁿ' a'hi-yaⁿ' kitci' yuke'di, iⁿ'xtuta'tu haⁿ', "Yaⁿxku'-daha-tě',"
 And then skin the did not they were, it was theirs and, "Give it [back] to us"
 give it up wish to (females to male)
- 5 e' yuke' kaⁿ, "E'ke ko', nyiku'-daha' ko', yaⁿ'yiñkaxtu' hi hi'daⁿ,"
 say- they when, "So if, I give it back to if, you (pl.) marry will ?"
 ing were you (pl.) me
- e' kaⁿ, "Iⁿda'!" hetu' kaⁿ, ku'-daha'. Ekehaⁿ' akuwi'x ka'dě,
 said when "Well!" they said when, he gave it to And then taking him they
 he that them. with them went
 home,
- "Aⁿya'xi-yaⁿ' na'xě kaⁿtca'," he' haⁿtca' a'de oⁿnidi'. Amaⁿ' tupe'
 "Chief the hear it must first saying and after they departed for Ground hole in
 [and then—], that that that reason.

ne' kaⁿ iⁿ'x kaⁿ xa'pid aduksē' ne' kaⁿ ma'nta de'yē wahē'
stood (ob.) reached when box covering it stood (ob.) out of the sent it entering
way (pl.)

a'dē. E'yaⁿ iⁿ'x kaⁿ ahoⁿ'yē, aⁿya' xi-yaⁿ a'hi-yaⁿ ku'di. Eḱekaⁿ
they There reached when caused a chief the skin the gave to And then
went. [put] on him, him.

10 ya'ñki-yaⁿ aḱuwē' dē, "Amaⁿ tupē't kaⁿ aka'naki ko', ya'ñki-yaⁿ
female the taking him went, "Ground this hole (ob.) she gets out when, female the
from

pītcē'di ko ayind-hē' pītea hi', kiyē'di xye'ni, pītee'ni ha'nde kaⁿ
leaps when you too leap will," said to him but, leaping not was when
awo'd aḱyaⁿ'hi. A'de oⁿ' ni ha'nde kaⁿ aⁿya'di o'tu.
another took her from him. They had gone walking he was when persons they
shotat him.

O'tu yaⁿ'xa kiya' kī'de oⁿ' e'yaⁿ kī'di. Eḱekaⁿ a'hi-yaⁿ
They almost again he had gone there arrived again. And then skin the
shot him back

kiyo'wo ku' haⁿ "Aksūp-ta'! kiya' de'," ē'tu kaⁿ de'
another gave to and "Look sharp! again she they when went
him said

15 kīḱē' iñkowa' ksi'hi ha'nde kaⁿ o'tu kētea'na. Eḱe' kīḱē'
though he himself not was when they shotat again. So though
him

kūte'ni, kētea'na kīde'di. Eyaⁿ kī'di kaⁿ, kētea'na a'hi-yaⁿ
he did not again he went There arrived when, again skin the
die, back.

ku' kaⁿ kētea'na dē'. Kētea'na iñkowa' ksi'hi ha'nde kaⁿ
gave when again went. Again he himself not thinking was when
to him

kētea'na o'tu. Eḱekaⁿ kiya' kī'de. E'yaⁿ kīdi' xye'ni kaⁿ
again they And then again went There arrived but when
shotat him. back.

aⁿya'-xi ya'ndi, "Kiya' idē' ite' ṭīko'he naⁿ'ni xyo'," kiyē' haⁿ
chief the (sub.), "Again you you sure must in that said to and
go die enough case," him

20 Ta xi'di-k ku' kīdu'si haⁿ kīdē'di, tca'k hu oⁿ'ni ko' eyaⁿ
Deer mystery gave to took from and went home where coming he had been the there
(ob.) him [chief] [=whence he had come]

kīdē'di. Eyaⁿ kī'di haⁿ ta'-o wa'adi te'ḱi'xti kaⁿ wata' yuke'
he went There reached and killed very how he could (ob.?) watch- they
home. home deer do it ing were

haⁿ kīha'nē ta-xi' yaⁿ-kaⁿ kīyo'tu. Eḱekaⁿ eyaⁿ'hiⁿ du'si haⁿ
and they found mystery the (ob.) They shot at And then he reached he took and
it for him deer it for him. there

tca'k hu oⁿ'ni ko' eyaⁿ kiya' de'di. De oⁿ'nidi' eyaⁿ'hiⁿ kaⁿ,
whence he had come there again he went. Going he was he reached when
there

"Kī'di oⁿ'ni na'," ē'di aⁿ'ya-xi' ya'ndi. Eḱekaⁿ ta-pa'-k. kiya'
"She came long said chief the (sub.) And then deer head (ob.) again
home ago (male)

25 oⁿ de'-hēd-haⁿ ku' kīdu'si haⁿ kiya' kīdē'di. Eyaⁿ kī'di haⁿ
made that finished when gave took it from and again went home. There reached and
to him [chief] home

e'yaⁿ-k oⁿ' ta-o' ha'nde oⁿ'ni. E'ḱe oⁿ'ni hetu' xā. E'ḱe kaⁿ
that (ob.) using killing was in the So in the they usually. That is why
deer past say

ta-pa'-k oⁿ' ta-o' yuke' oⁿ'xa' aⁿya' sahi-di' tēūmana' yañka' etu'
deer head using killing they usually, in Indians (sub.) a long time ago they
(ob.) deer were the past say

xā. Eḱe' edi' ta tē' topa' yaⁿxaⁿ te' ṭīko'hē ētu xā'.
usually. That is why deer dies four when dies sure enough they usually.
[times] say

NOTES

1. *daⁿx*, i. e., *daⁿ haⁿ*, before *kĩdž*; so *eyaⁿx* (2) for *eyaⁿhiⁿ* before *kĩdi*.

3. *aⁿxti haⁿ*, etc. Can *haⁿ*, "here," be used instead of *kaⁿ*, "if, when" (perhaps used in the sense of although)? According to the context the meaning appears to be, "Though they were women they overtook him." The Deer people who overtook the man were women. These Deer women seem to have been harmless compared with the Deer women of Dakota folklore.

5. *yaⁿyiñkaxtu*, -*tu*, pl. ending; *x*, a sign of contraction before -*tu*, therefore the verb stem must have been either *yiñkahaⁿ* or *yiñkahi*, rather than *yiñka'doⁿni'* or *yiñka'toⁿni'* (*yiñkati* + *oⁿni*), the usual [modern] form; *hi* has a future reference; *hidaⁿ*, judging from the context, is a masculine interrogative sign; *iⁿda*, a sign of consent.

7. *Aⁿyaⁿxi-yaⁿ naⁿxž kaⁿtca*, etc. The chief must hear your request before we can give you our answer; *ade oⁿnidi*, for that reason [to notify the chief] they departed; *oⁿnidi* usually refers to some antecedent generally expressed.

8. *xapĩd*, instead of *xapi*: (A) the final *d* may be a contraction of -*di*, the sign of the nominative or subject (see *awod*, 12); or (B) it may be compared with *tupět* (10) used instead of *tupe* (in 7); *aduksž* = *atũkse'*; *wahž* (compare, *uwž* and *wa*), "they go down into [a hole in the ground or under water]."

9. *ahoⁿyž* (*ahi*, *oⁿ*, -*yž*).

12. *awod*; final *d* is perhaps a contraction of -*di*, the sign of the subject or nominative. (See *xapĩd*, 8.)

14. *Aksũp-ta* (*aksũpi*), "to be on the alert, look sharp." Compare the Čegiha *sabž*; imperative, *saba'-ga*!

20. *Ta xidi*, a magic deer.

22. Though the Indians shot the magic or mystery Deer they could not kill its spirit. The man to whom it had been given took up its skin and carried it back to Deer Land.

24. The deer head now given differed from the deerskin and the mystery Deer.

27. *yañka*, a sign in form of the object, but in use of the subject.

TRANSLATION

There was once a worthless man who was walking along in search of game. He found a deerskin that had but recently been taken from the animal. He took up the skin and started toward home. When he had nearly arrived there, he thought, "I will say that I shot at it and killed it." While he was thinking thus, some Deer women overtook him. They did not wish to let him retain the skin, which they said was theirs, so they said to him, "Give it back to us."

The man replied, "I will return it to you if you [all] will marry me." "Agreed," said the Deer women, and then he gave them the skin. "But before we can act in the matter, we must first tell the chief," said the Deer women, and for that reason they departed for Deer Land, taking the man with them. By and by they came to a hole in the ground that was covered by a box. They pushed the box aside, and went down into the hole. When they reached their own land, they put a deerskin on the man: it was a skin which the chief gave him.

In the course of time the Deer women departed, taking the husband along. [Up to this time only one woman had become his real wife, the rest must have been his potential wives.] Said the chief to the man before starting, "When your wife emerges from the hole in the ground and makes a leap, you too must leap." But the man did not leap at the proper time, so another person came and deprived him of his wife. After he was separated from the Deer women he was walking about as a deer, and when some Indians spied him they shot at him. They had almost given him a fatal wound, when he started off to Deer Land, which he soon reached.

Another skin was given him, and the chief said, "Look sharp; she goes again!" And though he went with his wife, he was forgetful of the warning given him, and so they shot at him again. Though he was wounded, he did not die, but off he went again to Deer Land. On his return thither another deerskin was given him, and again did he depart for the Indian country. Another time did he prove forgetful, and therefore he was wounded again. On his return to Deer Land the chief said, "If you go again, and do not remember, in that case you must surely die!" Then the chief gave him a magic deer instead of a deerskin, and let him return to the Indian country. On his return thither he killed so many deer that the Indians wondered how he could do it. So they watched all his movements, and at last they found his magic deer, at which they shot. The man went to the spot, took up the deerskin [of the magic deer] and carried it back to Deer Land. After going for some time, he arrived, and when he saw the chief, the latter said, "She came back long ago," referring to the magic deer.

Then the chief gave to the man a deer head, instructing him how to use it. The man took the deer head and departed once more for the Indian country. He reached there again, and from that time forward he was using the deer head, by means of which he killed many deer, so the old people have said. It was in consequence of the gift of the deer head to the Indian that the Indians who lived long ago became expert in killing deer by means of other deer heads. And the people say that, because of the acts of the man who had the Deer woman for a wife, now each natural deer seems to die four times, and not till it dies the fourth time does it really expire.

28. TUHE, THE THUNDER BEING

- Tuhe' tukani' yandi' Tuhe' tĩ'tka de'yě, axi'kiyě ha'nde kaⁿ
 Thunder his mother's the (sub.) Thunder into the sent him treating him was when
 being brother being house (= "doctoring")
- axi'kiye' haⁿ tixyi' ke de'di. Ekekaⁿ yĩnkoⁿ a'nde i'kaⁿhiⁿ
 treating him and medicine to dig went. And then his wife was to dip up
 water
- dě ne' haⁿ na'sukĩ-k ha'ne haⁿ "Nasuki' yande' yaⁿ'xkiyo'tu-te',"
 was going and squirrel (ob.) found and "Squirrel that shoot at it for me" (female
 to males)
- e' ha'nde kaⁿ, "Tcĩ'dĩkě de' n̄ko' hi ni'ki na;" e' hande'
 say- she was when "How this I shoot can not saying was
 ing it (masc.)
- 5 kiķě', "Iteitca' atu'wě ha'nde ni'," e' ha'nde kaⁿ, "Tcĩ'dĩkě
 though "Brush (under- lodged in it it is saying was when "How
 growth) (fem.) it
- n̄koⁿ de' n̄ko' hi ni'ki na;" e' ha'nde kaⁿ, ta'n̄ki yandi'
 I do this I shoot can not saying was when his sister the (sub.)
 (masc.) it
- aũksa'wi-k akũ'dũksa'yě kũ' kaⁿ kũ'dũksa'yě o'k taho' kaⁿ
 arrow (ob.) pushing it through gave it when through a crack he shot it, it fell when
 a crack to him when
- ta'n̄kiyaⁿ eyaⁿhiⁿ, tcaoxě' kĩda de', pa'naxti'kiyě yihi' xe'ni
 his sister arrived there claws picked up went she got all from it she but
 thought
- kaⁿ tca'oxě i'ĩnk sti' ne' kaⁿ a'ksĩx kane' kaⁿ e'-yaⁿ
 when claw small very stood (ob. or she forgot the past (ob. or that
 when) and left it (ob.) when)
- 10 kĩdu'si haⁿ iⁿ'xkĩdu'sasa de' e'daⁿ haⁿ ha-i'txaxti' haⁿ
 took from and scratched herself often this finished and (when) very bloody and
 pe'taxti yehiya' toho' haⁿ ihě ma'n̄ki. Ma'x kĩ'di yĩnka'di.
 fire-place close to she lay and grunting the recl. [As she was] he came her husband.
 ob. reclining home
- Ekekaⁿ, "Itũ'ksiki' axiya'kĩ-daha' yande' dixyaⁿ aka'naki'
 And then "Your sister's son you putting them in the you were when (=but) he got out
 house to treat them
- yandu'sasa' te'-hěd-kaⁿ ẽtĩke' ma'n̄ki ni'," ẽ'di. Ekekaⁿ,
 scratched me in that fin- when so I recline (fem.) she said. And then
 many places ished
- "Yaka'naki yande' xa di' iĩkě' nixki' aka'naki a'nde-haⁿ'tca-ta',"
 "You got out you are in the past so because to get out be continue"
 (male to male 1st time)
- 15 ki'yě haⁿ, "A'n̄ksi da' kũ hi'," ki'yě kaⁿ de'di. Ekehaⁿ
 said to aud "Arrow gather come in order said to when went. And then
 him back to (?) him
- a'n̄ksi da' kĩ'di. Ekekaⁿ, "Ĕtĩkě' niki'," kiyě' kaⁿ, "a'n̄ksi
 arrow gath- reached home. And then "Such not," said to when "arrow
 ered
- kũděxyi'," kiya' kiyě' kaⁿ kiya' de'di. Iⁿ'yě oⁿ haⁿ de'di
 spotted" again said to when again went. Food made and went
 him
- xěhe'yě haⁿ ni ha'nde. A'n̄ksi' iⁿ'dahi ni ha'nde kaⁿ,
 put it down and walking was. Arrow seeking walking was when
- Tcětkana'di iⁿ'yě-yaⁿ ha'ne du'ti na'n̄ki. Ekekaⁿ e'yaⁿ kĩ'di.
 Ancient of food the found eating the sitting And then there came
 Rabbits back.
- 20 "Ka'wak iyoⁿ ini' ya'nde wo'." kiye' kaⁿ, "Tuka'nidi' a'n̄ksi
 "What you do you walk you are (?) said to when "My mother's arrow
 brother
- kũděxyi' ẽ' kaⁿ ẽtĩkě' ũni' n̄ka'nde na;" hě' kaⁿ, Tcětkanadi',
 spotted said when so I walk I am said when Ancient of Rabbits
 (=as) (masc.) that
- "To'hu sũp'ka' pũpě' topa'yě kũ-ta'," kiyě' kaⁿ, pũpě'. E'yaⁿ
 "Black rattan vine cut through in four be returning" said to when There
 often pieces [with]—(male him it through.

kĩ'di kaⁿ xa'nina'ndiye kaⁿ de' kaⁿ ndës-xidi' diⁿ akĩkĩno'xwě
 came when he [Rabbit] rolled when went when rattlesnakes the ran after one
 back them over (sub.) another
 kaⁿ ańksĩ-k kũdě'xyi yihi'xti kaⁿ pũpě' de' dũkũtkě' topa'yě haⁿ
 when arrow (ob.) spotted a great when he cut there tied four pieces and
 many through often (?)

25 ki'x kide'di. Eyaⁿ ki'di kaⁿ ańks oⁿ na'ńki haⁿ, ma hiⁿ, kiya' kiyě'
 [Tuhe] went There reached when arrow mak- was sit- and turkey again said to
 carried home. home ing ting feathers him
 on his
 back

kaⁿ ma i'ndahi' ha'nde o'nde'. Ma'-yaⁿ ha'ně hiⁿ kida'
 when turkey to seek was in the past (?) Turkey the found feather gathered
 for [un-
 cle]

te'- hěd- haⁿ e'yaⁿ kikihiⁿ dixyaⁿ, "Ėtike' niki'. Ma'
 that finished when there took home to him when, "Such not. Turkey
 saⁿ hiⁿ," kiya' kiyě' kaⁿ, kětca'na kiya' dě. Ma' saⁿ i'ndahi
 white feather," again said to him when a second time again went. Turkey white seeking
 ande' dixyaⁿ ayo' yeho' da oⁿ dixyaⁿ A'ya' i'ntiteya' -di
 was when edge of lake was going when man old man (sub.)
 along

30 aⁿsũna' kańkoⁿ na'ńki. Eķekaⁿ tcuńk-ta' yandi aⁿsũna'
 duck trapping he sat. And then dog his the (sub.) duck
 dũkta'x kaⁿ ani' na'ta- yaⁿ a'de ta'a'nt kaⁿ, "He-he+ha'<!
 scared them when water middle the they went they sat when "Oh!
 off

ka'wa- diⁿ ě'tku hu'oⁿ haⁿ aⁿsũna' yaⁿxkidũkta'x kaⁿ, "ě' haⁿ,
 who (sub.) here is coming and duck scares off for me ? " said and
 "Te'hinyi i'noⁿdě-k doⁿ-ta'," ě' kaⁿ de oⁿni di'. Atcka'yě kaⁿ,
 "I kill you I throw you when See it!" said when he was going He [Tuhe] got when
 away (male to male 1st time) along close

"Ka'k iyoⁿ ini' ya'nde wo'," kiyě' kaⁿ, "Tuka'ni-di' ma' saⁿ
 "What you do you you are ? " said to him when, "My mother's (sub.) turkey white
 walk brother

35 hiⁿ ě' kaⁿ, ěti'ķě nķa'nde na'," ě' kaⁿ, "E'yaⁿ xki'di nķa'dud
 feather said when so I am (masc.) said when, "There I get home I eat

ě'd kaⁿ Ayaⁿ-toho' xa'ninando'- yaⁿ nķi'x kaⁿ nyintko' te'-
 finish when Log-they-roll the I reach there when I whip you that
 hědaⁿ ko, ma saⁿ yate' yuķa' xo," kiyě' haⁿ a'ķuwě de'di.
 finished when turkey white all about they be will (pro- said to and taking him went.
 (everywhere) vided)

Eyaⁿhiⁿ asu' to'hĩ-k pũpě' topa'yě dũko' de o'ndi'. Saⁿhiⁿyaⁿ
 Reached bamboo brier (ob.) cut it four pieces whipped he was going Other side
 there through often him along.

ki'hiⁿ haⁿ kiyo'wo aťo'pĩ- k oⁿ kiya' dũko' de o'ndi'. Saⁿhiⁿyaⁿ
 he reached and another new (ob.) using again whipping he was going Other side
 there [with him] along.

40 ki'di ětikoⁿdi' topa'yě haⁿ i'ńkix kide' kaⁿ xě' nańki' ayi'txaxti
 he he did that four times and he left him went when sitting the st. one very bloody
 reached again and home

haⁿ tcu'ńki yaⁿ amaki' ade' wahě' kaⁿ sãde' nax kaⁿ
 and dog the trailing they went yelping when whistling he sat when
 something

tcu'ńki yaⁿ ki'hiⁿ haⁿ aka'ntei' te'hědaⁿ a'-i- yaⁿ tcki'yětu
 dog the reached and licked him finished that blood the they took it all
 there off [clean] for
 him

ha'ntca' kode'yě-daha' de'di diⁿ A'ya' i'ntiteya' ti'- yaⁿ i'hiⁿ
 after some he took them all he went man old man house the he
 time along reached

kaⁿ tcu'ńki e'yaⁿ ade' yaⁿ i'ntciteya- k' du'si te'yětu. Eķehaⁿ
 hen dog there they went old man (ob.) seized they killed him. And then
 ["without stopping"]

- 45 Aⁿya' xo'hi- yaⁿ hě' dū's-tu kaⁿ, "Ñkint-ko' ñkaku'di ni'," e'
 Person old the too they seized when "I I fed him (fem.) say-
 [old woman] her ing
 ha'nde ki'kě, te'yětu kaⁿ ku'hiyaⁿ a'di haⁿ aⁿsūna' a'tcu
 [she] was although they killed her when upward he climbed and duck dried
 ayihi'xti kaⁿ pa'wehi i'dě kaⁿ du'ti tcu'ñki yaⁿ kode'yě duti'
 a great many (ob.) he knocked [they] fell when ate dog the he collected eating
 them them
 ha'nde oⁿdi'. Ē'daⁿ haⁿ kide' ne' kaⁿ ta'ñki ya'ndi te oⁿni yihī'
 he was in the past. (?) He fin- and going stood when his sister the (sub.) dead he was she
 ished home thought
 haⁿ utohō'yě huḡ ne'. Ekekaⁿ ma saⁿ tcu'ñki no'xětu kaⁿ ta'ñki-
 and following his she was And then turkey white dog they chased when his sister
 trail coming.
- 50 yaⁿ huḡ ne' yuwa'yaⁿ kaⁿ niye' de' kaⁿ ta'ñki- yaⁿ asā'hi
 the was coming toward her (ob.) flying went when his sister the leaped up
 with arms
 above her head
 du'si toho' kaⁿ eyaⁿ'hiⁿ. Hiⁿ kida' te'-hěd-haⁿ' eyaⁿ' kiki'x kaⁿ
 to catch fell when he reached Feathers picked that fin- when them (ob.) he carried when
 there. off ished home to
 him
 tuka'ni- yaⁿkaⁿ, "Īta' kaⁿ," kiya' kiye' kaⁿ a'nde oⁿdi'. Kiya' ta-o'
 his mother's the (ob.), "Deer sinew," again said to when he was going Again shot
 brother him about. deer
 haⁿ ikaⁿ' yaⁿ kida' te'-hědaⁿ e'yaⁿ kikihiⁿ dixyaⁿ, "Ētiḡe' niki'. Īta'
 and sinew the picked that finished that he carried when, "Such not. Deer
 (collected) (ob.) home to him
 saⁿ' ikaⁿ," kiya' kiye' kaⁿ ĩta' saⁿ' iⁿda'hi ni ha'nde kaⁿ Īta' saⁿ' yaⁿ
 white sinew," again said to when deer white seeking walk- he was when Deer white the
 him ing
- 55 ha'ne haⁿ, "Ka'k iyoⁿ' ini' ya'nde wo'," kiye' kaⁿ, "Tuka'nidi' ĩta'
 found and, "What you do you you are ?" said to when "My mother's Deer
 him walk him brother (sub.)
 saⁿ' ikaⁿ' yañke' kaⁿ ē'tiḡe, ñka'nde na'," kiyē' kaⁿ, "Ñkiñkaⁿ' dūs-ta'.
 white sinew said to me as so I am said to when "My sinews, take (male
 (masc.), him to male, 1st
 time).
 Ekehaⁿ' aⁿsaⁿ'kudi- k duka' ya'xkunoⁿda-ta'," kiyē' kaⁿ ekoⁿ'ni.
 And then mulberry tree (ob.) peel off the bark put it in for me" (male to said to when he did so.
 male, 1st time), him
 Ekekaⁿ', "Nati' ĩta ni' iki'yūhi' diⁿ ētiḡiyoⁿ' kaⁿ kaya'nde
 And then "Just you die that they wish because "they" do when you are
 for you to you
 na. Ku'-ite'ni he'eyaⁿ yakī'di idoⁿ'hi hi na'," kiyē' kaⁿ
 You do not die to the same you reach they see you shall said to him when
 place home (masc.),
 (masc.)
- 60 kī'de oⁿ'nidi'. E'yaⁿ kī'di kaⁿ, "Kū'děska yi'ñki iⁿda'hi ku-ta'.
 he was going There he reached when, "Bird young to seek it becoming
 homeward. home back (male
 to male, 1st
 time).
 Aⁿta-tka' inixyi' hi na'," kiyē' kaⁿ de'di. Eyaⁿ'hiⁿ kaⁿ Kū'děska
 Child to play shall " said to when went. Reached when Bird
 roughly (masc.), him there
 with it
 yi'ñki dusi' yaⁿ'xa ha'nde kaⁿ xo'hi ya'ndi kī'di haⁿ adudu'di.
 young took it almost he was when old one thⁿ (sub.) reached and was flying
 (female) home round and
 round.
 Ekehaⁿ' a'nde haⁿ, "Ka'k iyoⁿ' ini' ya'nde ha'," kiyē' kaⁿ,
 And then she was and "What you do you walk you are ?," said to when,
 [doing so] (when) him
 "Tuka'ni diⁿ kū'děsk yiñki' aⁿtatka' iⁿnixyi hi', ē' kaⁿ ētiḡe'
 "My mother's the (sub.) bird young child play roughly must, said as so
 brother with it
- 65 ñka'nde na'," ē' kaⁿ, "Eke'ko, ñki'ndi diⁿ tā'niki taⁿ'yaⁿ xkī'di
 I am " said when, "Well! I (sub.) first village I come
 (masc.), back from

- ndoⁿx kaⁿtca', "ě' haⁿ ko'x tiⁿpka' kaⁿ daⁿ haⁿtca de'di. Ekehaⁿ
 I see wait!" said and poke-berries (ob.) took a and subse- went. And then
 her claws
- eyaⁿhiⁿ haⁿ ku'hiyaⁿ udu'nahⁿ haⁿ ko'x-tiⁿpka' dutciteki' kaⁿ
 reached and up above went [flying] and poke-berries squeezed when
 there [the house] around
- ako'hi-k i'dě a'nde kaⁿ, "Tedi'," kiyě', "kině'pi wa'." Tci'dikě'xti
 yard (ob.) fall- was when, "He is dead" said to, "glad very." Just so
 ing
- yukě' kaⁿ ta'ñkiyaⁿ ko aⁿhiⁿ a'nde kaⁿ doⁿhi haⁿ kidedi'
 they when his sister the (sub.) crying was when [she] saw and went home
 were her
- 70 Pasaⁿ-diⁿ. Eyaⁿ ki'di haⁿ, "Aⁿtatka' tca'naska ha', "ě' kaⁿ,
 Eagle the There reached and, "Child how large ?, " said when,
 (sub.) home
- "Xě'hě na', "ě' kaⁿ, "Eke' ko, a'ka ande'dediⁿ adutě' xa ni," ě'
 "Sits alone (masc.)," said when, "Well youngest this one (sub.) hungry always (fem.)" said
- haⁿ, ku' haⁿ, "Eyaⁿ yaki'di ko xě' na'ñki ko, 'kū'děsk yiñki', ayě'x
 and give it and "There you get (fut.) sit-the st. one if 'Bird young you said
 to him home when ting
- yayuke' yaⁿ te' a'nde na', "ě' haⁿ asá'hiya-tě', kiyě' haⁿ, nati'
 you are the this is it (masc.), say it and pitch it on him said to and just
 (female to male),
- i'ta ni' iki'yihi' diⁿ ě'tikiyoⁿ yu'kedi' ni kaⁿ ku'-ite'ni.
 you that they wish be- they do to they are because you do not
 die for you cause you die.
- 75 Eyaⁿ yaki'di kaⁿ idoⁿxtu' hi ni'," kiyě' kaⁿ kidedi'. Eyaⁿ
 There you get when they see shall (fem.) said when he went There
 home you
- ki'di haⁿ, "Kū'děsk yiñki' ayě'x yayuke' yaⁿ te' a'nde na', "
 he got and "Bird small you said you were (masc.),
 home said were
- ě' haⁿ asá'hiyě kaⁿ du'si dě' kaⁿ aki'kino'xě a'dě. Ku'hi
 said and he pitched when [bird] went when they chased it they went. Up
 it on took [child] another
- de'di aho'-yaⁿ pa' i'dě de'di. Eke oⁿnidi' aya'p pa saⁿ
 went bone the alone falling went. Therefore eagles
- aⁿ. tatka'-k oyihixtitu xa', dutute'di, etu xa'.
 children (ob.) they want always they wish to they always.
 badly eat them say
- 80 Ekekaⁿ tuka'ni yandi' a'ñksi oⁿ te'-hěd-haⁿ naha'ti uxěhe'yě
 And then his mother's the (sub.) arrow mak- that finished when boat caused him
 brother ing to sit in it
- a'ni taⁿ saⁿhiⁿyaⁿ ha'hi haⁿ na'oⁿde'yě. "Na'oⁿde'yě da-ta',"
 water large on the other took him and set the grass "To set the grass go" (male to
 side thither afire. afire male, 1st time),
- ki'yě haⁿ int-ko' a'kiya ade'yě a'nt kaⁿ naoⁿde'yě da oⁿni
 said to and he (sub.) behind burning it was when setting the he was
 him grass afire
- xe'ni naoⁿde'yě sū'p kaⁿ, "Kide' yěke' na," yihi' taⁿhiⁿx
 but grass set afire black when, "Gone home must have " he he ran and
 (masc.) thought
- kide'. E'yaⁿ ki'di kaⁿ a'ni nata'-yaⁿ a'nt kaⁿ aũksa'pixti ikaⁿ
 went There reached when water middle the he was when bow string
 back. again
- 85 du'wě iⁿki'natcě, uka'ñki du'xtaⁿ hu'. A'ni ye'hi-kaⁿ iⁿhiⁿ dixyaⁿ
 untied threw it it caught pulling it it was Water edge of (ob.) it came to when
 on to it coming.
- uksa'ki kiya' de. Pũkxyi' oⁿ te'-hě'daⁿ haⁿ kiya' iⁿki'natcě, kiya'
 he cut it again went. Loop made that finished and again threw it again
 it lodged or again pulling it it was Water edge of (ob.) it came when he cut it
 caught on comiug. to

kiya' de. Pūkxyi' oⁿ tēhē'daⁿ haⁿ kiya' iⁿkī'natočē kiya' uka'āki,
again went. Loop made finished that and again threw it again it lodged or
caught on it

kiya' du'xtaⁿ hu'. A'ni ye'hi-kaⁿ iⁿhiⁿ dixyaⁿ ukxa'ki kiya' de.
again pulling it it was coming. Water edge of (ob.) it came when he cut it again went.

90 Pūkxyi' oⁿ ʔe-hé'daⁿ haⁿ kiya' iⁿki'natčē kustaⁿ/hiⁿni kaⁿ iŋki'x
 Loop made that finished and again threw it could not reach when he left
 to it him and

kǐde'di. El̥ekaⁿ, "Ñka'peni," naⁿwe niḵ ne' kaⁿ pû'spûs niḵ ne'
 went home. And then, "I can go around it" he thought he was when getting dusk he was walking

ka ⁿ	Tiñka'na,	"Tiñ+ "	he'	ka ⁿ ,	"Se'hiyě!	kû'děsk	kû'dĩni
when	Sap-sucker	note of the bird	said that	when,	"O pshaw!	bird	ugly

ētiké'xtihin', " ě ha^{n'} nĩx ne' kaⁿ, "Ñkĩ'ndi ñko^{n'} dixya^{n'} ayi'ni
such a one is that," said and was when, "I (sub.) I do it if you get
walking well

pi'hena'ni." "Tēidi'yañkoⁿ kaⁿ ñk'i'ni pi'hēdi ko e'kiyañkoⁿ-ta'," ^{could.} "You do anything for me if I get well can if do so for me" (male to male, 1st time)

95 ki'yě ka^{n'}, "Ūñkti'-dik iyaⁿ-ta'," kiyě' kaⁿ, "Teĩdike
said to when "My house (ob.) you sleep" (male said to when, "How
him to male, 1st time) him "

dě'	ñka'di	na'ni	wó',	ě'	ka ⁿ ,	yě'tei	kina'wiyě
this	I climb	can	'?"	said	when	tongue	poked it out for him

ka ⁿ	yě'toi	naski'xti	ka ⁿ	du'si	a'di	de'di.	Eḵeha ^{n'}
when	tongue	very long	when	took hold of it	climb- ing	he went.	And then

ku'hiyaⁿ adi' tox ma'x kaⁿ Aⁿ'ya xo'hiyaⁿ hu'x nañkě'di. E'ke
up there climbed he was lying when Old woman was coming in the distance. Well

he'eyaⁿ'hiⁿ haⁿ', "He+! ně'tka ma'ñkɨ ha' xaⁿ," ě' haⁿtc kĭtě' hant
 there she ar- and, "O yes! right he lies ?" said when she hit was
 rived here on [the tree]

100 kǐde' naⁿ'p kaⁿ kiya' kūpa'hani. El̥ɛhaⁿ' tǐdupi' haⁿ kiya' niɣ ne'
till day when again she disappeared. And then he alighted and again was walk-
ing

kide'-psi. Pûspûs-k' nix̣ ne' kaⁿ Pûkpûka'yî-na'di oho^{n'} ha'nde
till night. Getting dusk when was walking Ancient of large black Woodpeckers (sub.) was crying out

kaⁿ, "Se'hiyë! kû'děsk kû'dini ətikě'xtihin'," ẽ haⁿ niḵ ne' kaⁿ,
 when "O pshaw! bird ugly such a one as that" said and was walking when

“Ŋkɪ'ndi ŋkoⁿ dɪxɪyɔⁿ ayɪ ni pi'hɛnɔ'ni.” “Tɛdɪ'yɔŋkoⁿ kaⁿ
 “I (sub.) I do it if you get well could.” “You do anything for me if
 ŋki'ni pi'hɛdi ko e'kiyɔ'ŋkoⁿ-ta,” ki'yɛ kaⁿ, “Ūŋkti'-dik iyaⁿ-ta,”

I get well can if do so for me" (male to male, first time) said to him when, "My house (ob.) you sleep" (male to male, first time)

105 kiyé' kaⁿ, "Tci'diké dé' nka'di na ni wo'," é' kaⁿ, yé tci kina' wiyé
 said to when, "How this I climb can ?," said when tongue poked it out
 him for him

Kaⁿ, ye tci naski xtl kaⁿ du' si a di de di. Ekeha^w ku hiyaⁿ adi
when tongue very long when took hold climb- went. And then up there climbed
 of it ing

toɣma'x kaⁿ Aⁿ ya xo'hiyaⁿ hu'x nanke di. E'ke he'eyaⁿ huⁿ haⁿ,
he was lying when, Old woman was coming in the Well there she ar- and
distance. rived

"He+! ne'tka ma'nkɪ ha' xaⁿ," e' haⁿtc kite' hant kide' na^wp kaⁿ
 "O yes! right here he lies ? ", said when she hit was till day when
 [on the
 tree]

kiya' kûpa'hani. Ekeha^{n'} tîdupi' haⁿ kiya' nix ne' kîde' psi.
again she disappeared. And then he alighted and again was walking till night.

- 110 Pûspûs-k' nîx ne' kaⁿ Po'dadi ohoⁿ hande kaⁿ, "Sě'hiye! Podi'
 Getting when he was when Swamp was hooting when, "O pshaw! Swamp
 dark walking Owl
 kûdîni' ě'tikě'xtihî"! ě' haⁿtca, "Ňki'ndi űkoⁿ dixyaⁿ ayi'ni
 ugly such a one as that!" said when (?) "I (sub.) I do it if you get
 well
 pi'hena'ni." "Tcîdi'yaűkoⁿ kaⁿ űki'ni pi'hedi ko e'kiya'űkoⁿ-ta',"
 could." "You do anything if I get well can if do so for me" (male to
 for me male, first time)
 ki'yě kaⁿ, "Ŭűkti'-dik iyaⁿ-ta'," kiyě kaⁿ, "Tcî'dikě dě' űka'di
 said to when, "My house (ob.) you sleep" [at] said to when, "How this I climb
 him (male to male, first time) him
 na'ni wo'," ě' kaⁿ txoki' xěhěx xěheyě soⁿsa' nati' a'xěhe'yě
 can ? " said when toad stools put cv. ob- one (just) set it on
 jects on (barely)
- 115 na'x kaⁿ, "Te' ko nati' a'xěhe'haűkě na'űki na'," ě' kaⁿ, apûdi' de'di.
 it was when "This (ob.) barely I have stuck it on " said when he went.
 sitting (masc.) stepped over it
 Eyaⁿhiⁿ tox ma'űki. Tcûma'na hu'x naűkě'di Aⁿya xo'hi. E'ke
 He arrived he was reclining. Again she was coming in Old woman. Well
 there the distance
 e'yaⁿhiⁿ haⁿ, "E'de nětka ma'űki ya xaⁿ," ě' haⁿ "Ňka'di haⁿ
 arrived and, "Right here he lies said and "I climb and
 there
 űűkpa'ni toho' ko du's-tu-tě'," tcuűk-ta'yaⁿ kiyě'-daha' haⁿ,
 I knock him he falls when you (pl.) catch him" dog his she said it to them and,
 (female to males)
 "Ňki'ndi ni', ě' haⁿt kikě' ayi'ktuni'," ě' haⁿtca' adi'x da oⁿ txox nati'
 "It is I he contin- though do not [ye] she contin- climb- was go- toad- just
 says ues let him go," said ued (?) ing ing stool (=bare-
 ly)
- 120 axěhe'yě na'űki-k' a'si natecûpi' ama'-yaⁿ de'x taho'. Eķekaⁿ
 stuck on sitting (ob.) stepped foot ground the going fell. And then
 on on slipped (dis-
 tant)
 tcuűk-ta' yan-di du's-tu i'nt-kaⁿ. "Ňki'ndi ni'! Ňki'ndi ni'!" e'
 dog her the (sub.) they seized her. "It is I! It is I!" said
 her
 hande' kikě', ki'űktuni'xti. De' anaⁿpi haⁿ i'űktu kaⁿ tcu'űki
 continued though they did not let Then daylight and they released when dog
 her go at all.
 kîte' hande' naha' kûpa'hani. Eķekaⁿ tîdupi haⁿ kě'tcûma'na
 she hit continued a while disappeared. And then alighted and a second time
 at (=was)
 de' kide'-psi. Ka'wa ki'kě kawakě'ni ni'x ne haⁿ a'ma tupě'
 going till night. What at all said nothing walk- he and ground hole
 ing moved
- 125 ne' kaⁿ ha'ně haⁿ uwě' de to'x maⁿx kaⁿ eķekaⁿ tcûma'na
 stood (ob.) found it and going went was lying down when and then again
 (?) or when
 hu'x naűkě'di. E'yaⁿhiⁿ haⁿ, "E'de nětka ma'űki ha xaⁿ,"
 she was coming in the She reached and "Here right he lies,"
 distance. there here
 ě' haⁿ e'yaⁿhiⁿ akûdi' kaⁿ wûdwûdě' kaⁿ yahe'yaⁿkaⁿ de'x
 said and reached she peeped when it lightened when away off she
 there down into it went
 taho'. Ětikě' ne' kide'-naⁿpi'. Eķekaⁿ tcûma'na kûpa'hani.
 fell. She doing moved till day. And then again she disappeared.
 that
 Eķekaⁿ aka'naki haⁿ nîx ne' kaⁿ kide'-kûtûta'xěhe' kaⁿ tîdupi'
 And then he got out and he was walking when till noon when a ford
- 130 ne' kaⁿ ha'ně. Ayaⁿ ne' kaⁿ a'di de' ku'hiyaⁿ xě'x naⁿx
 stood (ob.) he found it. Tree stood (ob.) climb- went up above sitting he was
 ing (st.)

kaⁿ aⁿx^{ti}-diⁿ iⁿkaⁿ a^{hi} a^maki. E^ke aⁿⁱ-yaⁿ iⁿhiⁿ aⁿⁱ akûdi^{tu}
when woman (sub.) to dip they were coming. Well water the reached water they peeped
water down into

kaⁿ, tûnatei'-yañk kidoⁿ'hi haⁿ, "Aⁿya' pi^xti naⁿñki ni'," ě'
when shadow the (ob.) they saw it and, "Man very sits (fem.," said
for him good

haⁿ, uwě' de dusi' wiyûhi', a^{wi}-yaⁿ pa' daⁿ akaⁿnaki. Êtîkě'
and went in de- she that, she leaves the only took came out. So
parted caught thought up

ha^maki de' snickitě^xtitu' kaⁿ, doⁿ-daha' naⁿñki naha' a^ttûtku'-daha'.
they were this they were very when he saw them he sat a while he spit on them.
cold

135 E^kekaⁿ ku^{hi}yaⁿ a^{do}x^{tu} kaⁿ e^{ya}ⁿ xě' naⁿx kaⁿ, "Tîdupi'
And then upward they looked when there sitting he sat when, "Get down
hi+!" kiyě' yuke'. De^x tîdu kaⁿ, akuwî^x ka^{dě} titatu'-yaⁿ
! " they were saying Then he got down when they took they went their the
to him, down him along home house

kiⁿx^{tu} kaⁿ e^{ya}ⁿ a^{ki}ⁿhiⁿ haⁿ aku^tudi. Aⁿya' uwedi' ku^{tu}-kaⁿ,
they when there they took and they fed him. Human being stewed they when,
reached with him gave to him

"Êtîkě ko ndu^x-ni xa na'," ě' kaⁿ ta^x uwedi' kiya' kû^t
"Such (ob.) I do not eat ever (masc.) said when venison stewed again they
gave to him

kaⁿ eyaⁿ ko du^{ti} ha^{nde} tē'-hēdaⁿ haⁿ e^kekaⁿ, "Koⁿi'
when that (ob.) eating he was that finished and and then, "Mother

140 kûpiⁿx^{ti} ni'," ě' haⁿ, xam naske' ko unoⁿdě haⁿ a^ttûk teûkoⁿ'yě
is so bad (fem.) said and, box long (ob.) they laid and locked him in
him in it

ma^x kaⁿ kî^{di} Aⁿya xo^{hi} ya^{ndi}. Kî^{di} haⁿ aduti'
was when came Old woman the (sub.) She reached and eating
lying back home

naⁿñki haⁿ poⁿ naⁿñki. "Dudu^{ta} xyu^{hu}," ě'
she sat and smelling she sat. "Food smells strong," say-
ing

naⁿx kaⁿ yoⁿdaoⁿ'ni, "Duduta^x kaⁿ iduti' inañki'
she sat when her daughters, "Food must be (?) if you eat you sit
ûñkihi' ni," kiyě' yuke' kaⁿ, "A^to^{pi} xyu^{hu}," ě'
I think (fem.) saying to her they were when, "Fresh smells strong," said

145 kaⁿ, "A^to^pix kaⁿ, idu^{ti} inaⁿñki ûñkihi' ni," kiyě' yuke'
when "Fresh must if you are eating I think (fem.) they were saying
be(?) [sitting]

kaⁿ, "Tei^dikûna', xa^pxotka'-yaⁿ du^xtaⁿ aku^{ka}ⁿ," ě' kaⁿ,
when "Old but small box empty the pull it bring it hither" said when
(see Note.) (female speaking),

du^xtaⁿ mañki. E^{ya}ⁿ kiⁿx kaⁿ dupûdē' kaⁿ, a^{hi} ne^{di}. E^kekaⁿ,
pulling it the recl. There arrived when opened it when empty it stood. And then
one.

"Awo' ne^{ya}ⁿ xaⁿ," kiyě' kaⁿ kiya' duxtaⁿ, mañki. E^{ya}ⁿ
"Other that std. bring! (?) said to when again pulling it the recl. There
one.

kiⁿx kaⁿ dupûdē' kaⁿ a^{hi} ne^{di}. E^kekaⁿ, "Kiyo^{wo} ne^{ya}ⁿ xaⁿ,"
arrived when opened it when empty it stood. And then, "Other that std. bring it!"
one (?)

150 ě' kaⁿ kiya' duxtaⁿ mañki. E^{ya}ⁿ kiⁿx kaⁿ dupûdē' kaⁿ a^{hi}
said when again pulling it the recl. one. There arrived when opened it when empty
ne^{di}. E^kekaⁿ "Xa^m na^skex yaⁿ," ě' kaⁿ eyaⁿhiⁿ. Duxtaⁿ
it stood. And then "Box long the," said when arrived Pulled it
there.

kaⁿ, "Koⁿi', tîkě^xti na'," ě^{tu} ko', ě^{ka}ⁿ, "Iⁿxkaⁿ na<," ě'
when, "O mother very heavy (masc.) they when then, "Let it alone!" said

- haⁿ'tca taⁿhiⁿ' de'di. Eyaⁿ'hiⁿ dupûdê' kaⁿ, wûdwûdê' kaⁿ
 when (?) running she went. Reached there opened it when it lightened when
 (or a while)
- yahe'yaⁿ kîdê'k taho'. Ekê'x kîne haⁿ', "Yahêdi' ha ni', ñkêdi'
 far off when she she fell. She got up and, "This is the way I said it
 went back (fem.)
- 155 nixki'," ê' haⁿ, "Ti'hiⁿyo'kî-kaⁿ o'xtêtu haⁿ," kiyê'-daha' kaⁿ
 because," said and, "Back room in make a fire" she said to them when
 (female to female)
- oxtê' yuke' kaⁿ, "Tei'dîkûna' i'tahaⁿni'yaⁿ," kiyê'-daha' kaⁿ,
 making they were when, "O Tei'dîkûna your sister's husband," she said to them when,
 a fire (sic)
- "kû'dêski yi'ñki ne'yaⁿ daⁿ'x ku kaⁿ ñka'duwa'xka ni'," ê'
 "bird small that one take be com- when let me swallow them (?) said
 hold of ing back whole and
- kaⁿ, "Kûdê'ska yi'ñki' yi'nda'hi ya'ku kaⁿ koⁿ'nidi a'duwa'xka
 when, "Bird small you seek you be com- when mother she swallow it
 ing back (sub.) whole
- hi, ê'di na," ê' haⁿ, kîde' kaⁿ de' tē ne' kaⁿ, "Kûdê'ska
 that she said it (masc.) said and [Tei'dîkûna] when togo wished stood when, "Bird
 went home
- 160 yi'ñki idaⁿ' te' ko ku'hixti ada' dande' kaⁿ indaha'x ku-tê',"
 small you take wish when very high they go will when you let them be return-
 alone ing" (females to males)
- kiyê'tu kaⁿ de'di xyēni kûdê'ska yi'ñki-yaⁿ daⁿ' te dixyaⁿ'
 they said when he went but bird small the took wished when
 to him hold of
- kuhi' ade'. Ku'hixti de'di ko, "I'ñki ku-tê'," kiyê'tu kaⁿ
 higher they went. Higher went when "Let it go be returning" they said to when
 (female to male), him
- dē'di xye'ni dūs . tē dixyaⁿ' ku'hi ê'ṭike' de o'di'. Ku'hixti
 went but to catch wished when higher so he was going. Very high
 it
- ne' kaⁿ, "Tei'dîkûna', de' doⁿ'x-kaⁿ tei'dîkê yuke. Kuhi'xti-yaⁿ
 stood when, "O Tei'dîkûna, go to see how they are. Very high the
- 165 maⁿ na'ni xyaⁿ" kiyê' kaⁿ Tei'dîkûna', eyaⁿ'hiⁿ kaⁿ, kuhi'xti'yaⁿ
 reclin- might be" said to when Tei'dîkûna reached when very high
 ing him there
- kane kaⁿ, doⁿ'hi haⁿ kiyo'hi: "Koⁿni'," ê' kaⁿ, pēt du'si
 what was (ob.) he saw it and called to her: "O mother," said when fire she took
 std. in the past
- eyaⁿ'hiⁿ haⁿ ayaⁿ' ade'yē. Ekēkaⁿ' yaoⁿ' ne' kaⁿ xohi'xti
 reached when tree set it afire. And then singing he stood when a great rain
 there
- kî'di kaⁿ xo'hi -yaⁿ kokta' kîde' kaⁿ pe'ti-yaⁿ sū'p kaⁿ
 came when old woman the ran went back when fire the black when
 back
- tîdu'pi haⁿ kîde'di. Eyaⁿ' kî'di kaⁿ, "Tei'dîkûna', e'wa de' haⁿ
 he came and went home. There reached when, "O Tei'dîkûna, yonder go and
 home
- 170 ya'tahaⁿ'ni kiyê'-daha'-kaⁿ, taⁿhiⁿ' kîdeyañkoⁿ-daha hi ni," ê' kantca',
 thy sister's hus- say to them running let us get ahead of one " said when (?)
 band (female to male—sic) another (fem.),
- kêtca'na de'di. De' tē ne' kaⁿ, "Heyaⁿ' a'yîhiⁿ ko ama' tûpê'-kaⁿ
 again he Go wished stood when, "There you reach when ground hole (ob.)
 went.
- yunoⁿ'de te' diⁿ ê'ṭikê' hē nedi ni," kiyê'tu kaⁿ, "Ide'yîñki ko
 to throw you wishes as so saying she " they said when, "You get there when
 into it (?) that stands (fem.) to him ahead
- pîtcê'hayê' ama' tûpê' yatku'hi ko ēmaⁿ'hiⁿ ko uxta'xk utoho-tê',"
 you jump over ground hole you reach when she gets when push her make her fall
 it the other just there and in" (females to male)
- kiyê'tu kaⁿ'tca de'di. Eyaⁿ'hiⁿ kaⁿ, "N+du<," ê' haⁿ'tca' dēx kîñkê
 they said when he He got when, "Let us go," said when to go pretend-
 to him (?) went. there ing

175 nedi' <. "Ko', yⁱskitu' ha xaⁿ," ě ně naha' de'di. De'di
she stood. "Oh yes! You are all scared eh?" saying she stood a while went. Went
diⁿ ama' tûpě' pîtcé' atkyu'hi saⁿhiⁿ yaⁿ de' siⁿx kaⁿ aⁿya'
when ground hole leaped he reached other side this stood when old
(?) over the other side

xo'hi- yaⁿ ěⁿmaⁿ kí'di kaⁿ uxta'xk kaⁿ uto'ho haⁿ kòkòhe'
woman the just there came when he pushed when she fell in and making rat-
again her tling sounds

dě'x kûpa'haⁿi. Eķekaⁿ kîde'di. Eķekaⁿ Tei'dikûna' aⁿhiⁿ nañki'
she she disappeared. And then he went And then Tei'dikûna crying sat
went back.

e'- hěd- haⁿ, Koⁿni' u'kañka'yi ku'kidatcke'yě te'- hěd- haⁿ
that finished when His mother her vine he tied them together that finished when
for her

180 de'yě de' haⁿ oⁿni'-yaⁿ uka'ñki aka'naki. Eķekaⁿ a'ķuwě kîde'di.
he sent went and mother the she caught she came And then he took her home.
it out.

E'yaⁿ kí'di haⁿ kětca'na iⁿda'hiyě. "Īta' pa'wehi ñkoⁿ kaⁿ
There reached and again she sent him for (Tuhe). "Deer conjuring to I make when
home him it

taotu' hi ni', ě kaⁿtca' Tei'dikûna' tca'na iⁿda'hi eyaⁿhiⁿ.
they shoot must (fem.) said when (?) Tei'dikûna again to seek him went
deer (Tuhe) thither.

Eķekaⁿ, "Ta' a'yiñkta'yaⁿ iya'nox tēdi ě'tiķe he' haⁿde ni',"
And then "Deer her pet one to chase she so saying that she is
you wishes (fem. See Note)

kiyě' haⁿ, "ako'hi i'na ni'," ki'yě haⁿ, aⁿya' dũk-oⁿ-yaⁿ ustũ'ki
said to and, "yard do not stand in it," said to and man doll stand it
him up

185 haⁿ kîto'hě ně kaⁿ ta'- yaⁿ tēu'uxti eyaⁿhiⁿ haⁿ a'ya' dũk-oⁿ-yaⁿ
and hiding stand when deer the very old arrived and man doll the
there

pxwě noⁿdě hande kaⁿ kîťe' o'-k taho'. Eķekaⁿ kîde'di. Eyaⁿ
gores it throwing was when shot hit when fell. And then went home. There
it down at him him

kí'di haⁿ kě'tcũma'na iⁿda'hiyě. "Īta' kaⁿ ñkoⁿ kũně
reached and again she sent him "Deer trap I have made it
(for Tuhe).

a'de doⁿxtu ni'," kiyě' kaⁿ, Tei'dikûna' tca'na eyaⁿhiⁿ kiyě'di.
let them go to see it," said to when Tei'dikûna again reached said it to
him there him (Tuhe).

Eķekaⁿ, "Añkadaki yi'ñki na' dandě kaⁿ tûtca'ya ni," kiyě' te'hětu
And then, "String small stand will when do not touch it," saying it they
(=be) to him finished

190 kaⁿ de'di xye'ni "Añkadaka enaski' yi'ñki-yaⁿ ka'waķoⁿ na'ni
when he went but "String of that size small the what it do can
(ob. seen)

wo'," ě haⁿ tûtce' kaⁿ dũkũtckě' nax kaⁿ Tei'dikûna' tca'na
? said when touched it when it tied him sat when Tei'dikûna again
[with his foot]

eyaⁿhiⁿ. Dũkũtckě' na'x kaⁿ doⁿhi haⁿ, "Koⁿni', koⁿni',
arrived there. Tied sat when saw him and, "O mother! O mother

ukaⁿx kana'ñki no+!" ě kaⁿ aⁿsě'p poxka' soⁿoⁿri'
it caught the one that has (said in calling)! said when sledge-hammer kettle
him been sitting

pe'ti yahe'yě haⁿ kî' dē'di. Eyaⁿhiⁿ haⁿ oxtě' ani' axi'hiyě
fire she took and carrying went. She reached and made a water made it boil
together on her back there fire

195 haⁿtca' te'yě tē' aⁿse'wi-yaⁿ du'si haⁿ, "Ka'wa iksixtu'
at length to kill him wished ax the took and "What you are crazy
xũde'diķe ni'," ě haⁿ, "Tcane', ikte'tu-k itě'-soⁿsa-tu pi'hědi
that way (female sp.) said and, "Where is it you are when you once pl. ought (?)
(fem.) hit die ending.

ha', "kiyə' ne' kaⁿ, "Ūñkpaya', "ě' kaⁿ, "E'ni kihi',"
 ?" said to him stood when, "My head," said he when, "Not it I think,"
 ẽ' haⁿ, "Tcane' ikte'tu-k itẽ'-soⁿ'sa-tu pi'hẽdi ha', "kiyə' ne' kaⁿ,
 said and, "Where is it you are when you once pl. ought (?) ?" said to him stood when,
 she hit die ending

"Ūñkpaya', "e' kaⁿ "E'ni kihi', "ẽ' kaⁿ, "Iñkspo'niya', "ẽ' kaⁿ,
 "My head," said when he "Not it I think," said when, "[On] my ankle," said when,
 she he

200 "Heha ni' ñkedi' nixki', "ẽ haⁿ kite' tẽ ha'nde haⁿ dekiñke'
 "That is it I said it because," said and to hit she was and motioning
 (fem.) she him wished

yĩ'x nẽ haⁿ de'yẽ kaⁿ pitcẽ' kaⁿ añkada' yiñki-yaⁿ kĩ'dũksũ'ki
 stood and she sent when he jumped when string little the she cut it in two
 it for him

haⁿ aⁿse'wi yañka' akyan'hi haⁿ i'nt-kaⁿ kite' te'yẽ haⁿ soⁿ' axihi'
 and ax the (ob.) he took and her he hit killed and kettle boiling
 from her her

ne'yaⁿ-kaⁿ xwũhe' unaski'kĩ haⁿ, "Tcĩ'dikũna', kiyoxte' nax kaⁿ
 that stand- (oh.) he put her unaski'kĩ and, "O Tcĩ'dikũna' make a fire sitting when
 ing one in down in it for

wa'x kaⁿ du'ti haⁿ kida-ta', "kiyə' haⁿtc kide'di. Eķekaⁿ Tcĩ'dikũna'
 cooked when eat it and go home" (male said at length he went And then Tcĩ'dikũna'
 to male, 1st to him home.

205 pa wahi' ha'nde. E'ķe he'yaⁿ kĩ'di kaⁿ, "Tehiye' iyũhi' ha
 alone crying out was. So (or well) there reached when, "You killed her you
 again thought.

ni'. Kiya' kidi' da'nde ni', "kiyə' yukẽ' kaⁿ anĩsti' e'yaⁿ
 Again she come will "saying to they were when sure there
 back (fem.) him enough

kĩ'di. E'yaⁿ kĩ'di kaⁿ yonⁿdaoⁿ' soⁿ'sa' pa' kidoⁿ'hi na'ñki haⁿ tũpẽ'
 she came There she when her daughters one head looked at sat and hole
 back. reached home for her

ne'yaⁿ ako'hiye na'x kaⁿ soⁿ'sa' mas a'dasaⁿ'yẽ nẽ' kaⁿ tũpẽ'-yaⁿ
 that cleaned away sat when one iron heating it stood when hole the
 (remote) the hair

ako'hiyẽ ẽ'daⁿ haⁿ tca'kĩ-k iñki'yohoⁿ' kaⁿ mas e'yaⁿ a'hiⁿ kaⁿ
 cleaned finished and hand (ob.) she called to her when iron there took it when
 away the hair with it

210 tũpẽ'-yaⁿ usiⁿ'hiⁿyẽ kite'tu kaⁿ aⁿ'ta' ha'nde e'ķe oⁿ'ni te' tĩķo'hẽ.
 hole the stuck it in they hit it when she was throwing therefore died really.
 her head back

Eķekaⁿ yiñka'ti yukẽ'di. E'ķe yukẽ' de' kaⁿ kide'-t kaⁿ iⁿ'ye'
 And then they were marrying. So they went(?) when to go home when food
 were he wished

kĩkoⁿ' tẽhẽ'detu' kaⁿ eķehaⁿ ind-hẽ añksiyoⁿ' tẽ'-hẽd-haⁿ aⁿ'xti'
 made for they finished when and then he too making arrows that he when woman
 him that finished

noxti' yande' yandi' ani' ye'hiyaⁿ iⁿhiⁿ'. Yaoⁿ naⁿ'x kaⁿ Nũxo'd-xapi'
 elder that the (suh.) water close to arrived. Singing she sat when Alligator box
 back, and down when they continued they when standing went. And then,
 in the "boat" finished in

215 "Ñkiyaoⁿ naxe' xa ko' tcĩnahiⁿ xa dande' niⁿ kaⁿ ñkiyaoⁿ ku-
 "I sing he hears still when he goes fast still will when I sing he
 does

na'xeni ko' kũde'ni da'nde kaⁿ iⁿ'ye' de'yakiya' hi ni', "kiyə' tẽhẽtu'
 not hear when he not go will when food you must send ahead for me (fem.) said to him finished

kaⁿ dedi'. Eķehaⁿ iⁿ'yẽ de'kiya kide' tca' kaⁿ tẽu'ñki kiya' de'yẽ,
 when he went. And then food he sent it till all was when dog again he sent
 ahead gone

no'xẽ de du'si na'yĩ. E'yaⁿ kaka'nakani' haⁿ Xyi'nixka kiya'
 chasing went caught swallowed There he had not come out and Otter again
 it it it. (=had not reached the other shore)

de'yě. E'yaⁿ diⁿ tēuxti yaⁿ aka'nak na'nteke haⁿ du'si na'yī.
he sent That one (sub.) went so fast he came out nearly and caught swal-
off. (=reached the other side) it lowed it.

220 Ekehaⁿ aṅksi'-k akitē' -k dē' ama' tīdū'p kaⁿ kūde'ni. Aṅksi'-
And then arrows (ob.) he shot when went ground alighted when [alligator] Arrow
on did not go.

yaⁿ kīte' kīdē' kaⁿ pūkxyi' uxwēhē' saⁿhiⁿyaⁿ aka'naki.
the he shot it forcibly when loop of string he sat in it to the other side he got over.

Ekehaⁿ tuka'ni ti'-yaⁿ da'o'ni. Ta'ṅki yandi' hu'x ne'di.
And then his mother's house the he was going. His sister the (sub.) was coming
brother (close at hand).

Hux ne' kaⁿ aṅksi' akitē' kīde tā'niyaⁿ tīdup kaⁿ dusi'.
[Was coming] when arrow he shot it forcibly first it alighted when she took
[close at hand] it.

"Ka'wat aṅksiyoⁿ ha. Tando' aṅksiyoⁿ ha'nde oⁿ e'ke xyē',"
"Whoever made arrows (?) My brother making was in the so indeed"
(female sp.) arrows past

225 ē' haⁿ, "Ka'wat o'ni ko kṣūṅka' hi ni'," ē' haⁿ naxa'x kṣē'
said and, "Whoever made it if I break it will," said and not yet break it
(fem.)

tē kaⁿ, "Ksa'ya na'. Ṇḱindi'ṅkta na'," ē' kaⁿ ta'ṅki-yaⁿ
wished when, "Do not break it. It is mine," said when his sister the

ha'nē. Kinē'pi wa'adi. Dusi' wahē' ha'nde haⁿ, "Ka'k iyoⁿ
found him. She was glad very. She took crying out was and "What you do
hold

te ya'nde, haⁿ," kiyē' kaⁿ, "Ṇka'oⁿ tē ṅkan'de ni'," ē' kaⁿ,
wish you are (?)," said to her when, "I make wish I am said when,
hominy (fem.) she

"Tuka'nixaⁿ aⁿtatka' tēanaska kta wo'," hē' kaⁿ, "Xē'he ni,"
"My mother's brother child how large his (?) he said that when "It sits
(fem.)

230 ē kaⁿ, "A'ni axi'hiyē ko' ek unoⁿda-di'," kiyē' kaⁿtc kīdē'di.
she when, "Water you boil it when in it you put it [the he said to at length he went
said child] in," her home.

"Te'hiyētu te' ko ndao' kudi'," kiyē' kaⁿ kīdē'di. Eyaⁿ kī'di
"They kill you wish when hither be coming he said when went home. There she got
back," to her home

haⁿ a'ni axihi'yē yaoⁿ ne'di. Yaoⁿ nē kaⁿ, "Kā', O'-pa-na'ske-
and water she made it singing she stood. Singing she when, "Kā', O'-pa-na'ske-
boil stood (said in Very long-
ridicule) headed-

hoⁿna ko naoⁿt-kaⁿ tando'ya kīdi' dande', kiyē'tu kaⁿtca ha' na,"
fish (sub.) to-day her brother have will, they told her must have
come home (masc.)

ē' kaⁿ, "Ayiⁿxtu xaⁿ ite'tu yaⁿxaⁿ kiya' ikin'hiⁿtu' xa haⁿtca
said when, "You (pl.) you die when again do you [all]
come back

235 ha'," kiyē'-daha'. Ani' axi'hiye nē' kaⁿ, "Aⁿtatka'-yaⁿ ndu'si
(?)," she said to them. Water making it she stood when, "Child the I take it
boil

uxwē'hēṅkē a'kaⁿ tēti' kiḱa'," ēdi'. E' ha'nde haⁿ aⁿtatka'-yaⁿ
I put it in suppose it die I wonder if," she said. Saying it was and child the

uxwēhe'yē. Ekekaⁿ te'yē tē haⁿ aḱuwē' ada' o'ni, tando' ne'yaⁿ
she set it in [the And then to kill wished and taking her they were going her that std.
water]. her along brother one

yuwa'yaⁿ-kaⁿ a'da o'ni. Ekekaⁿ naxa'x teyetu' hi diⁿ ayaⁿ-
toward him (ob.?) they were going. And then not yet they time to when stick
killed her (?) (?)

yaⁿ aḱu'hitu' kaⁿ tando'-yaⁿ e'maⁿ hu' akana'x kaⁿ ama-xa'wo'ni'-yaⁿ
the they raised it when her the just was came in when spade the
[on her] brother there coming sight

240 da'swa de'yē isi'nti maḱ-o'ni' E'xka-na'skana'-diⁿ. (See variant, p. 96).
behind sent it for a the recl. made Long-necked Buzzard, (sub.).
him tail ob. it the Ancient one

Ekehaⁿ kinē'pi wa'adi. Aⁿya' tēitci' kīde eyaⁿ kī'di kaⁿ aḱini'
And then she was very. People they lay down there reached when walking
glad all along home on [them]

- kide'. "Eyaⁿ ki'di hi'," kiyē' haⁿ teitci'tu kaⁿ akini'-daha'
 went "There [you] must," said to and they lay down when walked on them
 home. get home him all along
- kide' eyaⁿ ki'di'. Eyaⁿ ki'di kaⁿ pū's-kaⁿ a'ya' dēx tea'yē haⁿ
 went there reached There reached when night when people there he killed and
 home home. home all
- na'oⁿ-yaⁿkaⁿ ku'hi de' tē ne' haⁿ Ktoⁿhi ya'oⁿ a'tc-kaⁿ,
 daylight when upward to go wish- stood and Frog to sing he when
 ed asked
- 245 "Ŋkiⁿspēni." Ekekaⁿ, "Aktada'kana'-di ŋkint-ko' ŋke' na'ni,"
 "I do not know how." And then, "Ancient of Toads (sub.) I (sub.) I say it can,"
 ẽ kaⁿ, "Aye' pihe'di ko, ẽx ndoⁿ," kiyē' kaⁿ ya'oⁿ kaⁿ,
 said when "You say it can if to say let me sent to when sang when,
 it see" him,
- e'yaⁿ ẽ kaⁿ, "E na'," ẽ haⁿ, "P'itciŋkē'di ko, iŋksponi'
 he (?) said when, "That " said and, "I jump when my ankle
 it is it (masc.)
- dusi-di'," ta'ŋki-yaⁿ kiyē'di xye'ni, pitcē' kaⁿ dūs tē' dutecūp dē'
 grasp it" (male his sister the he said to but he when to wished she he
 to female) her her jumped it grasp it missed went
- kaⁿ, "Ŋkint-ko' ẽtiķe' ŋka'nt kiķē' ta teiⁿtu ko' teiⁿ-ya'ŋk xkida'
 when, "I (sub.) just so I am it mat- deer they are when fat the (ob.) I gather
 ters not fat it
- 250 e'yaⁿ i'ŋkiha'hi hi ni'," kiyē' kaⁿ de oⁿni. E'ķe oⁿni kaⁿ
 there I will carry it to you (fem.) she said when he went. Therefore
 to him
- "Ta-teiⁿ-daha'yi na" kiyē'tu yu'ķe xya' kūdē ska'-kaⁿ. Eke oⁿni kaⁿ
 "She always gathers deer ." they call they always bird (ob.) Therefore
 fat it are
- Aktada'kana' ohoⁿ ha'nde dixyaⁿ, "Xo'hi xya'," etu' xa. "Ani'
 Ancient of Toads he is crying out when, "Rain, they always. "Water
 say
- ayiⁿ tē'-xti ko ohoⁿ ẽtiķēhe' a'nda-ta'," kiyē' hantca de' oⁿni
 you you very if be crying out in that manner" (male said to at length he went
 drink wish to male, 1st time), him him
- kaⁿ kxo'honi-xti' dixyaⁿ Aktada'kana' ohoⁿ hande' dixyaⁿ, "Xo'hi
 when not rain very when Ancient of Toads is crying out when, "Rain,
 say
- 255 xya'," etu' xa.
 they always.
 say

(Variant of lines 239-240)

- 15 Hē'xka-na'ske-na'di maxa'woⁿni' tohe'yē daswa' de'yē, iⁿsiⁿdi'
 The Ancient of Long spade hid it behind sent it resembling
 (-necked) Buzzards (sub.) a tail
- nē oⁿni di', Tuhē' tohē'kiyē' nē oⁿni di'. Eke' oⁿni sind-oⁿ'
 that he made Thunder hiding it from stand- he Therefore tail uses
 it being him ing made it.
- a'nde xya' etu' xa. E'ķe oⁿnidi' sint ptčax oⁿtu' maxa'woⁿni'
 he is always they always Therefore tail flat they made it
 say (or, usually).
- i'sind-oⁿni di' etu' xa. Eke'di si'ndi ptčaxitu' etu' xa.
 out of it made they always. So tail they are flat they always.
 a tail say say

NOTES

There is more of this myth, but Betsy had forgotten it.

1. *tīkq* (*ti + itq*).

3. *yaⁿxkīyotu* (o); *ŋko* (o).

8. *kīda*, in full *kīdadi*; *iŋk* (pronounced *iŋ + k*) = *yiŋkī*; *aksix* = *aksihi*.

10. *iⁿakĩdusasa (sa)*.

16. *añksi kũdẽxyi*; 27-28. *Ma saⁿ hiⁿ*; 52. *ĩta kaⁿ*; and 53-54. *ĩta saⁿ ikaⁿ*. In each case some verb must be supplied, either "I desire," or "fetch."

28. *et passim. kẽtcana kiya*, "a second time again:" one of these words appears superfluous, according to English ideas of style.

30. *kañkoⁿ nañki*, literally, "making strings he sat," he sat singing magic songs to trap the ducks; *dũktax kaⁿ (dũktahi, kaⁿ)*.

31. *He-he + haⁿ < !* the second syllable is prolonged, the third is pronounced forcibly.

33. *iⁿnoⁿdẽ-k (noⁿdẽ, kaⁿ "when")*. The Thunder being's uncle knew of all these dangers; but he sent his nephew thither, hoping that he would be killed.

35-36. *ñkadud ẽd = ñkaduti (ti) + ẽd (ẽdaⁿ)*.

36. *Ayaⁿ-toho xaninando-yaⁿ*, the name of a place supposed to be well known to the Thunder being as well as to the Old Man, "Where they roll logs." 36. *ñkix (hi)*. 38. *dũko (tkoⁿ)*.

40. *iⁿkix kide*, act of the Old Man; *wẽ* refers to the Thunder being.

41. *sãde*, act of the Thunder being.

52. *yaⁿkaⁿ*, the object, put for *yandi*, the subject.

75. *kiyẽ* (act of the eagle); *kĩdedi* (act of the Thunder being).

78. *dedi* (said of the eaglet). 80. *wẽheyẽ (wehe)*. 81. *taⁿ = nitani = nitaⁿyaⁿ*. 82. *ant = ande*, refers to the Thunder being. 83. *sũp = supi*, black, i. e., had gone out.

83. *kide*: the Thunder being started back toward the bank of the stream; *kĩdi*, he reached the bank.

86-89. *uksaki*, the uncle cut the bowstring in two.

91. *pũspũs*: see *psi*, night.

93. *ẽ*, refers to the Sapsucker; 95. *kiyẽ* (the Thunder being); the second *kiyẽ* refers to the Sapsucker; 96. *ẽ* (the Thunder being); *kinawiyẽ*, "the act of the bird;" 97. *dusi*, "the act of the Thunder being."

124. *kawakẽni (k, negative prefix; kawake, "what;" e, to say; -ni, negative suffix)*.

132. *yañk = yaⁿkaⁿ*; *ẽ* refers to one of the women.

135. *tĩdupi* drops *-pi* before *kaⁿ*.

137. *akutudi* instead of *akutu (yaku)*, but perhaps because *di* here may mean "when."

138. *tax (ta)* before *uwedi*, though *aⁿya* in the preceding line does not become *aⁿya^x* before *uwedi*.

141. *max* refers to the recumbent Thunder being.

143. *Dudutax* before *kaⁿ*, perhaps the full meaning is: If there must be meat there, I think that you are [sitting] eating it; so, *Atopix kaⁿ* in line 145, instead of *Atopi kaⁿ*. Compare *inⁿhiⁿx kaⁿ*, "when it had to come;" *tahiyaⁿ inⁿhiⁿx ko*, "when his time to die must come."

146. *Teidikhuna*, said to mean "Old but small," the name of the smallest bird found in Louisiana, "the big-eyed bird," used in this myth as a personal name, borne by the son of the bad Old Woman. This is not the humming-bird (*momoxka*).

147-150. *ahi nedi*, pronounced *a hi nedi*.

148. *Awo neyaⁿ xaⁿ*: *xaⁿ*, here and in the next line, seems to be an imperative.

151. *Xam naskeaⁿ yaⁿ*, the verb "fetch" may be supplied as in 17; 27-28; 52; 53-54.

156. *itahaⁿniyaⁿ*, but in 170, *yatahaⁿni*.

159, 171. *de tē ne kaⁿ*, "when he was getting ready to go;" *ada te yuke kaⁿ* would be "when they were getting ready to go."

160. *indaⁿhaⁿ ku-tē*, contracted from *inⁿ-daⁿha haⁿ ku-tē*, "let them alone and be returning."

165. *maⁿ* for *mañki* (?).

170. *kiiyē-daⁿha-kaⁿ*, imperative, female to male, "Say [thou] to them." The use of the plural for the singular, and vice versa, occurs often in the myths, but it can not be explained. In this case the Old Woman orders her son, *Teidikhuna*, to say something to *Tuⁿhe*, who is only one person, though *daⁿha* has a plural reference.

171-173. Warning given to *Tuⁿhe* by the daughters of the Old Woman.

173. *ēmaⁿhiⁿ* (= *emaⁿ + inⁿhiⁿ*).

176. *atkyuhi* (*hi*): see *yatkui*, 2d sing., in 173; *siⁿx kaⁿ*, from *siⁿhiⁿ*, *kaⁿ* causes the change of *hiⁿ* to *x*.

179. *Koⁿni ukañkayi*, "his-mother her-vine, devil's shoestrings," the goat's rue (*Tephrosa virginiana*).

180. *ukañki*, "it lodged on her." There must have been a loop which caught her, or which she caught.

181. *pawehi yoⁿni* would be "to conjure an animal to or for another person."

197, etc. *uñkpayā*, archaic for *uñkpayāⁿ*; so *iñksponiya* for *iñksponiyaⁿ* (199).

201. *kīdūksūki*, of course this was not intentional on the part of the Old Woman.

203. *kīyoxtē* (*xte*), "to make a fire for her;" i. e., for cooking the body of your dead mother.

205. *kīdi* refers to *Tuⁿhe*.

213. *Nūxod-xapi*, "box alligator," said by the Biloxi to be a species of alligator which dwells in the ocean. It served as a boat for *Tuⁿhe* and his party.

216. *deyakiya hi ni*, "you must send it ahead for me:" said by the two women (*deyakiye*, from *de*).

218. Tuhe threw his dog into the water, and it was pursued by the alligator, which caught and devoured it.

220. The sense is not clear at this place. Part of the myth must have been omitted, for nothing more is said about the two women who had been so helpful to Tuhe.

225-226. *naxax ksě tě kaⁿ*, "when she was about to break it." See *de tě ne kaⁿ* (159, 171).

232. *O-pa-naske-hoⁿna*, a name given to Tuhe's sister.

233. *tandoya*, archaic for *tandoyaⁿ*.

237. *akwě ada oⁿni*, "they were going in pursuit of her."

238. *diⁿ*, "when" (?).

238-240. The Ancient of Long-necked Buzzards was one of those who wished to kill Tuhe's sister, because she put her uncle's child in the kettle of boiling water. Was this Buzzard related to Tuhe's uncle? Or to Tuhe's uncle's wife?

241. *Aⁿya tētei akīni kīde*. A similar incident is found in the myth of the Humming-bird (page 73, lines 28-34).

252, etc. *ohⁿ hande dixyaⁿ*, "*Xohi xya*," *etu xa*. Tuhe told the Toad that when he wanted water, he must call, and rain should come, affording him plenty to drink. Therefore, say the Biloxi, when the Toad cries rain comes.

TRANSLATION

The uncle of Tuhe, the Thunder being, confined his nephew in the house and went to get medicine to administer to him. The man's wife, while going to the stream to dip up water, found a squirrel. When she returned home, she said to Tuhe, "Shoot that squirrel for me." He replied, "I can not shoot it." But the woman said, "It is lodged in the brush."

"I can not shoot it," repeated the youth. Then Tuhe's sister pushed an arrow through a crack in the wall of the house, and Tuhe shot through the crack, killing the squirrel. Then his sister ran thither and picked up all the claws, as she supposed, but she overlooked a very tiny one.

Whereupon the woman went thither, seized the tiny claw, and scratched herself in many places, drawing much blood; and being very bloody she lay by the fireplace, grunting there till the return of her husband. In response to his inquiry, she said, "Your nephew whom you confined in the house for the purpose of giving him magic power scratched me again and again, and so I lie here in this condition."

The enraged man said to his nephew, "Since you have been going out [despite my command to stay in], you can now remain out. Fetch me arrow shafts." Then Tuhe went to gather arrow shafts. On his

return with them, the uncle said, "These are not the right kind. Fetch spotted arrow shafts." So Tuhe departed again. He took some food with him, and put it down on the ground while he continued walking about. While he was seeking the spotted arrow shafts the Ancient of Rabbits found the food and sat there eating it. Just then Tuhe returned, and the Ancient of Rabbits questioned him, saying, "Why are you walking about?" "I am going about because my uncle ordered me to get him some spotted arrow shafts," replied Tuhe.

"Cut a black rattan vine into four pieces and bring them to me," said the Ancient of Rabbits. This was done by Tuhe. The Rabbit rolled the pieces of the rattan vine over and over, and, behold, they became rattlesnakes that chased one another. But they soon resumed the form of spotted arrow shafts, which Tuhe carried home on his back. On reaching home he began to make the arrows, but the uncle ordered him to go to seek turkey feathers.

He found the turkeys and gathered many feathers, which he carried home. But the uncle said, "These are not the right kind. Fetch white turkey feathers." So Tuhe had to depart again. He reached the edge of a lake, where a very Aged Man sat trapping ducks. Tuhe's dog scared off the ducks, which went out into the middle of the stream where they sat on the water. "Oh!" said the Old Man, "some one has been coming here, and he has scared off my ducks. See! I will kill you and throw you away." Then arising to his feet he moved along. Tuhe approached him, and the Old Man said, "Why are you walking about?" "My uncle ordered me to procure the feathers of white turkeys; therefore I am walking about," replied the youth. "I will go home and eat," said the Old Man, "and then I will whip you at the place where they roll logs, in which event there will be plenty of white turkeys everywhere." So the Old Man took Tuhe to his home. When he got there, the Old Man cut a bamboo brier in four pieces, with one of which he whipped Tuhe as he moved along. On reaching the end of the course the Old Man took another piece of the brier, continuing the chastigation, whipping Tuhe back to the starting point. Then he used the third piece, and finally the fourth, and then left him.

Tuhe then sat down, being very bloody. His dogs trailed him and were yelping as they came. He whistled, and the dogs came to him and licked off the blood. Then the youth arose, called his dogs, went to the house of the Old Man, and when he found him he killed the Old Man. The dogs seized the Old Woman, who cried out, "I fed him," hoping to find mercy. But they killed her. Tuhe climbed up into the loft, where he found a great quantity of dried duck meat, which he threw down, sharing it with his dogs. When he finished eating and was preparing to go home, his sister, who thought that he was

dead, was coming toward him, following his trail. The dogs just then were chasing white turkeys, and the latter flew toward the approaching girl, who leaped up with arms above her head, trying to catch the turkeys. She fell to the ground with one just as her brother reached her. He picked off the feathers and carried them home to his uncle.

"Fetch deer sinew," said the uncle. So the youth departed again. He shot a deer, picked off the sinew, and carried it home to his uncle, who said, "This is not the kind. Get the sinew of a white deer." And when the youth had departed for that purpose and was walking about in search of that kind of sinew, the White Deer [chief?] found him, and said, "Why are you walking about?" "My uncle said that I was to bring him the sinew of a white deer, so I am walking about," said Tuhe. "Take my sinew," said the White Deer. "Replace it with the peeled bark of the mulberry tree." And the youth did so. "He told you that because he wished your death. But he shall see you return alive," said the White Deer. Then they separated, the youth returning home.

When he got home, his uncle said, "Fetch a small bird, so that the child may have it for playing roughly." The youth departed, and when he had almost captured the young bird, the old mother [Eagle] came back and was flying round and round her nest. As she was thus flying, she addressed Tuhe: "What is your business?" "My uncle said that I was to fetch the young bird as a playmate for the child; hence I have been going about," replied Tuhe. "Well! wait till I go first to the village to examine it and then return hither," said the mother Eagle. She took some pokeberries in her claws and departed. When she reached the house she flew round and round above the house, and when she squeezed the pokeberries the red juice was falling into the yard.

When the people noticed this, they said, "He is dead," and they were very glad. While they were acting thus, Tuhe's sister was crying. The Eagle noticed her, and then departed homeward. On reaching home, she asked, "How large is the child?" "It is large enough to sit alone," replied Tuhe. "Well, my youngest child is always hungry," said the Eagle, as she handed this young one to Tuhe. "If the child is sitting alone when you reach home, say, 'This is the small bird about which you were speaking,' and pitch it on the child. They have done so to you just because they wish your death, but you shall not die; they shall see you reach home," said the Eagle.

When Tuhe reached the house with the eaglet, he pitched it on the child, and said, "This is the small bird about which you were speaking." Away went the eaglet, clutching the child in its talons, and all the people ran in pursuit of it. Up went the eaglet, and as he flew, nothing but the bones of the child fell to the ground. Therefore since

that time eagles have wanted children badly: they are fond of eating them, so say the people.

When the uncle had finished making the arrows, he made T̄uhe enter a boat with him, in which they crossed the great water for the purpose of setting fire to the grass on the opposite side. "Set fire to the grass," said the uncle to T̄uhe. Then the nephew went ahead firing the grass, the uncle following him. When the fire went out, the youth thought, "He must have started home," so he ran back to the bank. On reaching there he found that his uncle had the boat out in the middle of the great water; so he unstrung his bow, took off the string, one end of which he threw toward the boat. It caught on the boat, and T̄uhe began to pull the boat ashore. But when it had reached the edge of the water, the uncle cut the string and it returned to the middle of the water. Then T̄uhe made a loop in the string, and threw it again. Again it caught on the boat, and T̄uhe began to draw it ashore. But when it had neared the edge of the water, the uncle cut the string, and away went the boat back to the middle of the stream. This was repeated with a like result. The fourth time that T̄uhe threw the string, it did not reach the boat, and the uncle left him and went home.

Then T̄uhe thought, "I can go around the bank of the stream." So he was walking along till it was getting dusk. Just then a Sap-sucker cried out "*Ti'n!*" "O pshaw! what does such an ugly bird as that amount to?" said T̄uhe. "I can extricate you from your trouble," said the Sap-sucker. "If you can do anything for me, please do it," said T̄uhe. "You must first sleep in my house," replied the Sap-sucker. "How can I climb thither?" inquired T̄uhe. Whereupon the Sap-sucker thrust out its tongue, which became long enough to reach to the ground, and T̄uhe caught hold of the tongue, and thus climbed up the tree into the nest. While he was reclining there, the Old Woman was coming in the distance. On reaching the tree, she said, "O yes! does he not lie right here?" And she remained there hitting against the tree till day, when she disappeared.

Then T̄uhe came to the ground and resumed his wanderings, traveling till dusk. Then he heard the cry of the Ancient of large black Woodpeckers. "O pshaw! what can such an ugly bird as that accomplish?" "I can extricate you from your trouble," replied the Woodpecker. "If you can do anything for me, please do it," said T̄uhe. "You must first sleep in my house," replied the Woodpecker. "How can I climb thither?" inquired the youth. Whereupon the Woodpecker thrust down his tongue, which was long enough to reach the ground, and T̄uhe caught hold of the tongue and thus climbed up the tree into the nest. While he was reclining there, the Old Woman was coming in the distance. On reaching the tree, she said, "O yes! does he not lie right here?" And she remained there hitting against the tree till day, when she vanished.

Then T̄uhe came to the ground and resumed his wanderings, traveling until dusk. It was then that he heard the hooting of a Swamp Owl. "O pshaw!" said he, "what can an ugly swamp owl accomplish?" "I can extricate you from your trouble," said the Swamp Owl. "If you can do anything for me, please do it," replied T̄uhe. "You must first sleep in my house," said the Swamp Owl. "How can I climb thither?" replied T̄uhe. Then the Swamp Owl made some steps of toadstools, one of which he barely stuck on the tree, and against which he warned T̄uhe, who stepped over it and climbed the tree by means of the other steps. Again was the Old Woman coming in the distance. Well, she reached there, and said, "Right here does he lie." And addressing the dogs, she said, "You must catch him when he falls, as I will climb the tree and knock him down. Though he should say, 'It is I,' do not release him." Then she started to climb the tree, putting her foot on the toadstool that was barely sticking there. It gave way, her foot slipped, and down she fell to the ground. And then the dogs seized her. Though she cried, "It is I! It is I!" they would not release her. When it was daylight the dogs released her and she disappeared.

Then T̄uhe came to the ground and resumed his wanderings, going till dusk. He had gone along without any one saying anything to him until he found a hole in the ground which he entered and there he lay down to rest. Again was the Old Woman coming in the distance. "Right here does he lie," said she. She reached the hole and peeped down into it, but, as it lightened, she went off and fell. So she kept on doing till day. And then she disappeared.

Then T̄uhe came out of the hole in the ground and was traveling till noon, when he found a ford. He climbed a tree which stood near and was sitting up there when two women were coming to get water. On reaching the stream they peeped down into it and saw the shadow of the youth. "A very handsome man is there," said one, and she entered the water and caught at the reflection, but she brought up nothing but leaves. Thus the two continued for some time, getting very cold. At length, when T̄uhe observed their condition, he spit down on them. As they raised their eyes, they beheld him, and cried, "Get down!" Then he got down, and they took him to their house, where they fed him, first offering him stewed human flesh. "I never eat such food," said he, so they gave him stewed venison. When he had eaten that, they said, "Mother is very bad." They referred to the Old Woman, whose daughters they were. They laid him in a long box, which they locked. By the time he had laid down in this box, the Old Woman had come home. Then she began to eat, and was sniffing the air. "There is food here which has a strong odor," said she. To which her daughters responded, "If there is really any food here, it must be that which you are eating." "But this has a fresh

smell," said the Old Woman. "If there is anything here which has a fresh, strong odor, it must be that which you are eating," replied her daughters.

"Tc'idikūna," said the Old Woman to her son, "pull that box toward me." And he pulled the box; but when he had drawn it to her and she opened it, it was empty. Then she said, "Bring the other one." That too proved to be empty, and so did a third. Then she said, "Bring that long box." When he began to pull it, he said, "O mother, it is very heavy." "Let it alone!" said she, as she ran toward it. When she reached there and opened the box, it lightened so that she retreated some distance and fell to the ground. On rising to her feet, she said, "I said that this was the way, and so it is. Make a fire in the back room." So they were making a fire there. "Tc'idikūna, say to your sisters' husband (i. e., Ṭuhe) that he is to take a small bird and bring it to me, that I may swallow it whole." So Tc'idikūna went to Ṭuhe, and said, "Mother says that you are to seek the small bird and bring it to her that she may swallow it." And the two daughters said to Ṭuhe, "If you take hold of the small bird, and it flies upward with you, let it go and return hither." He went and grasped the small bird, which flew up into the air with him. Though they had said to him, "Let it go and return hither," he decided to retain his grasp, and so he was going higher into the air. When he had gone very high, the Old Woman said, "O Tc'idikūna, go and see how they are. He may be up very high." Then Tc'idikūna departed, and when he saw that Ṭuhe and the bird had indeed gone very far, he cried out, "O mother!" Whereupon the Old Woman took some fire, and when she reached there she set fire to the tree on a high branch of which Ṭuhe was lodged.

Then Ṭuhe began to sing a magic song, which caused a great rain, and that drove the Old Woman away and put out the fire. And then Ṭuhe descended to the ground and resumed his travels.

When the Old Woman reached home, she said, "O Tc'idikūna, go yonder and invite your brother-in-law to run a race with me." So Tc'idikūna departed, and when he found Ṭuhe he gave him the invitation. But the daughters gave Ṭuhe another warning: "There is a hole in the ground close to the goal, and when you reach there, she will try to throw you into it. But when you reach there before her, jump over the hole, and on her arrival, push her into it." When Ṭuhe reached the starting place, the Old Woman said to him, "Let us go," as she stood there pretending that she was about to start. "O yes," said she, "you are all scared." As they went, Ṭuhe reached the hole in the ground over which he jumped, and as he stood on the other side, up came the Old Woman, whom he pushed, causing her to fall into the hole, down which she disappeared, making a series of rattling sounds. Ṭuhe then returned to the young women, but Tc'idikūna sat a while

by the hole in the ground, weeping over his mother's disaster. Cheeking his tears, he tied together several vines of the "devil's shoestrings," lowered them into the hole to his mother, who climbed the vines and reached the surface of the earth again. Her son took her home, and when they reached there she sent him again after T̃uhe. "When I conjure a deer to him, he must shoot it," said the Old Woman. But her daughters warned T̃uhe again: "She is saying that because she wishes her pet deer to chase you. Do not stand in the yard." So he took a doll shaped like a man, stood it up in the yard, and hid himself. Not long after the very aged deer arrived there, rushed on the man doll, gored it, and was about to throw it down when T̃uhe shot him, wounded him, and made him fall to the ground. And then T̃uhe went back. When he reached home, the Old Woman sent to him again. "I have made a deer trap. Let him go and see it," said she. So Tc̃id̃ik̃ūna went and delivered the message. But the daughters said, "When you see the small string there, do not touch it." But he thought, "What harm can so small a string do?" and when he touched it with his foot, he was caught in the trap, and Tc̃id̃ik̃ūna came again to the place. When he saw that T̃uhe had been caught, he called out, "O mother! O mother! halloo! he has been caught!" Then the Old Woman caught up her sledge hammer, kettle, and some fire, and went to the place. She made a fire, and put some water in the kettle to boil, and then as she wished to kill him she seized the ax, and said, "You are very foolish to act in that manner [?]." "Where ought one to hit you in order to kill you outright at one blow?" "On my head," said T̃uhe. "I do not think that that is it. Where ought one to hit you in order to kill you outright at one blow?" repeated she. "On my head," said he. "I think that that is not the place," replied the Old Woman. "On my ankle," said he. "I think that that is the place," said she, and as she was wishing to hit him, she raised her arm to give the blow, but when she struck at him he leaped aside, and the weapon descended on the little string and cut it in two without hurting T̃uhe, who snatched the ax from her, hit her with it, and killed her [as he thought]. He put the body into the kettle of boiling water, pressing it down into the kettle. "O Tc̃id̃ik̃ūna," said T̃uhe, "sit here and keep up the fire in order to boil your mother's body, and when it is cooked, eat it and depart home." After saying this T̃uhe went home, leaving Tc̃id̃ik̃ūna there alone, crying aloud.

Well, when T̃uhe reached home the two young women said, "You thought that you had killed her, but she will return." And not long after they had spoken, their mother returned. Then one of her daughters sat by her to examine her head. There was a hole in the top of the Old Woman's head, and the daughter cleaned the hair away from the hole. The other daughter was heating an iron rod, and when the first daughter had cleaned the hair away from the hole in her

mother's head, she waved her hand toward her sister, who carried the hot iron to her, thrust it into the hole in the head, causing the Old Woman to throw her head back several times before she really died. The death of the Old Woman having removed the sole obstacle, the two young women became the wives of T̄uhe.

After they had been married for some time, T̄uhe wished to return to his boyhood's home, so the women prepared a supply of food for the journey, and he made a number of arrows. When the preparations were completed, the elder wife went close to the stream and began to sing a magic song, which caused an immense alligator [such as the Biloxi say frequent salt water] to appear. This alligator served as a boat, and on him they piled their food and other possessions, after which they got upon him, and off he started toward the other side of the stream.

Then each of the women said, "So long as he hears me sing, he will continue to go rapidly, but when he does not hear me sing, you must throw some of the food in advance of him. The alligator swam toward the food, and seized and devoured it. T̄uhe continued throwing the food beyond the alligator till it was all gone. Then he took his dog and threw it into the water. The alligator overtook the dog, caught it, and swallowed it. Not long after T̄uhe threw the otter into the water, and he too was devoured by the alligator when he had almost reached the other side. As a last resource T̄uhe began to shoot his arrows ahead of the alligator, but when an arrow alighted on the ground, the alligator stopped swimming. At last T̄uhe [must have] fastened to the arrow a string with a loop at one end. He took his seat in the loop [sic], and shot the arrow with great force, causing it to reach the ground, and so he alighted on the other side. [What became of his two wives has been forgotten. But they could not have been left on the alligator!]

Then T̄uhe was going toward the house of his uncle. At the same time his sister was approaching. When he noticed her approach, he shot an arrow far into the air, and when it alighted the sister took it up. "Whoever has been making arrows? My brother used to make arrows just like this. But no matter who made this I will break it," said she. She was just about to break it when he said, "Do not break it. It is mine." At once she discovered his presence and was very glad. She caught hold of him and cried aloud [from joy]. "What are you desiring to do?" said he. "I am wishing to make hominy," she replied. "How large is my uncle's child?" said he. "It sits alone," replied the sister. "When the water boils in the kettle, put the child into it! When they wish to kill you for doing that, return to me." Then T̄uhe left her, and she returned to her uncle's house. She made the water boil, and she stood by it singing. As she sang, some bystander remarked, "Ha, ha! Very-long-headed-

Fish must have been told that her brother would come back to-day." At which she rejoined, "Do you always come back after you have died?"

When the water was boiling, she said [to herself], "I wonder whether the child would die if I put it in the boiling water." Saying this she took the child and set it in the water. And then they wished to kill her, and as she had fled they went along in pursuit of her, going toward the place where her brother was standing. They were on the point of killing her, one having raised a stick on her, when her brother came in sight right there. The Ancient of Long-necked Buzzards, who was one of the party, thrust a spade behind him to hide it from Ṭuhe, and so he formed it into a tail for himself. [See variant below.]

When the sister saw Ṭuhe she was very glad. Then the people lay down all along, touching one another, forming a line of bodies extending from the place where they were about to kill the sister to the home of her uncle. "You must get home," said the sister to Ṭuhe, so he walked along over the line of bodies, and thus reached home. When he arrived there, he killed all the people who were there as soon as night came, and by daylight he wished to go upward. So he asked the Frog to sing a magic song for him, but the Frog replied, "I do not know how." Then the Ancient of Toads said, "I can say it." "If you can say it, let me hear you say it," said Ṭuhe. Then the Toad began to sing. "That is it," said Ṭuhe. Next, addressing his sister, he said, "When I leap upward, grasp my ankle." But when he leaped she grasped at the ankle and missed it. "I shall remain here," said she. "When the deer are fat, I will collect the fat and will carry it to you," said she as Ṭuhe ascended. Therefore since that day they always call the bird (snipe) "She-always-gathers-deer-fat." And since then when a toad cries the people always say, "It is going to rain," because Ṭuhe had said to the Ancient of Toads, "When you are very thirsty, be crying out in that manner and rain shall come."

[Variant of the last sentence of the first paragraph, above]

The Ancient of Long-necked Buzzards hid a spade behind him to conceal it from Ṭuhe; he made it resemble a tail. For this reason the Biloxi say that the buzzard has a tail. Because of this act of the Ancient of Long-necked Buzzards, his making a tail out of the spade, the buzzard's tail is flat, they say.

29. THE OTTER AND THE SUN

Xyini'xkana' anixya' do^{hi}' de' tē nē' kaⁿ kuⁿkuⁿ' ya'ndi de
 Ancient of Otters ball play to see to go wished stood when grandmother the (sub.) to go
 kû'kiyo'haⁿⁱ. "De' kiķē' ěxti'k ne' haⁿ xku' da'nde na'," ě'
 did not wish for him. "That makes no far off stood and I will be coming", said
 difference back (masc.),

- haⁿtca de'di. Eyaⁿhiⁿ ěxti'yaⁿ kaⁿ siⁿx ne' kaⁿ aⁿ'xti diⁿ', "Aⁿya'di
when (or, went. Reached far off at was stand- when woman (sub.), "Person
a while) there (?) ing
- ne' kiyě'tu kida-tě'. Yaⁿsixti ni'." Eyaⁿhiⁿ haⁿ', "Aⁿxti' nañkě'di
that speak to [to]go home. He smells .". Reached and, "Woman that distant
very strong (fem.), there sitting one
- 5 ya'kida hi', ě'di na'. Iyaⁿsixti', ě'di na', kiyě' kaⁿ, "Aⁿhaⁿ,"
you are to that she You smell very she said to when "Yes,"
go home says (masc.) strong says (masc.), him
- ě' haⁿ siⁿx ne'di. Siⁿx ne' kaⁿ kě'tcūma'na eyaⁿhiⁿ. Kiya' ki'yě
said and was standing. Was stand- when again reached Again said to
he, ing there. him
- kaⁿ, "Aⁿxti' nañkě'di ya'kida hi', ě'di na'. Iyaⁿsixti' ě'di na',"
when, "Woman that distant you are to that she . You smell very she
sitting one go home says (masc.) strong says (masc.),
- kiyě' kaⁿ "Aⁿhaⁿ, xkida'd ũne'di xyě'ni ě'tikěx ũne'," ě' haⁿ
said to when "Yes, I go home I stood but that way I stand" said and
him (or, yet) he
- siⁿx ne' kaⁿ kě'tcūma'na kiyo'wo hu' kaⁿ ko' kide'di. Eyaⁿ
was standing when again another was when with- out he started There
coming waiting home.
- 10 kidi haⁿ kawake'ni ni ha'nde. Ekekaⁿ kuⁿ-kuⁿ ya'ndi, "Ka'k
reached and saying nothing walk- was. And then his grand- the (sub.), "What
home ing mother
- tci'dike ya'ku'," kiyě' kaⁿ, "Aⁿxti' diⁿ, 'Iyaⁿsixti' yañkě'-tu kaⁿ
is the rea- you have said to when, "Woman (sub.), 'You smell so they said as
son why been com- him strong' about me
- xku'di na," ě' kaⁿ, kuⁿkuⁿ ya'ndi iⁿ'tcpě a'nde naha', "Ě'tike
I have .", said when his grand- the (sub.) laughing was a while "That is the
been com- (masc.), he mother at him way
- ni' hinyě' ku-ina'xani'xti idedi' nixki'," ki'ye ha'nde naha' tix ke,
(fem.) I said to you you would not you went anyhow," saying was a while medi- to
hear it at all to him cine dig
- de oⁿ ki'di haⁿ ti'x uwě' te'-hěd-haⁿ i'kūne'yě te'-hěd-haⁿ kiya'
was go- came and medi- stewed that fin- when made him that fin- when again
ing back cine ished vomit by ished means of it
- 15 kūdūtaⁿ haⁿ, "Tca'k ině' ya'ku'ni ko kiya' he'yaⁿ-kaⁿ siⁿx ne haⁿ
urged him on and, "Where you you were when again there at be standing and
[to go] stood not returning
- ku-tě'," kiyě' hěd-haⁿ, "Ka'k iye'tu ko', 'Naxa'x o' huwě'
be coming said to fin- when, "What they say if, 'Just fish stewed
back," him ished to you
- ndud ě'daⁿ ñku'di na', a-tě'," kiyě' haⁿ, "Yata'na ku-tě'," kiyě'
I have finished I have been say,thou" said to and, "Soon be coming said to
eating coming (masc.), him back," him
- kaⁿ de'di. Eyaⁿhiⁿ haⁿ tca'na siⁿx ne' kaⁿ aⁿxti' ya'ndi, "Aⁿya'di
when he went. Reached and again was stand- when woman the (sub.), "Person
there ing
- ne' kiyětu, ku-tě! Ñki'tá'nixyi' hi ni'," ě' kaⁿ eyaⁿhiⁿ kiyětu
that say ye to him be com- I play with him will (fem.), she said when reached they said
ing back to you there to him
- 20 kaⁿ, "Aⁿxti' nañkě'di e'yaⁿ iyiⁿ'hiⁿ kaⁿ iyiⁿtá'nixyi hi', ědi na."
when, "Woman that distant there you go when she play with will she
sitting one you says (masc.).
- "Naxa'xa o huwě' ndud ědaⁿ ñkudi na," ě' haⁿ siⁿx ne' kaⁿ,
"Just fish stewed I have been I have been .", said and was standing when,
eating coming back (masc.), he
- kě'tcūma'na iⁿda'h eyaⁿhiⁿ haⁿ, "Aⁿxti' nañkě'di e'yaⁿ iyiⁿ'hiⁿ kaⁿ
again to seek reached and, "Woman that distant there you go when
him there sitting one
- iyiⁿtá'nixyi hi', ě'di na'," kiyě' kaⁿ, ka'wake'ni siⁿx ne'di. Ě kaⁿ'tca
she play with will she .", said to when he said nothing was standing. And then (?)
you says (masc.), him

- kě'tcûma'na i'n'dah hu' kaⁿ ko' kîde'di. Eyaⁿ kî'di ha'nde kaⁿ
again to seek was when without he started There reached was when
him coming waiting home.
- 25 kuⁿ-kuⁿ ya'ndi ya'hi kî'koⁿ nedi, ya'hiyaⁿ hě' yî'ñk sti kîkoⁿ
his grand- the (sub.) bedstead making stood bedstead too small very making
mother for him
- te'-hěd-haⁿ ati' hiyo'ki-yaⁿ ustû'ki. Ustû'ki haⁿ eķekaⁿ Xyini'xkana'
that fin- when other room the she set it She set it and and then Ancient of Otters
ished up.
- atoho' kaⁿ oⁿda'hi adūkse' te'-hědaⁿ kaⁿ ma'x kaⁿ eķekaⁿ kuⁿkuⁿyaⁿ
laid on it when hear skin she spread that fin- when he was when and then his grand-
over him ished recl. mother
- ko' pe'tuxtě ye'hikaⁿ xěx naⁿ'x kaⁿ aⁿxti'd sînâwi' hu'x nañķě'di.
(sub.) fire close to sitting when woman dressed in silver was coming in
and rattling with it the distance.
- E'ke eyaⁿ'hiⁿ haⁿ', "Aⁿya'di ande' yaⁿ xaⁿ'," ě' kaⁿ, Aⁿ'ya xo'hi
Well reached and, "Person stays the where?" said when, Old woman
there (that) she
- 30 ya'ndi, "Aⁿya'di kîķě' ndo'x-ni na'ñķi ni'," ě' kaⁿ, "Aⁿya'di e'd
the (sub.), "Person soever I see not I sit " said when, "Person here
(fem.) she
- ande' yaⁿ ni'," ě' kaⁿ, "Ūx! sî'n't kû'dini ha'," ě' kaⁿ, "E'yaⁿ ni,"
stays the " said when "Pshaw! boy ugly ?" said when "That
(fem.), she (fem.)
- ě' kaⁿ, "O' huwě' duti' xěhě' a'nde oⁿdi' tca'ķe ko' dutca'ni
said when "Fish stewed eating sitting was hand (ob.) not washed
she
- to'x mañķi' ûñķihi' ni," ě' kaⁿ eyaⁿ'hiⁿ. Ti' sînâhe' uwe' haⁿ
he is reclining I think " said when arrived Just rattling she entered
(fem.) she there.
- "Ewaxti' toho-tě'," kiyě' kaⁿ kina'yeni ma'x kaⁿ "Atkyu'hi toho'
"Further lie thou" (fe- said to when he did not reclin- when "To get over and lie
male to male), him move ing him down
- 35 hi wo'," yûhi' haⁿ ama' yañķ to'ho. Ama' dě'x toho' haⁿ sînâwi'
that in she and ground the (ob.) she fell on. Ground there she fell and rattling
thought' thought
- toho' a'nde oⁿdi' kîne' haⁿ, "Psûde' ûñķwũ'xiki nita'ni xûde'diķě
she was falling about she got and, "This night I am ashamed great that way
up (fem. sp.)
- ni'," ě' haⁿtca', "Na'wi yaⁿdon'xtupi'tuni' kîķě' ûⁿna'ñķi da'nde
" she when, "Day they can not see me well though I sit will
(fem.), said,
- ni'," e' haⁿtca', na'wiyaⁿ kaⁿ kowō'd de oⁿnidiⁿ kowō'd nañķi' ya
" said when day when upward she went and so upward was sit-
(fem.), ting
- etu' xa. E'ke oⁿ'ni-diⁿ Xyini'xkana' diⁿ Ina'ñķ wũxi'kiyě kaⁿ
they always. Therefore Ancient of Otters (sub.) Sun made her when
say ashamed
- 40 kowō'd de oⁿni-diⁿ kowō'd ande' xya. E'ke oⁿ'ni-diⁿ aⁿ'ya'
upward had gone as up above is always. Therefore people
doⁿxpî'tuni' a'nde xya'.
can not see her [she] is always.
well [so]

NOTES

Observe that the Sun in Biloxi mythology is a woman. Compare the German, *die Sonne*.

1. *anixya* (*anix*) usually means, "one who plays [ball] often or regularly."

2. *ĕatik* (*ĕati*,-kaⁿ, "at, there").

6. *kětcûmana* (*kiya*, *te*).

8. *xkidad* (*de*).

11. *yañke-tu*, pl. of *yañke* (*e*); 13. *hinyě* (*e*).

13. *ku-inaxanixti* (*ku-*, *ni*, negative signs; *inaxa* = *inaxě*, 2d singular of *naxě*; *xiti*, "very, at all"); *tix* = *tixyi*.

14. *ikūneyě* (*kne*).

17. *ndud* = *nduti* (*tī*).

25. *yiñk*, pronounced here *yiñ + k*; 28. *aⁿxtid* = *aⁿxti diⁿ* (?).

28, 33, 35. *sūnāwi* (= *sūna*).

31. *siⁿt* = *siⁿto*; 36. *kñe* (*ně*).

36. *xūdedikě*, "that way" (female speaking): see page 93, line 196. Exact sense is not clear; *yaⁿdoⁿxtpītuni*, archaic form of *yaⁿdoⁿxpītuni* from *doⁿxpītuni* (37).

TRANSLATION

When the Ancient of Otters was about to go to see the ball play, his grandmother objected. But he replied, "That makes no difference. I will view it from afar, and then I will return home." Off he went. On reaching the place, he was standing afar off when a woman sent some one to him, saying, "Tell that person to go home. He emits a very strong odor." Then the man went to the Ancient of Otters and delivered the message. "That woman in the distance says that you are to go home, as you emit a very strong odor." "Yes," replied the Ancient of Otters; but he still remained there. Then another person was sent to him with the same message. "Yes," replied the Ancient of Otters, "I was about to start homeward, but I am here still." Nevertheless, he did not move, so another messenger was sent to him. When he beheld him coming, he started off at once, without waiting for his arrival, as he suspected what his message would be.

On reaching home, he walked to and fro, saying nothing. Then his grandmother said, "For what reason have you come home?" And he replied, "A woman said that I smelt very strong, so I came home." His grandmother laughed at him for some time, and then said, "I said to you that it would turn out thus, but you would not heed at all, and you went anyhow." By and by, she went out to dig some medicine. Having brought the medicine home, she administered it to the Ancient of Otters and made him vomit. Then she urged him to try his luck again. "Return to the place where you were before you started home, and after remaining a while, come home. If they say anything to you, say, 'I have just come back after eating some stewed fish.' Hasten to return home." So the Ancient of Otters departed again.

When he arrived there and was standing there viewing the players, the woman said to some one, "Tell that person to come back and I will play with him." So the messenger said, "Yonder distant woman says that you are to go thither and she will play with you." To this the Ancient of Otters replied, "I have just returned after eating some stewed fish," and did not move from his position. Again she sent a messenger, who said the same words, but with like want of success; but

this time the Ancient of Otters never said a word. When the third messenger was seen in the distance, the Ancient of Otters started off at once, and went home.

When he got home his grandmother made for him an ordinary sized bed and a very small one, too. She set them up in the other room of her house. She made the Ancient of Otters lie down on the larger one, and she covered him with bearskins. As he was lying there and his grandmother was sitting close to the fire the Woman was coming in the distance, her garments rattling on account of the silver that she wore. On reaching the house she asked the old woman, "Where is that person?" The old woman replied, "I have not seen any one at all." "I refer to the person who stays here," said the visitor. "Pshaw! Is it that ugly boy whom you wish to see?" said the old woman. "That is he," said the visitor. "He was sitting around here for a while after eating some stewed fish, and I think that he is now lying down with unwashed hands," said the old woman. The visitor entered the house, making her garments rattle as she moved. Addressing the Ancient of Otters, she said, "Lie farther over!" But he did not move. She thought that she would get over him and lie down on the other side, but in attempting it she fell to the ground, and her garments rattled exceedingly as she kept falling about. She rose to her feet and said, "I am much ashamed to-night. Though you shall not be able to see me well during the day, I shall be there [in the sky]." Then she went up above when day came, and they say that she is still there. They say that because of the treatment of the Sun Woman by the Ancient of Otters, i. e., his making her ashamed, she went up above, and she is still there. And because of the words of the Sun Woman she is always one whom people can never see well.

30. THE MOON

Nahⁿtě' aⁿtatka' apu'x kaⁿ sũ'pi haⁿ wũ'xũki haⁿ pũ's kaⁿ e'
Moon child felt him when black and was and night when he
ashamed

kũpa'hani oⁿ'ni. E'keoⁿ'nidiⁿ' ko'wohi'k nañki' xya, etu' xa.
disappeared in the past. Therefore up above he sits al- they al-
ways say ways.

E'keoⁿ'nidiⁿ' sũpi' na'ñki xya'. Teĩdiķe'-yaⁿxaⁿ' a'xěsa'hi ita'mĩni
Therefore black he sits always. Sometimes money he was
dressed in

txa'xti haⁿ pũsi' kaⁿ kũpa'hani oⁿ'ni. Eķediⁿ pũsi' dixya'
alone and night when he disap- in the Therefore night when
peared past.

5 uda'tĩ na'ñki xya' etu' xa.
light he sits usually they say always.

NOTES

The Moon is a man in Biloxi mythology. Compare the German *der Mond*. This text is evidently a fragment, but it was all that was remembered.

1. *a'tatka'*, whose child this was is uncertain, and why the hand of the child made a black spot on the moon is not explained.

TRANSLATION

When a child felt the Moon person its hand made a black spot on him. This caused the Moon person to feel ashamed, and when night came he disappeared. Therefore, as they say, he always stays up above, and has a black spot. Sometimes he is dressed in money alone, and subsequently he disappears. Therefore [i. e., on account of the money] it is sometimes light at night.

31. THE GOLDFINCH AND THE REDBIRD

- Ane'di ti' tci nē' kaⁿ Ape'nyikya'-hayina' dupa'x kaⁿ akuwē'
 Lice house were lying when Ancient of Goldfinches opened the when they came
 [in] door out
- haⁿ int-k a'xi di' ē'ṭikē ha'nde kaⁿ a'diyaⁿ kī'di kyaⁿ'hi ha'nde
 and him (ob.) they so he was when his father came scolding he was
 swarmed on him
- di' ē'daⁿ haⁿ' ane' yaⁿ kīda de' tca'kiyē haⁿ' kyaⁿ'hi ha'nde di'
 finished and lice the picked that cleaned him and scolding him he was
 [off] of all
- ē'daⁿ haⁿ' "Ti ne'yaⁿ ya'da na'," kiyē' ha'nde di' ē'daⁿ haⁿ' de'
 finished and "House that dis- beware lest," saying to was finished and that
 tant one you (pl.) go [them] [way]
- 5 kīkē' kē'tcūmaⁿ a'dē. Ti ne'yaⁿ dupa'x kaⁿ kūtska' akuwē'
 though again they House that dis- opened when fleas they came
 went. tant one the door out
- int-k a'xi di' a'dūkūtcūpaⁿ ti sū'pi ha'nde kaⁿ a'diyaⁿ kīdi'.
 him (ob.) they they were very house black was when his father came
 swarmed thick on him on home.
- E'daⁿ haⁿ' tca'kiyē ha'nde ṭe'-hēd-haⁿ' kyaⁿ'hi ha'nde di' hēd-haⁿ,
 Finished and cleaned him was that finished when scolding he was finished and
 of all him
- "Ti' ne'yaⁿ ya'da na'," kiyē' ha'nde di' ē'daⁿ haⁿ' de' kīkē'
 "House that dis- beware you lest," saying to he was finished and that though
 tant one (pl.) go [them] [way]
- kē'tcūmaⁿ a'dē. Ti' ne'yaⁿ dupa'x kaⁿ Yūnisa' akuwē' a'dē kaⁿ
 again they House that dis- he opened when Buffalo they came they when
 went. tant one the door out went
- 10 kītē' yuḱē o'di' yi'ñk sti-k yuḱuwe' du'si, ti'tka de'yē, kūtske'yē
 they were in the small very (ob.) they wounded took into the put him shut it up
 shooting past him house
- ka'de. E'ke yuḱē' kaⁿ axtu' ya'ndi kī'di haⁿ' akxi' haⁿ iⁿ'sti-daha'
 they went So they were when their the (sub.) came and he got and he was angry
 home. father home angry with them
- haⁿ tca'yē-daha' tē haⁿ' yiḱ saⁿhiⁿ'yaⁿ de' haⁿ a'ya' hiⁿ'ya'ki haⁿ
 and to kill them wished and bayou to the other he and person he got with and
 side went them
- añksiyoⁿ na'ñḱi. Eḱekaⁿ Ape'nixka'-hayina' a'ni yaⁿ'-k iⁿ'hiⁿ ne'
 making ar- he sat. And then Ancient of Goldfinches water the (ob.) reached it stood
 rows
- kaⁿ Te'dīkūna' iⁿkaⁿ'x huḱ ne' kaⁿ, "Ka'wa-k iya'yūḱu'ni ha
 when Te'dīkūna to dip water coming stood when, "What (ob.) did you roast when
 15 yu'," kiyē' kaⁿ, "To'xka pi'," ē' kaⁿ kīte' te'yē. A'hi yaⁿ
 you were said to when, "Gray fox liver," said when hit him killed him. Skin the
 coming," him
- kīdu'si haⁿ hiⁿ'ya'hi haⁿ ikaⁿ'hiⁿ de'di. Deyaⁿ'hiⁿ haⁿ, "Kūⁿkuⁿ,
 took from and put the skin and to dip water went. Reached there and, "Ograndmother,
 him on himself

to^x-pi' a'yukûni' yaⁿxaⁿ," ě' kaⁿ, "E'wa-k xêhe'hañkě' nañki' naⁿ,"
fox liver that was roasted where? said when, "There I have set it,"
he

ě' kaⁿ dusi' duti' de o'xpa haⁿ, "Aⁿya'di mañki' ko ka'wa^{ko}n
said when he took it ate it that swallowed and, "People recl. (sub.) what to do
tě' añksiyoⁿ ha'maki wo'," e' kaⁿ, "Ñkêha'. De'hiⁿnaxě'-daha'
wish making arrows they are ? " said when, "I do not know. Ask them

20 doⁿ-tě'," kiye' kaⁿ de he'yaⁿhiⁿ haⁿ," "Ka'wak iyoⁿ te añksiyoⁿ
see" (female said to to male), him when reached the same and "What (ob.) you do wish making ar-
rows

ya'maki wo'," ě' kaⁿ, "Ka'wa ñkoⁿ ta' hi wo'. Siⁿto' noⁿpa'
you are ? " said when, "What we do wish will ? Boy two

ksi'xtu wa' kaⁿ tca'hañkê te' ñka'maki na'," ě' kaⁿ taⁿhiⁿx
they are very as we kill [them] wish we are said when running
crazy (masc.) when

kide'di. Eyaⁿ ki'di kaⁿ, "Kuⁿkuⁿ, kiya' ñkikaⁿhiⁿ(x) xku' dande',"
went home. There got when "O grand- again I dip water I will be coming back,"
home mother,

ě' haⁿ de'di. Ani'-yaⁿ iⁿhiⁿ haⁿ Tci'dikûna'-k kiya' kine'yě haⁿ
said and went. Water the reached and Tcidikûna (ob.) again he caused and
him to get up
(=alive)

25 a'hi-yaⁿ du'xpi haⁿ kiy, a'kue'yě haⁿ ikaⁿhiⁿ -x ku' kaⁿ
skin the pulled off and again put on him and dipped water and gave when
to him

kide' kaⁿ ind-hě kide'di. Eyaⁿ ki'di haⁿ "Ñkaxtu'-yaⁿ
went home when he too went home. There reached and "Our father
[Goldfinch] [Tcidikûna]

tca'yinke-daha' te haⁿ añksiyoⁿ na'ñki na," ě' haⁿ, "Ñkiⁿxtu
to kill us wishes and making sits " said and
arrows (masc.), "We

hě' a'ñksi ñkoⁿtu' hi na'," ě' haⁿ kaⁿx-ko'nicka daⁿx kiⁿhiⁿ
too arrow we make must " said and hornet nests took and brought
(masc.),

haⁿ tcaⁿtca'kê haⁿ añksiyoⁿ ha' maki. Ekekaⁿ kité'tu kaⁿ
and hung them up and making arrows they were. And then they [the when
father, etc.]
shot

30 iⁿxtu hě' kité'tu hoⁿde'. Añksi-yaⁿ atca' haⁿ kaⁿx-konicka'
they too they were shooting. Arrow[s] the they gave and hornet nests
(boys) out

dũ'kxoxo'ki haⁿtca' ani-yaⁿñk u'wahe'tu kaⁿ aⁿya dē'x tca
knocked to pieces when (?) water the (ob.) they went into when people there all died
kaⁿ kiya'kuwetu' haⁿ axtu' -yaⁿ iⁿda'he yuke' kaⁿ Kûdëska'
when they came out again and their father the seeking they were when Bird
him

tcu'tkanadi ta'niñki a'diyaⁿ ha'ne haⁿ duxtaⁿ a'nde oⁿdi'.
Ancient of red first his father found and pulling was in the past.
ones him

Ayaⁿ xotka' usiⁿhiⁿyě haⁿ eyaⁿ ki'di haⁿ, "Kûdoⁿx-ni,"
Tree hollow he stood him in and there reached and, "I have not seen him,"
home

35 ě' kaⁿ Teinaha'yina'di ha'ne: "Tüne' na! Tüne' na!" ě' kaⁿ
said when Ancient of Wrens found him: "Here he ! Here he ! " said when
stands stands

Ape'nixka-ha'yina' taⁿhiⁿ ma'ñki. Eyaⁿhiⁿ haⁿ duxtaⁿ a'ko
Ancient of Goldfinches running recl. Reached and pulled outside
there him

de'yě haⁿ utcatĩ haⁿ iⁿmañki' ha'nde te' -hěd- haⁿ
sent him and split him open and bathing in was that finished when
the blood

Kûdëska' Ateu'tkana'-kaⁿ uto hi' kiye'di xye'ni ko'haⁿni kaⁿ
Ancient of Red birds (ob.) lie in it must said to him but he refused when

tca'ki-k oⁿ iⁿkaⁿhiⁿ a'tcu de' kaⁿ kokta' a'nde oⁿni diⁿ
hand (ob.) with dipped up threw it on when [Red bird] was in the as
[blood] him running off past

- 40 kutcu'x-ni xya' etu' xa. Ekehaⁿ' Ape'nixka'-hayina' ko adi-ya'ñk
 was not red usually they usually. And then Ancient of Goldfinches (sub.) father the (ob.)
 say
 iⁿma'ñkĩ ha'nde oⁿni di' tcti'xti xya', etu' xa.
 bathing in his blood was in the past be-cause very red usually, they usually.
 say

NOTES

The Goldfinch, who was the elder brother, made his brother, the Red bird, disobey their father.

1. *Apenyikya-hayina* = *Apenixka-hayina* (13); *axi*, "to swarm on one," as lice, flies, fleas, or as maggots on a carcass.

3. *kida* = *kidadi* (*da*).

4. *yada na*, for *iyada na* (*de*).

9. *Yūnisa* = *Yinisa* = *Yanasa*.

10. *yiñk*, pronounced, *yiñ + k*.

11. *axtu* (*adi*); *akxi* (*kxi*).

14. *iⁿkaⁿx hu^x ne kaⁿ* (from *kaⁿhi*, *hu*, *ne*).

14. *iyayukuni* (*yūkūni* = Winnebago *çokum*); *yu*, 2d sing. (?) of *u* or *hu*; *pi*, pronounced with emphasis (*pi* <).

16. *ikaⁿhiⁿ* = *iⁿkaⁿhiⁿ* (*kaⁿhi*). See 25.

19. *Dehiⁿnaxē-daha* = *hayiⁿnaxē-daha*, "to question them."

22-23. *taⁿhiⁿx kidedi* = *taⁿhiⁿ haⁿ kidedi*.

23. *ñkikaⁿhiⁿ*, 1st sing. of *ikaⁿhiⁿ* (16).

25. *ikaⁿhiⁿ-x ku* = *ikaⁿhiⁿ haⁿ ku*; *ñkaxtu-yaⁿ*, pl. of *ñkadiyaⁿ*, 1st sing. of *adiyaⁿ*.

28. *daⁿx kiⁿhiⁿ* = *daⁿ haⁿ kiⁿ hiⁿ*.

32. *kiyakuwetu* (*kiya*, *akuwetu wahe*).

38. *uto hi* (in full, *utoho hi*).

40. *kutcu'x-ni* (*tcti*).

TRANSLATION

There was a man who had two sons, the elder of whom was the Ancient of Goldfinches and the younger the Ancient of Redbirds. The Ancient of Redbirds was inclined to be obedient to his father, but his elder brother was ever persuading him to disobey, and he generally succeeded in his attempts. One day the Ancient of Goldfinches opened the door of a house that was infested with lice, and swarms of lice came forth and settled on him. While he was in that sad plight, the father returned, and after reproving him for his disobedience, he picked all the lice from him, warning him against meddling with another house that was at a distance from their abode.

After the departure of the father, the Ancient of Goldfinches took his brother and went to the house to which he had been forbidden to go. On his arrival, he opened the door, and out came a host of fleas, swarming on him and making him very uncomfortable. There were so many fleas that they blackened the sides of the house. About this

time the father arrived, and after removing the fleas, he scolded his disobedient children. "Do not go to yonder distant house," said he, referring to a third house. Despite their past experience and the father's prohibition, off they went soon after his departure.

On opening the door of that house, many Buffalo came forth, and as they were departing the two brothers were shooting at them, succeeding in wounding a very small one that they put back inside the house and then departed homeward. While on their homeward way, their father returned and discovered where they had been. This made him very angry, and being offended with them he wished to kill them, so he went to the other side of the bayou and joined some people who were there and were making arrows.

Meanwhile the Ancient of Goldfinches went to the stream, and while he was standing there, Tcǐdikūna, the son of the Bad Old Woman, approached, having come to get water. On seeing him the Ancient of Goldfinches remarked, "What did you roast before you started hither?" And on his replying, "The liver of a gray fox," the Ancient of Goldfinches struck him and killed him. Then the victor stripped off the skin of his victim, put it on himself, and went to the bayou to dip up the water to take back to the house of the Bad Old Woman. When he arrived there, he said, "O grandmother, where is that fox liver which was roasted?" And when she replied, "I set it there," he took it and ate it. "What do these people intend to do with the arrows that they are making?" inquired he of the old woman. "I do not know. See them and ask them," replied she. He went thither and inquired, "What do you wish to do that you are making arrows?" "You ask what do we wish to do? As two boys have been very foolish, we are desiring to kill them," was the answer. Then the Ancient of Goldfinches ran back to the old woman's house. On arriving there he said, "O grandmother, I will fetch water again." Then he departed for the bayou. Arriving there, he pulled off the skin of Tcǐdikūna, replaced it on the body of the latter, and restored him to life. He dipped up some water, which he gave to Tcǐdikūna, and then they separated, each going to his own home.

On the arrival of the Ancient of Goldfinches at his home, he said to his brother, "Our father wishes to kill us, so he is making arrows. We too must make arrows." Then they got some hornets' nests, brought them home, and hung them up here and there, after which they were making arrows.

The father and his allies approached and shot at the boys, who returned the fire. They shot all their arrows away, and then they knocked the hornets' nests to pieces, causing the hornets to issue forth and drive back the assailants, who fled into the water. But the hornets pursued them and stung them all to death, except the father, who had concealed himself. The hornets came to land again and were seeking

the father, when the Ancient of Redbirds found him and dragged him along till he reached a hollow tree. He made him stand up within the tree, and went home, saying to his brother, "I have not seen him." But the Ancient of Wrens found him and said, "Here he stands! Here he stands!" causing the Ancient of Goldfinches to run thither. When he reached the hollow tree, he pulled his father forth, threw him down and split him open, bathing in his father's blood. He told the Ancient of Redbirds to lie in the blood, but he refused, so the Ancient of Goldfinches took up some of the blood in the palms of his hands and threw it on him as the Ancient of Redbirds was fleeing, and so the people always say that this explains why that bird is not red all over. And they say that the goldfinch is very red because the Ancient of Goldfinches was bathing for some time in his father's blood.

BILOXI PHRASES

I. RECORDED IN 1892

Aⁿ'ya siⁿ'hiⁿ' ne a'yěhûⁿ'ni, do you know the standing man?
 Man stand the you know std.

Aⁿ'ya xe'hě na'ñķi a'yěhûⁿ'ni, do you know the sitting man?
 Man sit the sitting you know

Aⁿ'ya ɬox mañķi' a'yěhûⁿ'ni, do you know the reclining man?
 Man the recl. one you know

Aⁿ'ya ni' hine' a'yěhûⁿ'ni, do you know the walking man?
 Man walk the walk- ing one you know

5 Aⁿ'ya taⁿ'hiⁿ yande' a'yěhûⁿ'ni, do you know the running man?
 Man run the run- ning ob. you know

Aⁿ'ya noⁿ'pa' xa'xa ha'maki nķihûⁿ'ni, I know the two standing men.
 Man two std. (du.) collective I know sign

Aⁿ'ya noⁿ'pa' xěhe' ha'maki nķihûⁿ'ni, I know the two sitting men.
 Man two sit coll. sign I know

Aⁿ'ya noⁿ'pa' tci ha'maki nķihûⁿ'ni, I know the two reclining men.
 Man two the two coll. sign I know recl.

Aⁿ'ya noⁿ'pa' ni ha'maki nķihûⁿ'ni, I know the two walking men.
 Man two the two walking I know

10 Aⁿ'ya noⁿ'pa' ni'ni ama'ñķi nķihûⁿ'ni, I know the two walking men.
 Man two the two the (pl. and I know walk du.)

Aⁿ'ya noⁿ'pa' taⁿ'hiⁿ ha'maki nķihûⁿ'ni, I know the two running men.
 Man two run coll. sign I know

Aⁿ'ya xa'xaxa ha'maki a'yěhûⁿ'ni, do you know [all] the standing men?
 Man they std. coll. sign you know (pl.)

Aⁿ'ya a'xěhe ha'maki a'yěhûⁿ'ni, do you know [all] the sitting men?
 Man they sit coll. sign you know (pl.)

Aⁿ'ya tci'di ama'ñķi a'yěhûⁿ'ni, do know you [all] the reclining men?
 Man they (pl.) the (du. and you know recline pl.)

15 Aⁿ'ya ha'kinini' ama'ñķi a'yěhûⁿ'ni, do you know [all] the walking men?
 Man they (pl.) the (du. and you know walk pl.)

Aⁿ'ya ha'taⁿ'hiⁿ ama'ñķi a'yěhûⁿ'ni, do you know [all] the running men?
 Man they (pl.) the (du. and you know run pl.)

Ti ně' ko saⁿ' xě (woman sp.), the house is white.
 House the ob. white std. sign

Ti ně' ko saⁿ' xyěxo' (man sp.), the house is white.
 House the ob. white std. sign

Ti nē' ko saⁿ na', that *is* a white house (man sp.).
House the ob. white
std. sign

Ti nē' ko saⁿ ni', that *is* a white house (woman sp.).
House the ob. white
std. sign

Ti nē' ko sa^{n'} naxo', that house *has been* white [in the past, not now].
House the ob. white
std. sign

Ati' sa^{n'} nēya^{n'}, the house is white [if not seen by the one addressed].
House white

5 Aya^{n'} si^{n'}hiⁿ nē' ko te'di, the standing tree is dead.
Tree stands the std. ob. is dead

Aya^{n'} si^{n'}hiⁿ nē' ko tedi' xě (woman sp.), the standing tree
Tree stands the std. ob. is dead
is dead.

Aya^{n'} toho' te'di, the fallen tree is dead.
Tree reclines is dead

Itoho' ko nitani' xě (woman sp.), the log is large.
Log the large

Ti' noⁿpa' xa'xa mañki' ko teti' xě (woman sp.), the two stand-
House two they two the (du. ob. red
stand and pl.)
ing houses are red.

10 Hati' ki'naxadi' mañki' ko sa^{n'} xě (woman sp.), the scattered
Houses the scattered the (du. ob. white
and pl.)
houses are white.

Aya^{n'} noⁿpa' a'mañki' ko te'di, the two standing trees are dead.
Tree two the (du. ob. dead
and pl.)

Aya^{n'} noⁿpa' xa'xa mañki' ko te'di, the two standing trees are
Tree two they two the (du. ob. dead
stand and pl.)
dead.

Aya^{n'} ki'naxadi' mañki' ko te'di, the scattered trees are dead.
Tree the scattered the (du. ob. dead
and pl.)

Aya^{n'} poska' mañki' ko te'di, the (cv.) group of trees is dead.
Tree circular the (du. ob. dead
and pl.)

15 Teyě' etu', it is said that he killed him.
He killed they
him say it

To'hanak kide'di hetu', it is said that he went home yesterday.
Yesterday he went they say
home that

Tuhe' naxe' yihi', he thought that he heard it thunder.
It thun- he heard he
dered thought

Aⁿtatka' aⁿhi^{n'} naxe' yihi', he thought that he heard a child cry.
Child cry he heard he
thought

Toho'xk süpi' si^{n'}hiⁿ ne'di, the black horse is standing.
Horse black stand the std.
[is standing]

20 Toho'xk si^{n'}hiⁿ nē' ko süpi' xě, (woman sp.), the standing horse
Horse stand the std. ob. black
[is]
is black.

Toho'xk xě'he ně' ko tcti' xě (woman sp.), the sitting horse
 Horse sit the ob. red [is]
 is red.

Toho'xk toho' ma'ñķi ko sa^{n'} xě (woman sp.), the reclining
 Horse recline the recl. ob. white [is]
 horse is white.

Toho'xk ni' hine' ko toxka' xě (woman sp.), the walking horse is
 Horse walk the ob. gray [is]
 walk-
 ing
 gray.

Toho'xk ta^{n'}hiⁿ ko kdě'xi, the running horse is spotted.
 Horse run ob. spotted

5 Toho'xk ta^{n'}hiⁿ ko kděxi' xě (woman sp.); the running horse is spotted.
 Horse run ob. spotted [is]

Toho'xk noⁿpa' xaxa' a'mañķi' ko sūpi' xě (woman sp.), the two stand
 Horse two they the (du. and ob. black [is]
 two pl.)
 stand
 ing horses are black.

Toho'xk noⁿpa' ta'ni a'mañķi' ko tcti' xě (woman sp.), the two sitting
 Horse two they the (du. and ob. red
 two sit pl.)
 horses are red.

Toho'xk noⁿpa' tci'di ama'ñķi ko sa^{n'} (add xě, if woman sp.), the
 Horse two they the (du. and ob. white
 recline pl.)
 two reclining horses are white.

Toho'xk noⁿpa' ni'ni ama'ñķi ko toxka' xě (woman sp.), the two
 Horse two they the (du. and ob. gray
 two pl.)
 walk
 walking horses are gray.

10 Toho'xk noⁿpa' t^{n'}hiⁿ ama'ñķi ko (or, ta^{n'}hiⁿ ha'maki) kděxi' xě
 Horse run the (du. and ob. run the collect-ive ob. spotted
 pl.)
 (woman sp.), the two running horses are spotted.

Toho'xk xa'xaxa a'mañķi ko sa^{n'} xě (woman sp.), [all] the standing
 Horse they (pl.) the (du. and ob. white
 stand pl.)
 horses are white.

Toho'xk ta'ani a'mañķi' ko tcti' xě (woman sp.), the sitting horses
 Horse they the (du. and ob. red
 (pl.) sit pl.)
 are [all] red.

Toho'xk tci'di a'mañķi' ko sūpi' xě (woman sp.), the reclining horses
 Horse they re- the (du. and ob. black
 cline pl.)
 are [all] black.

Toho'xk ha'kinini' a'mañķi' ko toxka' xě (woman sp.), the walking
 Horse they (pl.) the (du. and ob. gray
 walk. pl.)
 horses are [all] gray.

15 Toho'xk ha'taⁿhiⁿ a'mañķi' ko kděxi' xě (woman sp.), the running
 Horse they run the (du. and ob. spotted
 pl.)
 horses are [all] spotted.

Aⁿsē'p siⁿ'hiⁿ ne' ko iñkta', the standing (or leaning) ax is mine.
 Ax stand the ob. mine
 std.

Aⁿsē'p hama' toho' ma'ñki ko kta', the ax lying on the ground is his.
 Ax ground lies the recl. ob. [is]
 his

Aⁿsē'p su'di na'ñki ko ita', the ax-head is yours.
 Ax head the part ob. [is]
 yours

Aⁿsē'p noⁿpa' ama'ñki ko kta', the two standing axes are his.
 Ax two the (du. and oh. [are]
 pl.) his

5 Aⁿsē'p noⁿpa' hama' tci'di ama'ñki ko iñkta', the two axes
 Ax two ground they recline the (du. and pl.) ? [are] mine
 and pl. (ob.)
 lying on the ground are mine.

Aⁿsē'p xa'xaxa ama'ñki ko pa'naⁿ iñkta' (±xě), the standing
 Ax they (pl.) the (du. ob. all [are] mine
 stand and pl.)
 axes are all mine.

Aⁿsē'p tci'di ama'ñki ko pa'naⁿ iñkta', all the axes lying down
 Ax they the (du. ob. all [are] mine
 recline and pl.)
 are mine.

Aⁿsē'p xa'xaxa ki'naxadi' ama'ñki ko pa'naⁿ iñkta', all the
 Ax they (pl.) scattered the (du. and ob. all [are] mine
 stand pl.)
 scattered standing axes are mine.

Aⁿsē'p tci'di ki'naxadi' pa'naⁿ iñkta', all the scattered axes
 Ax they recline scattered all [are] mine
 lying down are mine.

10 Spdehi' ma'ñki ko kta', the (reclining) knife is his.
 Knife the reclining ob. his

Mikoⁿ'ni toho' kta'ni, the hoe lying down is not hers.
 Hoe lies down not hers

Yaduxtaⁿ' iñktitu', the wagon is ours.
 Wagon ours

Do'xpě naskě' sadě', the coat (attitude not specified) is torn.
 Garment long torn

Do'xpě naskě' na'ñki ko sadě', the coat hanging up is torn.
 Garment long the hanging ob. torn

15 Waxi' ne apa'staḵ oⁿni', the shoe is patched.
 Shoe the is patched

Waxi' ne apa'staḵoⁿ'-dixyaⁿ', the shoe must be patched.
 Shoe the be patched must

Do'xpě naskě' kiko'd xyⁿ', the coat must be mended.
 Garment long he mended must

Do'xpě naskě' kiko' pi'hedi'diⁿ, she ought to mend the coat.
 Garment long mend ought

Waxi' apa'staḵ oⁿ pi'hedi'diⁿ, he ought to patch the shoe.
 Shoe patch ought

20 Waxi' apa'staḵ oⁿ hedaⁿ', the shoe has been patched.
 Shoe patched complete action
 (sign)

Yaduxtaⁿ' kiko' hedaⁿ', the wagon has been repaired.
 Wagon mended complete
 action

Yaduxta^{n'} kiko'di xya^{n'}, the wagon must be repaired.
Wagon be mended must

Toho'xk waxi' o^{n'} heda^{n'}, the horseshoe has been made.
Horse shoe made complete action

Toho'xk waxi' o^{n'} dixya^{n'}, the horseshoe must be made.
Horse shoe made must

A^{n'}ya' si^{n'}hi^{n'} ne' ko tcak-si^{n'}hi^{n'}-ne-ha^{n'}, where is the standing man?
Man stand-ing one where standing ?

5 A^{n'}ya' xe'he na'ñki ko tcak-na'ñki-ha^{n'}, where is the sitting man?
Man sit - ting one where sitting ?

A^{n'}ya' toṣ ma'ñki ko tcaka^{n'}-mañki-ha^{n'}, where is the reclining man?
Man reclin - ing one where reclining ?

A^{n'}ya' ni' hinc' tcaka^{n'}-nine'-da^{n'}, where is the walking man?
Man walk - ing where walking ?

A^{n'}ya' tcak-ta^{n'}hi^{n'}-ha'nde-da^{n'}, *given as meaning*, where is the running man?
Man where run - ning ?
man? but it may mean, where is the man running?

Ti' ko tca'ka^{n'}-nedi', where is the (standing) house?
House the where the standing

10 Ti' no^{n'}pa' ko tca'k-ha'maki, where are the two (standing) houses?
House two the where the collection

Ta^{n'}ya^{n'} xa^{n'} ko tcuwa', where is the village?
Village the where is it?

Aya^{n'} ko tca'ka^{n'}-nedi', where is the tree?
Tree the where the standing

Ha'-iṭoho' ko tca'ka^{n'}-mañki', where is the log?
Log the where the recl.

Iñka'tiya^{n'} iñksiyo' a'hi^{n'}a'tsi de'di, my husband went to sell meat.
My husband meat to sell went

15 Toho'xk a'hi^{n'}a'tsi pi'hedi'di^{n'}, he ought to sell a (or, the) horse.
Horse to sell ought

Aya^{n'} no^{n'}pa' ko tca'k-hamaki', where are the two trees?
Tree two the where the collection

Ha'-iṭoho' no^{n'}pa' ko tca'k-hamaki', where are the two logs?
Log two the where the collection

A'sidiyo^{n'} ya^{n'} xa^{n'} ko tca'ka^{n'}-nañki', where is the pine forest?
Pine forest the where the place

Yañkeye' pihedi', he can saw.
Saw [he] can

20 Yañkeye' pi'hedi'di^{n'}, he ought to saw.
Saw [he] ought

A^{n'}se'wi aya'yi^{n'} tanini' heda^{n'}, have you finished using the ax?
Ax you use it complete action (sign of)

A^{n'}se'wi ya^{n'} xa^{n'} ko tca'ka^{n'}-mañki', where is the ax [lying]?
Ax the where the recl.ob.

Spdehi' ya^{n'} xa^{n'} ko tca'ka^{n'}-mañki', where is the knife [lying]?
Knife the where the recl.ob.

Miḱo^{n'}ni ya^{n'} xa^{n'} ko tca'ka^{n'}-mañki', where is the hoe [lying]?
Hoe the where the recl.ob.

25 Yañke'yo^{n'}ni' ya^{n'} xa^{n'} ko tca'ka^{n'}-mañki', where is the saw [lying]?
Saw the where the recl.ob.

Yaduxta^{n'} ko tca'kaⁿ-nedi', where is the wagon [standing]?
 Wagon the where the std.
 ob.

Tohoxka' yaⁿ xa^{n'} tca'kaⁿ-nedi', where is the horse [standing]?
 Horse where the std.
 ob.

Aⁿya' tcina'ni yuke'di, how many men are there? (if alive).
 Men how many they are (?)

Tohoxka' ko tcina'ni yuke'di, how many horses are there?
 Horse the how many they are (?)

5 Ati' tcina'ni, how many houses are there?
 House how many

Aya^{n'} tcina'ni, how many trees?
 Tree how many

Kcixka' ko tcina'ni yuke'di, how many hogs are there?
 Hog the how many they are (?)

Hi^{n'}hiye'hûⁿni', I do not know you.

Kuyañkyě'hûⁿni', don't you know me?

10 Ya'ñkyěhû^{n'} pi'hedi'diⁿ, he ought to know me

Tcina'n yuke' nkyě'hûⁿni, I do not know how many there are.
 How many they are I do not know
 (?)

Haⁿya' tca'naska, how large is the man?
 Man how large

Taⁿya^{n'} tca'naska, how large is the village?
 Village how large

Kcixka' tca'naska, how large is the hog?
 Hog how large

15 Taⁿ yi'ñkiyaⁿ tca'naska' ko e'naska Ba'yūs-ya^{n'}, Lecompte is as
 Village small how large the so large Bunkie
 [Lecompte]

large as Bunkie (a town of Louisiana).

Latci' ko Dji'm ku-e'naska'ni na', Charley [Prater] is not as large
 Charles the Jim not as large (masc.)
 [is]
 as Jim.

Tca'naska nkyě'hoⁿni aya^{n'} yaⁿ, I do not know how large the tree is.
 How large I do not know tree the

Toho'xk tcina'ni yuke' nkyě'hoⁿni, I do not know how many horses
 Horse how many they are (?) I do not know
 there are.

Aya^{n'} tcina'ni nkyě'hoⁿni, I do not know how many trees there are.
 Tree how many I do not know

20 Kcixka' ne'di ko tca'naska uki'kiñge ko' skane' e'naska na', this
 Hog the std. ob. how large half the that that large
 (masc.)
 hog is half as large as that one.

Taⁿ yi'ñkiyaⁿ ti' tcina'ni ko' eti'ke na' Ba'yūs-ya^{n'}, there are as
 Lecompte house how the (compara- Bunkie
 tive sign)
 many houses in Lecompte as there are in Bunkie.

Taⁿya^{n'} haya' tcina'ni ko' Taⁿ yi'ñkiyaⁿ haya' e' kuna'tuni', there
 Alexandria people how many the Lecompte people that there are not
 so many
 are not as many people in Lecompte as there are in Alexandria.

Ti ne' kowo'hi tcehe'daⁿ, how high is this house?
House this high (?) how high

Latci' ko tcehe'daⁿ, how tall is Charley?
Charles the how tall

Yaduxtaⁿ taⁿhiⁿ natkobi' ndosaⁿ'hiⁿyaⁿ ti ne'yaⁿ tcehe'daⁿ, how
Wagon running road on this side of house this how high
high is the house on this side of the railroad?

Yaduxtaⁿ taⁿhiⁿ natkobi' êwûsaⁿ'hiⁿyaⁿ ti ne'yaⁿ tcehe'daⁿ, how
Wagon running road on that side of house that how high
high is the house on that side of the railroad?

5 Hakě'tu i'yaⁿ, what do they call over yonder? Ans., Lamo'ri ě'tu,
How do they over Lamourie it is
call it yonder called
it is called "Lamourie."

Ti ne' ko ti dehe'daⁿ, that house is as high as this one.
House that ob. house this high
std.

Ti ne' ko kowo'hi ti ne'di uki'kiñge, that house is half as high as
House that ob. high (?) house this half
std. std.
this.

Ti ne' ko ko'hi ti ne'di ko'hi ke'diki'ni, that house is not as high
House that ob. high house this high is not so (com-
std. std. parison made)
as this one.

Taⁿ yi'ñkiyaⁿ ě'xti, how far is it to Lecompte? Taⁿ yi'ñkiyaⁿ
Lecompte how far? Lecompte
kiⁿhiⁿ yaⁿtcede' Lamo'ri tcehe'daⁿ, how far is it from Lecompte
(? unto) Lamourie how far
to Lamourie?

10 Taⁿ yi'ñkiyaⁿ nķu'di, I have come from Lecompte.
Lecompte I have
come from (?)

Taⁿyaⁿ nķu'di, I have come from Alexandria.
Alexandria I have
come from (?)

Ani' ko skûti', how deep is this water?
Water the how deep

Skûti' tcehe'daⁿ nķyě'hoⁿni, I do not know how deep it is.
How deep how far I do not know

Skûti' yahědi', it is this deep.
How deep it is this

15 Skûti' nedi' ko uki'kiñge, it is half as deep.
How deep the std. ob. half

Skûti'-xtcitikě' ko ě'tikě', it is as deep as that water.
Just that deep the sign of
comparison

Taⁿ yi'ñkiyaⁿ nķiⁿhiⁿ nķu'di, I came to Lecompte and have come
Lecompte I have come I have
hither come from
hither from it.

Tcehe'daⁿ hětu', how far or long did they say that it was? (addressed
How far they said
to a woman or women.)

Tcehe'daⁿ hĕtu' naxo', how far or long did they say that it was? (said
How far they said
to a man or men).

Toho'xk ita', he has a horse.

Toho'xk yita', have you a horse?

Toho'xk nĕita', I have a horse.

5 Toho' xk da'ni yata', he has three horses.
Horse three

Toho'xk da'ni ayita', have you three horses?

Toho'xk da'ni nĕita', I have three horses.

Teĭdi'kaka^{n'} ka'padiha'yĕni', why have you not paid him?
Why you have not paid him.

Ka'padeyañke'ni, you have not paid me.

10 Aⁿtaska' apadi'ngye na', I pay you for the baskets.
Basket I pay you

Ka'padi'tuni' xya, they have not yet paid him.

Te'di qya^{n'}, he must die. Te'tu xya^{n'}, they must die.
Die They die

Te'di kikna'ni, he may die. Wite'di ko ȝa dande', he will die to-
Die may To-morrow when die will
morrow.

Nkade'di xya^{n'}, I must go. Nkadedu' xyaⁿ, we must go.
I go We go

15 Wite'di ko Taⁿ yi'ñĕiyaⁿ nde'di kikna'ni, I may go to Lecompte
To-morrow when Lecompte I go may
to-morrow.

Kûxwi' ne'di, is there any coffee? Wateku'yĕ ne'di, is there any sugar?
Coffee is there? Sugar is there?

Ya'maki teki' yuĕ'di, are there mosquitoes here?
Mosquito are there

Tohoxka' teki' yuĕ'di, are there any horses here?
Horse here are there

Kûxwi' ni'ki, there is no coffee.
Coffee [there
is] none

20 Ya'maki ni'ki, there are no mosquitoes.
Mosquito [there
is] none

Taⁿ yi'ñĕiyaⁿ tea'kanaⁿ e'yaⁿ kayu'di, when did you come from
Village small when hither you came
(Cheneyville or (?) from
Lecompte)

Cheneyville (or Lecompte)?

Iñkte' dande', I will kiek thee [you]. Better iñkta' dande
I kick will
you (s.)

Pa'naⁿ iñkte'-ha dande', I will kiek you all.
All I kick you (pl.) will

Nyi'ku dande', I will give it to thee [you].
I give it will
to thee

25 Nyiku'-ha dande', I will give it you [all].

Tehiⁿya' dande', I will kill thee [you].
I kill thee will

Ṭe'h^mye'-daha' dande', I will kill you (pl.).

Tohoxka' iñkikta' dande', I will hit your horse.
Horse I hit for you will

I'ñkīdu'si dande', I will shake hands with thee [you].
I hold your will

Tca'k i'ñkīdu'si te ni'ki, I do not wish to shake hands with thee [you].
Hand I hold your wish none

5 M+! do'xpē kūdēni', Why! what an ugly garment! (female speaking,
Oh! garment ugly
(fem.)
used in praise of fine clothing).

M+! ka'pi xyē', Oh! how pretty (female speaking, means, *how ugly!*)

Akūtxyi' idu'si ko' ayind-hē' akūtxyi' huya'xkiya', when you get
Letter you re- when you too letter send it to me
ceive it
this letter, send me one.

Ayi'hiⁿ yañka', nde oⁿ'kně, when you came, I had gone [already].
You came when I go[ne] had
(reached) (I had gone)

E'yaⁿ nkihiⁿ' yañka', de oⁿ'kně, when I reached there, he had
There I reached when he go[ne] had
(arrived)
already gone.

10 E'yaⁿ nkihiⁿ' yañka', ṭe oⁿ' mañki', when I reached there, he lay
There I reached when dead in the he lay
(arrived) past
(or made)
dead [already].

Iⁿhiⁿ' yañka', nkoⁿ he'daⁿ ně, when he reached there, I had
He reached when I made finished past
there sign
already made or done it.

Iⁿhiⁿ' yañka', ayoⁿ' he'daⁿ ně, when he reached there, you had
He reached when you made finished past
there sign
already made or done it.

Ayi'hiⁿ yañka' nde' kně, I went when (=after) you arrived.
You arrived when I went
(reached there)

Ayihi'nt nde' kně, I went at the moment that you arrived.
Just as you arrived I went

15 Iⁿhi'nt nde' kně, I went at the moment that he arrived.
Just as he arrived I went

Nkihi'nt de' kně, he went at the moment that I arrived.
Just as I arrived he went

Wahu' xohi' idē' ɣaⁿ nde'ni, I did not go because it hailed.
Hail fell because I did not
go

Tohoxka' to'hana' i'dusi', did you get the horse yesterday?
Horse yesterday did you
get it?

Kūxwi' oⁿ, she makes coffee.
Coffee she makes

Max iⁿti-ya^{n'} paspa[']hoⁿ hande, she is frying hen eggs.
 Hen egg [she] fries still

Wite[']di ko nkiⁿxtu dande' Ba'yūs-ya^{n'}, we shall get to Bunkie
 To-morrow when we reach shall Bunkie (ob.)
 there
 to-morrow.

To'hana'kaⁿ a^{n'}ya hauti' ndo^{n'}hi, I saw a sick man yesterday.
 Yesterday man he sick I saw [him]

To'hana'kaⁿ a^{n'}ya tcko'ki ndo^{n'}hi, I saw a lame man yesterday.
 Yesterday man he lame I saw [him] [ndo^{n'}hoⁿ, emphasizes it as a *past act*]

5 Siⁿto' kadoⁿni' ido^{n'}hi, did you see the blind boy?
 Boy he sees not did you
 see [him]?

Saŋki' ka'naxēni' ndo^{n'}ni, I did not see the deaf girl.
 Girl hears not I did not
 see [her]

No'wûdē a^{n'}xti kade'ni ndo^{n'}xtu, we saw a dumb woman to-day.
 To-day woman spoke not we saw [her]

Aⁿya' siⁿhiⁿ ne'yaⁿ nkyēho^{n'}ni, I know that standing man.
 Man stands that std. I know [him]
 one

Aⁿya' xē'he na'ŋkiyaⁿ nkyēho^{n'}ni, I know that sitting man.
 Man sits that st. one I know [him]

10 Aⁿya' to^x ma'ŋkiyaⁿ nkyēho^{n'}ni, I know that reclining man.
 Man reclines that recl. I know [him]
 one

Aⁿya' ni'ni ne'yaⁿ nkyēho^{n'}ni, I know that walking man.
 Man walks that I know [him]
 walking
 one

Aⁿya' taⁿhiⁿ ande'yaⁿ nkyēho^{n'}ni, I know that running man.
 Man runs that run-
 ning one I know [him]

Aⁿya' siⁿhiⁿ ne'denē nkyēho^{n'}ni, I know this standing man.
 Man stands this std. I know [him]
 one

Aⁿya' xē'he na'ŋkidē nkyēho^{n'}ni, I know this sitting man.
 Man sits this st. one I know [him]

15 Aⁿya' to^x ma'ndē nkyēho^{n'}ni, I know this reclining man.
 Man reclines this I know [him]
 recl. one

Aⁿya' ni'ni ne'dē nkyēho^{n'}ni, I know this walking man.
 Man walks this I know [him]
 walking
 one

Aⁿya' taⁿhiⁿ aⁿde'dē nkyēho^{n'}ni, I know this running man.
 Man runs this run-
 ning one I know [him]

Aduhi' ndosaⁿhiⁿ toho^xka' siⁿhiⁿ ne'di ndoⁿhi', I see the horse stand-
 Fence on this side horse stands the std. I see
 of it one
 [stand-ing]

ing on this side of the fence.

Yaduxta^{n'} taⁿhi^{n'} nūtkohi' ndosaⁿhiⁿ aⁿyadi' siⁿhiⁿ nē ndoⁿhi', I see the
 Wagon runs road on this side of man stands the
 std. I see
 man standing on this side of the railroad.

20 Kûdûpi' ndosaⁿhiⁿ siⁿto' ni nē' ndoⁿhi', I see the boy walking on
 Ditch on this side boy walks the
 of it walking
 one
 this side of the ditch.

Ayaⁿ' dŭkxapka' aya'iⁿde' ndosaⁿ'hiⁿ ti ne' nku'di, I came from the
 Wood [Bridge] on this side of it house the I came from
 house on this side of the bridge.

Kûdûpi' saⁿhiⁿ'yaⁿ kŭdëska' o'di, shoot at the bird on the other side
 Ditch on the other side of bird shoot it!
 of the ditch!

Yaduxtaⁿ' taⁿhiⁿ' nŭtkohi' ndosaⁿ'hiⁿyaⁿ aⁿya' siⁿ'hiⁿ ne' kiyohi', call
 Wagon runs road on this side of man stands the call to him!
 [railroad]
 to the man on this side of the railroad!

Aduhi' saⁿhiⁿ'yaⁿ siⁿto' yaoⁿ'ni ně i'naxě, do you hear the boy who
 Fence on the other side of boy sings the do you hear?
 (std.)
 [stands and] sings on the other side of the fence?

5 Aⁿya' noⁿpa' ama'ñkidě ka'doⁿxtuni', these two (std., st., recl., walk-
 Man two these (std., st., recl., etc.) they do not see
 ing or running) men are blind.

Siⁿto' noⁿpa' yuķě' ka'naxtuni', those two boys are deaf.
 Boy two they are there they do not hear

Aⁿxti' yuķě'dě apstû'ki yiⁿspi'xtitu, these women [all] sew very well.
 Woman these ani- mate objects sew they do it very well

Saⁿki' yuķě' akŭtxyi' uka'de yiⁿspi'xtitu, those girls can [all] read
 Girl they are there letter, book read they do it very well
 well.

Taⁿhiⁿ' de' xa (woman sp.), he can run away [if he desires].
 Run go can

10 Taⁿhiⁿ' xa (woman sp.), he can run [but he will not run now].
 Run can

Akŭtxyi' nkoⁿ' xana' (man sp.), I can write [if I wish].

Akŭtxyi' nkoⁿ' xa (woman sp.), I can write [if I wish].
 Letter I make can

Akŭtxyi' nķuka'de xana' (man sp.), I can read [if I wish].
 Letter (book) I read can

Ũŋktaⁿhiⁿ' xana' (man sp.), I can run [if I wish].
 I run can

15 Ũŋktaⁿhiⁿ' xa (woman sp.), I can run [if I wish].
 I run can

Tcu'ŋki ma'ŋki a'-duse, that (recl.) dog bites [habitually].
 Dog the recl. bites habitually

Tcu'ŋki ma'ŋkdě ka'duseni', this (recl.) dog will not bite.
 Dog this recl. does not bite habitually

Aduhi' ndosaⁿ'hiⁿ waka' ně a'pxuye'di, this cow on this side of the
 Fence on this side of cow the goes habitually
 fence pokes (is used to goring).

Aduhi' e'usaⁿhiⁿ' waka' ne'yaⁿ ka'pxuye'ni, that cow (std.) on the
 Fence on that side of cow that std. does not gore habitually
 other side of the fence does not gore [habitually].

E'yaⁿ nde' xana' (man sp.), I can go thither [if I wish].
 Thither I go can

Kana'xtetuni' xa (woman sp.), they never did kick.
 They kicked not never

Kana'xtetuni' xana' (man sp.), they never did kick.
 They kicked not never

Ka'wakčhi' yatcě, what is its name?
 What name

5 Ka'wakě'hi yatci' kika', I wonder what his name is.
 What name I wonder

Ka'wakě'hi yatci', what is his name?
 What name

Haⁿyadi' kawa'kěhi yatci', what is the man's name?
 Man what his name

Ka'wak ẽ'tikě, what is that?
 What that is

Ka'wak de'tikě, what is this?
 What this is

10 Tohō'xk noⁿpa' ama'ñki a'naxtetu' xa (woman sp.), those
 Horse two the (pl.) they kick habitually can
 two horses kick [habitually].

Tohō'xk noⁿpa' ama'ñdě ka'naxtetuni', these two horses do not
 Horse two these two they do not kick habitually
 kick [habitually].

Tohō'xk nixūxw' naskě' ama'ñdě a'dustu' xa (woman sp.), these
 Horse ear long these two they kick habitually can
 mules [all] do kick [habitually].

Tohō'xk nixūxw' naskě' ama'ñki ka'dustuni', those mules [all] do
 Horse ear long those they do not kick habitually
 or the (pl.)
 not kick.

Ka'wakěhi' yate oⁿ'ni, what does he call it?
 What he names he makes it

15 Ka'wakěhi' i'yate ayoⁿ'ni, what do you call it?
 What you name it you make it

Ėtañke'hi ya'tc nkoⁿ'ni, I did call it in that manner.
 In that manner name I made it
 I said it

Ka'wakehi' ya'tc nkoⁿ'ni, I call[ed] it nothing.
 What name I did not make it

Tēk aⁿyaxti', are you a "Tek" woman? Are you a female
 Here are you a woman
 autochthon?

Tē'k aⁿyaxtitu', are you (pl.) "Tek" women? (women that are
 Are you women?
 autochthons).

20 Tē'k nkaⁿxti', I am a "Tek" woman.
 I am a
 woman

Taně'ks aⁿxti', she is a Biloxi woman.
 Biloxi woman

Taně'ks aⁿyaxti', are you a Biloxi woman?
 Biloxi are you a
 woman?

Taně'ks aⁿ'yaxtitu', are you (pl.) Biloxi women?
 Biloxi are you women?

Taně'ks nkaⁿxti', I am a Biloxi woman.
 Biloxi I am a woman

Taně'ks saⁿ'ya siⁿto', he is a Biloxi boy.
 Biloxi (young?) boy

Taně'ks saⁿ'ya isiⁿto', are you a Biloxi boy?
 Biloxi (young?) are you a boy?

5 Taně'ks saⁿ'ya ûnksiⁿto', I am a Biloxi boy.
 Biloxi (young?) I am a boy

Psde'hi ma'ñkdǝ iñkta', this (recl.) knife is mine.
 Knife this recl. ob. [is] mine

Psde'hi ma'ñkiyaⁿ iñkta'ni, that (recl.) knife is not mine.
 Knife that recl. ob. [is] not mine

Psde'hi ñoⁿpa' ma'ñkdǝ indi'ta, these two (recl.) knives are his.
 Knife two this recl. ob. [are] his

Psde'hi ñoⁿpa' ma'ñkiyaⁿ i'ndikta'ni, those two (recl.) knives are not his.
 Knife two that recl. ob. [are] not his

10 Taně'ks haⁿyadi' ade' nka'de te', I wish to speak the Biloxi language.
 Biloxi people speak I speak wish

Taně'ks haⁿyadi' ade' yade'di, do you speak the Biloxi language?
 Biloxi people speak do you speak?

Taně'ks haⁿyadi' ade' nkade'ni, I do not speak the Biloxi language.
 Biloxi people speak I do not speak

Taně'ks saⁿ'ya sañki', she is a Biloxi girl.
 Biloxi (young?) girl

Taně'ks saⁿ'ya isa'ñki, are you a Biloxi girl?
 Biloxi (young?) are you a girl?

15 Taně'ks saⁿ'ya ûnksa'ñki, I am a Biloxi girl.
 Biloxi (young?) I am a girl

Taně'ks haⁿyadi' ade' yoⁿ hiya'ñkuka'de ɬaⁿ', psde'hi ma'ñkdǝ
 Biloxi people speak in you talk to me if knife this recl. ob.
 panaⁿ' ayindi'ta dande', all these knives shall be yours if you
 all [be] yours shall
 will talk to me in Biloxi.

Psde'hi ma'ñkiyaⁿ panaⁿ' iñkta', all those (recl.) knives are mine.
 Knife that recl. ob. all [are] mine

Aⁿse'wi ma'ñkdǝ nyi'ku dande', I will give you this (recl.) ax.
 Ax this recl. ob. I give to you will

Aⁿse'pi ne' yaxku', give me that (std.) ax!
 Ax that give to me!
 std. ob.

20 Aⁿse'pi ma'ñkiyaⁿ yaxku', give me that ax (lying down)!
 Ax that recl. ob. give to me!

Siⁿto' sañki' ha ha'nûⁿ, is that a boy or a girl?
 Boy girl or is that?

Toho'xk waka' ha ha'nûⁿ, is that a horse or a cow?
 Horse cow or is that?

Taně'ks haⁿya'di Ma'mo haⁿya'di ha ha'nûⁿ, is he a Biloxi man or an
 Biloxi man Alibamu man or is he?
 Alibamu man?

Toho'xk noⁿpa' da'ni ha ndoⁿ'daha', I saw two or three horses.
 Horse two three or I saw them
 (an. objects)

Aⁿya'di noⁿpa' da'ni ha ndoⁿ'daha', I saw two or three men.
 Man two three or I saw them
 (an. objects)

Aⁿse'wi noⁿpa' ma'ñkd̥e i'yiku'di, he gave you these two axes.
 Ax two this recl. ob. he gave to you

Aⁿse'wi noⁿpa' ma'ñkiyaⁿ nyiku'di, I gave you those two (recl.) axes.
 Ax two that recl. ob. I gave to you

5 Ū'ñkatecûcûⁿ iⁿspe'wa ne'di, my right eye pains.
 My eye right it pains

Ū'ñkatecûcûⁿ k(a)skani'wa [or ɣa'skani'wa] pahi', my left eye is sore.
 My eye left is sore

Ū'ñkatecûcûⁿ ɛnaⁿpa' pahi', both my eyes are sore.
 My eye both (are sore)

Ūⁿnixu'xwi iⁿspe'wa ne'di, my right ear pains.
 My ear right it pains

Iⁿnixu'xwi kskani'wa [or ɣa'skani'wa] ne'di, does your left ear pain?
 Your ear left it pains

10 Nkadiyaⁿ e' ande', my father is still living: I have a father.
 My father he moves

Nkadiyaⁿ e' mañki', my father is reclining (e mañki never used of females), I have a father.
 My father he reclines

Ayoⁿni e' ande', you have a mother.
 Your mother she moves

Ayoⁿni e' nañki', your mother sits or is sitting (e nañki never used of males): you have a mother.
 Your mother she sits

Taⁿskayaⁿ e' nañki', her younger sister sits or is sitting: she has a younger sister.
 she sits

15 Soⁿtka'ka e' mañki', his younger brother reclines or is reclining:
 His younger brother he reclines
 he has a younger brother.

Iⁿniyaⁿ e' mañki', his elder brother reclines or is reclining: he has
 His elder brother he reclines
 an elder brother.

Inoⁿni e' nañki', her elder sister sits or is sitting: she has an elder
 Her elder sister she sits
 sister.

Ta'ndo aka' e' mañki', she has a younger brother.
 Her brother younger he reclines

Ta'ndo noxti' e' mañki', she has an elder brother.
 Her brother elder he reclines

20 Teu'ñki iñkta', my dog.
 Dog my

Teu'ñki iñkta'k a'nde, "my dog moves": I have a dog.
 Dog my moves

Teu'ñķi iñkta'k nañķi', my dog sits: I have a dog.

Dog my sits

Teu'ñķi ita'k a'nde, thy dog moves: you have a dog.

Dog thy moves

Teu'ñķi ita'k nañķi', thy dog sits: you have a dog.

Dog my sits

Teu'ñķi iñkta'k yuke'di, I have dogs ("my dogs move").

Dog my they move
(or there are)

5 Añksapi' iñkta'k ne'di, my gun stands: I have a gun.

Gun my stands
or the std.

Akue' iñkta'k na'ñķi, my hat sits (is hung up): I have a hat [hanging up].

Hat my sits, or
the st.

Akue' na'ñķidě iñkta', this hat hanging up is mine, this is my hat.

Hat this st. ob. mine

Akue' na'ñķiyaⁿ kta', that hat hanging up is his, that is his hat.

Hat that st. ob. his

Toho'xk ama'ñķi i'ñkta-daħa', those are my horses.

Horse the (du. and pl.) they are mine

10 Toho'xk ama'ñķi i'ta-daħa', those are your horses.

Horse the (du. and pl.) they are your

Waka' ne ka'ta, whose cow is this (or, that)?

Cow this whose?

Waka' ne iñkta', this is my cow.

Cow this my

Toho'xk ne ka'ta, whose horse is this (or, that)?

Horse this whose?

Toho'xk ne kta', this is his horse.

Horse this his

15 Teu'ñķi ne ka'ta, whose is this (or, that) dog?

Dog this whose?

Teu'ñķi ne Tea'lě-ta', this is Charlie's dog.

Dog this Charles-his

Teu'ñķi ne Djim-ta', this is Jim's dog.

Dog this Jim his

Aⁿse'pi ne ka'ta, whose ax is this?

Ax this whose?

Aⁿse'pi ne iñkta', this ax is mine, this is my ax.

Ax this mine

20 Psde'hi ne ka'ta, whose knife is this?

Knife this whose?

Psde'hi ne iñkta', this is my knife.

Knife this mine

Akue' na'ñķi ka'ta, whose hat is this (hanging up)?

Hat the hang- whose?
ing ob.

Akue' na'ñķi kta', this is his hat (hanging up).

Hat the hang- his
ing ob.

Tohoxka' tcidiki a'nde ita', which is your horse?

Horse which moves your

Tohoxka' tei'diki a'nde ko' a'yindi'ta, which is your horse?
Horse which moves the it is your

Tohoxka' iñkta' yaⁿxkışině', he stole my horse.
Horse my he stole it from me

Siⁿto' toho'xk kta' kışině', he stole Bankston Johnson's ("Boy's") horse.
Boy horse his he stole it from him

Toho'xk ayita' i'kışině, did he steal your horse?
Horse your did he steal it from you?

5 Toho'xk i'ñkītitu' yaⁿxkışině'tu-daħa', they stole our horses.
Horse our they stole them from us

Toho'xk ayi'ta-da'oⁿ i'kışinětu', they stole your horses.
Horse your pl. ob. they stole them from you

Toho'xk ta-da'oⁿ, his horses (living things).
Horse his pl. ob.

Toho'xk i'ta-da'oⁿ, thy horses.
Horse thy pl. ob.

Toho'xk i'ñkta-da'oⁿ, my horses. [One can not say "their horses,"
Horse my pl. ob.
"your horses" or "our horses" with -daoⁿ ending.]

10 Siⁿto' ta-da'oⁿ, his boys.
Boy his pl. ob.

Siⁿto' i'ta-da'oⁿ, thy [your] boys.
Boy thy pl. ob.

Siⁿto' i'ñkta-da'oⁿ, my boys. [One can not say, "their boys," "your (pl.)
Boy my pl. ob.
boys," or "our boys" in Biloxi with -daoⁿ ending.]

Tcu'ñki țeyaⁿxkiyě, he killed my dog.
Dog he killed my

Tcu'ñk iñkta' țe'yě, he killed my dog.
Dog my he killed it

15 Tcu'ñk iñkta' țe'xkitu', my dog has been killed [by some unknown
Dog my they have killed it.
person].

Tcu'ñki ita' țe'yě, he killed your dog.
Dog thy he killed it

Tcu'ñki țehi'kiyě, he killed your dog.
Dog he killed it for you

Djim tcu'ñki kta' țe'yě, he killed Jim's dog.
Jim dog his he killed it

Aⁿsepi kũ'pani'yě, he lost his ax.
Ax he lost it

20 Psde'hi ita' kũ'pani'hayě, did you lose your knife?
Knife your did you lose it?

Iñksi' ndũksa'di, I cut my foot with a knife.
My foot I cut it with a knife

Iñksi' ndũktca'di, I cut my foot with an ax.
My foot I cut it with an ax

Ayi'si i'dûksa'di, did you cut your foot with a knife?
 Your foot did you cut
 it with a
 knife?

Ayi'si i'dûktea'di, did you cut your foot with an ax?
 Your foot did you cut it
 with an ax?

I'si dûksa'di, he cut his foot with a knife.
 His he cut it with
 foot a knife

I'si dûktea'di, he cut his foot with an ax.
 His he cut it with
 foot an ax

5 Nka'duti te' hoⁿ, I am hungry.
 I eat wish present
 sign

Nka'duti tẽ'xti oⁿ', I was hungry.
 I eat wish past
 very sign

Nka'duti te' xa, I am still hungry.
 I eat wish still

Nka'duti ta' dande', I shall be hungry.
 I eat wish shall

Ndo'di u'xwi, my throat is dry: I am thirsty.
 My throat dry

10 Ndo'di uxw oⁿ', I was thirsty.
 My throat dry past
 sign

Ndo'di u'xwi dande', I shall be thirsty.
 My throat dry shall

Ndoxtu' uxwi', we are thirsty.
 Our throats dry

Ndoxtu' uxw oⁿ', we were thirsty.
 Our throats dry past
 sign

Ndoxtu' uxwi' dande', we shall be thirsty.
 Our throats dry shall

15 Ido'di uxwi', thou art thirsty.
 Thy dry
 throat

Idoxtu' uxwi', ye are thirsty. (Other tenses can be formed by
 Your throats dry
 analogy.)

Do'di uxwi', he is thirsty. (Past, Do'di uxwoⁿ'; future, do'di uxwi'
 His dry
 throat
 dande'.)

Doxtu' uxwi', they are thirsty.
 Their dry
 throats

Ptçaskûⁿni' ndu'ti na'ñķi, I am (sitting) eating bread.
 Bread I eat the st.

20 Ptçaskûⁿni' i'duti na'ñķi, you are (sitting) eating bread.
 Bread you eat the st.

Ptçaskûⁿni' du'ti na'ñķi, he is (sitting) eating bread.
 Bread he eats the st.

Ptçaskûⁿni' du'ti ha'maki, they are (sitting) eating bread.
 Bread they [sit] eating

Ptçaskûⁿni' i'duti aya'maki, ye are (sitting) eating bread.
 Bread you (pl.) [sit] eating

Pṭaskûⁿni' ndu'ti n̄ka'maki, we are (sitting) eating bread.
 Bread we [sit] eating

Īnksiyo' ndu'ti nañk̄ n̄koⁿ', I was eating meat, very long ago
 Meat I eat sitting I did it (past)
 (years ago).

Taⁿsi' tohaxka' du'ti n̄', the horse is (standing) eating grass.
 Grass horse eats the std.

Taⁿsi' wa'k du'ti n̄', the cow is (standing) eating grass.
 Grass cow eats the std.

5 Ayē'k ma'xi ya'ñk̄i du'ti n̄', the hen is (standing) eating corn.
 Corn chicken female eats the std.

N̄k̄iñk̄xihi' ne'di, I am laughing (as I stand).
 I laugh the std.

N̄k̄iñk̄xihi' na'ñk̄i, I am laughing (as I sit).
 I laugh the st.

N̄k̄iñk̄xihi' oⁿ', I was laughing.
 I laugh past sign

Siñto' t̄d̄ē' dande', the boy will be tall.
 Boy tall will

10 Ayaⁿ' naskē'xti, the tree is tall.
 Tree very tall

Tohoxka' t̄d̄ē', the horse is high.
 Horse high

Ti' kōhi', the house is high.
 House high

Aⁿxu'di kōhi', the rock is high.
 Rock high

Ti' nitani', or, Ti' nitaⁿ'xti, the house is large.
 House large House very large

15 Ti' yiñki' sti, the house is very small.
 House small very

Akue' k̄i'nitaⁿ'xti, the hat is too large for him.
 Hat very large for him

Akue' i'k̄i'nitaⁿ'xti, the hat is too large for thee [you].
 Hat very large for you

Akue' ya'ñk̄i'nitaⁿ'xti, the hat is too large for me.
 Hat very large for me

Akue' k̄iyiñk̄ē'xti, the hat is too small for him.
 Hat very small for him

20 Akue' i'k̄iyiñk̄ē'xti, the hat is too small for thee [you].
 Hat very small for thee

Akue' ya'ñk̄iyiñk̄ē'xti, the hat is too small for me.
 Hat very small for me

Do'xp̄ē naskē' k̄i'nitaⁿ'xti, the coat is too large for him.
 Coat too large for him

Xo'hi, it rains [now].

To'h̄anak xo'hi, it rained yesterday.
 Yesterday it rained

25 Wite'di ko xo'hi dande', it will rain to-morrow.
 To-morrow when it rain will

Psidě' xó'hi kó' nde'ni dande', if it rain to-night, I shall not go.
 To-night it rain if I not go shall

Wahu', it snows [now].

To'hanak wahu', it snowed yesterday.
 Yesterday it snowed

Wite'di kó' wahu' dande', it will snow to-morrow.
 To-morrow when it snow will

5 Psidě' wahu' kó, nde'ni dande', if it snow to-night, I shall not go.
 To-night it snow if I not go shall

Wahu'xohi' i'dě ně', it is hailing [now].
 Hail falls the std.

To'hanak wahu' xohi' i'dě, it hailed yesterday.
 Yesterday hail fell

Wite'di kó' wahu' xohi' i'da dande', it will hail to-morrow.
 To-morrow when hail it fall will

Wite'di kó' wahu' xohi' idě' kó nde'ni, dande', if it hail to-mor-
 To-morrow when hail it fall if I not go shall
 row, I shall not go.

10 Wite'di kó' sni'hixti kó', nde'ni dande', if it be cold to-morrow,
 To-morrow when very cold if I not go shall
 I shall not go.

Wite'di kó' mihiⁿ' kó nda' dande', I shall go to-morrow if it be
 To-morrow when it be warm if I go shall
 warm.

Wite'di kó' mihiⁿ' dande', it will be warm to-morrow.
 To-morrow when it be warm will

Teě' a'nde, he is here. Teě' aya'nde, you (s.) are here. Teě' nka'nde,
 Here he moves Here you move Here I move
 I am here.

Teě' yuķě'di, they are here. Teě' iyuķě'di, ye are here. Teě'
 Here they move Here ye move Here
 nyuķě'di, we are here.
 we move

15 Teě' a'nde haⁿ'tca, he was here [but I do not know where he is now].
 Here he moved but

To'hanak teě' yuķě'di, they were here yesterday.
 Yesterday here they moved

Wite'di kó teě' iⁿxtu' dande', they will come (be) here to-morrow.
 To-morrow when here they will
 arrive

E'wa a'nde, he is there. E'wa aya'nde, you (s.) were there. E'wa
 There he moves There you move There
 nka'nde, I was there.
 I move

E'wa yuķě'di, they were there. E'wa iyuķě'di, you (pl.) were there.
 There they moved There ye moved

20 E'wa nyuķě'di, we were there.
 There we moved

E'wa ka'nde haⁿ'tca' hanaⁿ, he was there [but has gone elsewhere].
 There he moved but sign of un-
 certainty (?)

E'wa yuķě'di haⁿ'tca' hanaⁿ, they were there [but have gone else-
 There they moved but sign of un-
 certainty (?)
 where].

Ewande' pa' nitani' xyě (masc.), his head is large.
That one head large

Ewande' pa' yiñki' xyě (masc.), her head is small.
That one head small

Ūñkapa' nēdi' xě (fem.), my head aches.
My head aches

Ayipa' ko' nedi', does your head ache?
Your head the aches

5 E'we yuķe' pa nitata'ni xyěxo' (masc.), their heads are large.
They head each is large indeed.

A'yipatu' nitata'ni xyě (masc.), your heads are large.
Your heads each is large

Ayipatu' miska' xyě, or, Ayipatu' yiñki' xyě (masc.), your heads are small.
Your heads small Your heads small

Ūñka'patu' nitata'ni xyě (masc.), our heads are large.
Our heads each is large

Anahi^{n'} sūpi' xyě (masc.), his hair is black.
His hair black

Anahi^{n'} asa^{n'} xyě (masc.), her hair is white.
Her hair white

10 A'yinahi^{n'} sa^{n'}/sasa^{n'}sa^{n'}, your hair is gray.
Your hair gray (iron gray?)

Ūñka'nahi^{n'} tcti' xyě (masc.), my hair is red.
My hair red

Anaxtu' naskě', their hair is long.
Their hair long

A'yinaxtu' tuću'xka (±na'), your (pl.) hair is short.
Your (pl.) hair short

Ūñka'naxtu' tuću'xka (±na'), our hair is short.
Our hair short

15 Hiptcū^{n'} ha-idi' (±na'), your nose is bleeding.
Your nose bleeds

Ti sa^{n'} no^{n'}pa' amañki ko ka'wa tūpe'ta ti', whose are those
House white two the (du. and pl.) ob. whose house
two white houses?

Toho'xk kděckūdēdēta' da'ni yuķe' ya^{n'} xa^{n'}, where are those three
Horse striped three they move where are [they]?
striped horses?

Yañka'wati' kiķe' nķata'mni, I am sick, yet I work.
I am sick yet I work

Ya^{n'}xkte'di kiķe' ayi^{n'}t kũnyikte'ni dande', you hit me, yet I will
I am hit yet you [in turn] I not hit you will
not hit you.

20 Aye'wi ko u'dunahi', he faces the door.
Door the he faces

Aye'wi ko ayu'dunahi, did you face the door?
Door the did you face?

Aye'wi ko nķu'dunahi, I face[d] the door.
Door the I face(d) it

Nyu'dunahi', I face[d] you.

Ki'tcue'hi^{n'}ya dande', I will lend it to you. (<ki'tcueyě')

Ki'tcuehi'yañka' da'nde, will you lend it to me?
 You lend it to me will?

Kûki'tcue'hi'nyëni' dande', I will not lend it to you.
 I not lend it to you will

Nyi'noⁿpa' nda' dande', I will go with you.
 I with you I go will

Nyi'noⁿpa' nde'ni dande', I will not go with you.
 I with you I not go will

5 Ya'ñkinoⁿpa kûde'ni dande', he will not go with me.
 He with me he not go will

Iya'daha' da' dande', he will go with them.
 He with them he go will

Ya'ñkiya'daha' da dande, he will go with us.
 He with us he go will

Nde' hiⁿdoⁿhi xyo', wite'di ko, I will go to see you to-morrow.
 I go I see you will to-morrow when
 (contingency)

Wite'di ewa' ko ya' hu'-kañko', come day after to-morrow!
 To-morrow beyond when come

10 Wite'di ewa' ko yaⁿdaⁿ-hu', come to see me day after to-morrow!
 To-morrow beyond when come to [see] me

Yahëdë' da'wo hu'-kañko', come hither now!
 Here in this direction come

Da'wo hu'di, he is coming hither.
 In this direction he is coming

Ka'wak hûⁿyë xo', what is she saying?
 What (?)

Toho'xka aye'ki du'ti ně', the horse stands (is) eating the corn [given him].
 Horse corn eats the std.

15 Toho'xka aye'ki du'ti, the horse eats or ate the corn [given him].
 Horse corn eats

Toho'xka aye'ki du'ti ha'nde, the horse is still eating the corn [attitude not specified].
 Horse corn eats still

Toho'xka aye'ki du'ti na', the horse eats the corn [not given to him],
 Horse corn eats
 accidentally, or of his own accord.

Nçoⁿni', I make it by command.

Nçoⁿni na', I make it [of my own accord].

20 Ndedi', I go [by command]. Nde'di na', I go [of my own accord].

Nde'di xyë', I went [against the will of another].

E'yaⁿ nda' dande' xyë (or, xyëxo'), I will go thither at any rate
 [whether he wishes it or not].

E'yaⁿ nde'di ha'nûⁿ, perhaps (or, I think that) I am going thither.
 Thither I go perhaps

E'yaⁿ nde'di kikna'ni, perhaps (or, I think that) I could go thither
 Thither I go perhaps
 [if I started].

25 Ka'wak ûⁿ' nedi', what is he or she doing?
 What do the std.

Ayă'ki tci'dikě', what kin are you two?

You are kin what?

Kihă'ki tci'dikě yukě'di, what kin are they two?

what? they move

Aya^{n'} adě' ma'ñki, the wood lies (or, is) burning.

Wood burns the recl.

Aya^{n'} adě', does the wood burn (fem.)?

5 Aya^{n'} adě' wò, does the wood burn (masc.)?

Wood burns ?

Aya^{n'} kadě'ni xa ma'ñki, is not the wood yet burning?

Wood burns not yet the recl.

Kaděni-xti', it does not burn at all.

Burns not very

Tci'dikě' kaděni', why does it not burn?

Why burns not

Ėtukě' kűdotci', because it is wet.

Because wet

10 Ėtűxkikě' adě', nevertheless (or, notwithstanding) it burns.

Nevertheless burns

Ně pi'hiñkě ha'nûⁿ, perhaps (or, I think that) I am making it correctly.

That I make it well perhaps

Ně' pi'hiñkě kikna'ni, perhaps (or, I think that) I could make it correctly [if I tried].

That I make it well perhaps

Siⁿto' iñksiyo' du'ti ha'nde, the boy continues eating the meat.

Boy meat eats still

Siⁿto' iñksiyo' du'ti na'ñki, the boy sits (is) eating the meat.

Boy meat eats the st.

II. RECORDED IN 1893

15 Yapstű'ki yiⁿspě', you know how to sew.

You sew you know how

Yapstű'ki yiⁿspĩ'xti, you [know how to] sew very well.

You sew you know very well

Ñka'pstűki ñkiⁿspě', I know how to sew.

Uduxpe' yusatxa', his (or her) clothing is dusty.

dust all over

Ůñkűdűxpě' yusatxa', my clothing is dusty.

My clothing dust all over

20 Aye'wi yi'ñki uwě dě'di, he went in [at] a window, to go in at a window.

Aye'wi uwě' dě'di, to enter by a door, to go in at a door.

Tci'dikě' hu'wě, how did you [sic] go in?

Yihi' a'kititu'yě', shut your mouth, bring your lips together!

Ihi' a'kitituya', tell him to shut his mouth.

25 Tci'dikě yihi' ka'kititu'hayeni', why don't you shut your mouth?

Nkoⁿ ñka'nde, I am making (doing) it now (still).

Ayē'k ita' waxka', your corn is soft.
Corn thy soft

Ayē'k n̄kita' waxka', my corn is soft.
Corn my soft

Ayē'k n̄kita' kûwa'xkani', my corn is not soft.
Corn my is not soft

Tūwi' ita' u'yě, your pail or bucket leaks.

5 Tūwi' n̄kita' u'yě, my pail or bucket leaks. [These two sentences have also a vulgar meaning.]

Doxpě' itka' xahe'yě, to put a bottle, etc., inside a coat.

Doxpě' itka' xoⁿhe'di, to put a knife, etc., inside a coat.

Ti' yaskiya', under the house.

Ayahi' kuya', under the bed.

10 Yaxoⁿ' kuya', under the chair.

Akūtxyi' itka'yaⁿ, under or within yonder book.

Aduhi' kuya', under the fence.

Hama' itkayaⁿ', under or in the ground.

Itka'p kuya', under the board.

15 Tcū'n̄ki iñkta' te'xkiyě, he killed my dog.
Dog my he killed it for me

Tcū'n̄ki iñkta' te'hiya'xkiyě, you killed my dog.
Dog my you killed it for me

Tcū'n̄ki iñkta' tēxkiyētu', they killed my dog. (Dog my they-killed-for-me).

Tcū'n̄ki iñkta' te'hiya'xkiyētu', you (pl.) killed my dog.

Tcū'n̄ki ta' te'kiyě, he killed his (another's) dog.

20 Tcū'n̄ki ta' te'kihayě', you killed his dog.

Tcū'n̄ki ta' te'haxkiyě, I killed his dog.

Tcū'n̄ki ta' te'kiyētu, they killed his dog.

Tcū'n̄ki ita' tēhi'kiyě, he killed your dog. (Dog thy he-killed-for-thee).

Tcū'n̄ki ita' tēhi'n̄kiyě, I killed your dog.

25 Tcū'n̄ki ita' tēhi'kiyētu', they killed your dog.

Tcū'n̄ki ita' tēhi'n̄kiyētu', we killed your dog.

Asoⁿ'waⁿ kde'yě-k ta'ho, he threw it into the briers.

Asoⁿ'waⁿ kde'hiñkě-k ta'ho, I threw it into the briers.

Ū'n̄kūkiha'ikī tēi'dikě, what kin are we [to each other, or to one another]?

30 I'kiha'ikī tēi'dikě, what kin are you [to each other, or to one another]?

Iñkyaⁿ'hī-daha' dande', I will scold you (pl.).

Ani' knedi', in the water (=ani itkayaⁿ).

Ti' knedi', in the house (=ti itkayaⁿ).

Taⁿyaⁿ' knedi', in the town (=taⁿyaⁿ itkayaⁿ).

- Aya^{n'} ƙnedi', in the tree (=ayaⁿ itkayaⁿ).
 Pe'ti ƙnedi', in the fire (=peti itkayaⁿ).
 A^{n'}xu ƙnedi', in the rock (=aⁿxu itkayaⁿ).
 Hama' ani'-txa, the earth is full of water.
- 5 Aya^{n'} ani'-txa, the wood is full of water.
 Pe'titi' yusi dɛ'e'towe, the fireplace is full of ashes.
 Pe'titi' yusa-txa', the fireplace is full of ashes.
 Kûxwi' dɛ'e'towe, it is full of coffee.
 Paⁿhi^{n'} so^{n'}pxi dɛ'e'towe, the bag or sack is full of flour.
- 10 Paⁿhi^{n'} so^{n'}pxi txa', the bag or sack is full of flour.
 Aⁿya' kyahe'yaⁿ, the same man (kiya' he'yaⁿ?).
 Tohoxka' kyahe'yaⁿ, the same horse.
 Ati' kyahe'yaⁿ, the same house.
 Aya^{n'} kyahe'yaⁿ, the same tree.
- 15 Iñkowa' kipûde'hiñkě, I joined them myself.
 Ayiⁿsu' kû'gûksuyě'di, you gnashed your teeth.
 Ñƙiⁿsu' kû'gûksûñkě'di, I gnashed my teeth.
 Iⁿsu' kû'gûksě'di, he gnashed his teeth.
 Iñkte'-k ida' dande', I will hit you and make you go.
- 20 Ayindi' yaxkte'-k nde', you hit me and made me go.
 Axkte' haⁿ matû'ñkde, I hit him and got away from him.
 Yakte' haⁿ mata'-ide, you hit him and got away from him.
 Kte' haⁿ mata'de, he hit him and got away from him.
 Kte'tu ha^{n'} mata'-ade, they hit him and got away from him.
- 25 Yakte'tu ha^{n'} ma'ta-ia'de, you (pl.) hit him and got away from him.
 Axkte'tu ha^{n'} ma'tañka'de, we hit him and got away from him.
 Iⁿx kde', to loose him and let him go.
 Iyi^{n'}x kde'di, you loosed him and let him go.
 Ñƙi^{n'}x kde'di, I loosed him and let him go.
- 30 Iⁿxtu kde', they loosed him and let him go.
 Iñki haⁿ mata'-de, to loose him and get away from him.
 Ima'ñgiyaⁿ pû'de, your dress is open.
 I'doxpe naskě' pû'de, your shirt, etc., is open.
 Tcadi', it is [nearly] used up.
- 35 Tca' ƙiɔ'o'he, it is all or entirely expended.
 Tca'yañƙitu', they have exterminated us.
 Tca'yidi na'nteķě, they have nearly killed you all.
 Tca'yañķě na'nteķě, they have nearly exterminated us.

Eyaⁿ ñķihiⁿ na'ntekě, I nearly got there.

Tca'yetu na'ntekě, they have killed nearly all of them.

Tca'hañķe-daha' na'ntekě, I killed nearly all of them.

Tca'hayě-daha' na'ntekě, you killed nearly all of them.

5 Tca'yě-daha' na'ntekě, he killed nearly all of them.

Tca'hañķetu'-daha' na'ntekě, we killed nearly all of them.

Tca'hayětu'-daha' na'ntekě, you (pl.) killed nearly all of them.

Tca'kikitu'-daha' na'ntekě, they killed nearly all on each side [as the
Kilkenny cats of notoriety].

Tca'yañķi'kitu na'ntekě, we came near killing one another, or each
other.

10 Tca'hiki'tu na'ntekě, you (pl.) came near killing each other, or one
another.

Akütxyi' oⁿ a'tca, his or her pencil is all gone (expended).

Akütxyi' oⁿ iya'tca, your pencil is all gone (worn away).

Akütxyi' oⁿ ñķa'tca, my pencil is all gone.

Toho'xk ataⁿtu, they sit on horses.

15 Snickite' iya'mihoⁿ, you have fever and ague.

Snickite' ñķa'mihoⁿ, I have fever and ague.

Īsi' na'ti su', his feet are [entirely] bare.

Ayisi' na'ti su', thy feet are [entirely] bare.

Iñksi' na'ti su', my feet are [entirely] bare.

20 Isitu' na'ti su', their feet are [entirely] bare.

Ite' na'ntekě, you came near dying.

Ita'hi yaⁿxa, you are almost dead.

Pxu'ķiⁿxki' na'ntekě, I came near sticking myself with it.

Pxu'ixkě na'ntekě, he came near sticking himself.

25 Pxu'yixkě na'ntekě, you came near sticking yourself.

Pxu'ixkětu' na'ntekě, they came near sticking themselves.

A'pan a'xkidū'sni, I could not (or, did not) take it all for (or, from) him.

A'pan a'xkidū'stuni', we did (or, could) not take it all from (or, for) him.

Pa'naⁿ ndaⁿni, I did (or, could) not take it all.

30 Pana'hiñķe nde'ni, I did not carry it all.

Pana'hayě kide'ni, you did not carry it all.

Pana'hayě ku'yude'ni, you did not carry it all.

Panaⁿ kūtca'yětuni', they did not kill them all.

Panaⁿ kūtca'hañķeni', I did not kill them all.

35 Kûxwi' iya'maⁿ, you have no coffee.

Kûxwi' ya'ñķiya'maⁿ, I have no coffee.

Kûxwi' ya'maⁿtu, they have no coffee.

Kûxwi' ya'ñkîya'maⁿtu, we have no coffee.

Nëpi'yě pastûki', to sew it correctly.

Nëpi'hayě ipa'stûki, did you (or, can you) sew it correctly?

5 Nëpi'hañkě ûñkpa'stûki, I [can] sew it correctly.

Nëpi'yě pastûktu', they sew correctly.

Iⁿ'tuhe'di kaⁿtca', wait till he is ready! (said when one is angry).

Ñkîⁿ'tuhe'di kaⁿtca', I will get ready after a while (said when angry).

Ayiⁿ'tuhe'daⁿ daⁿnde, are you getting ready?

10 Iⁿ'tuhe'daⁿ dande', he will get ready after a while.

Ñkîⁿ'tuhe'daⁿ dande', I will get ready after a while.

Iⁿ'tuhe'detu dande', they will get ready after a while.

Haoⁿ'oⁿ kăñě', she cooked it (the hominy).

Haoⁿtu' kăñě', they cooked (the hominy).

15 Haya'oⁿtu' kăñě', did you (pl.) cook (the hominy)?

Pûsi' haⁿ ktu' tuteⁿti oⁿ'ti, the cat's eyes shine when it is dark.

Ptçaskûⁿ ohiⁿ'xti, he wants bread badly, but in vain.

Uduxpě' ayohiⁿ'xti, you want clothing badly, but in vain.

Tohoxka' ñkôhiⁿ'xti, I want a horse badly, but in vain.

20 Axisa'x ñkôhiⁿ'xti, I want money badly, but in vain.

Yaxoⁿ' okăya', underneath the chair.

Aditoⁿ' okăya', under the table.

Ayahi' okăya' under the bed.

Ka'wa' kiki' i'kihiⁿ yiⁿ'pi, what is that which you brought and laid down?

25 Ka'wa yakî'x kî'di, what is that which you brought home [on your back]?

Ka'wa ki'x kî'di, what is that which he brought home [on his back]?

Idu'wě ya'nda na', beware lest you always untie it!

Idoⁿ'hi ya'nda na', beware lest you always look at it!

I'duti na', beware lest you eat it!

30 I'duti ya'nda na', do not be eating all the time!

I'duwa na', do not untie it!

I'doⁿ'hi na', do not look at it!

Ĕ'tikîa na', do not say it!

Ĕ'tikîyoⁿ' na', do not do it!

35 A'yiⁿ na', do not drink it!

I'taⁿhiⁿ na', do not run!

Ya'dě na', do not talk!

- Yaⁿhiⁿ na', do not cry (warning)!
 Ẹaⁿhaⁿi', do not cry (no warning).
 Ki'pũkta na'ñkĩ, he is sitting by him or her.
 Iki'pũkta na'ñkĩ, you are sitting by him or her.
 5 Ñkĩ'pũkta na'ñkĩ, I am sitting by him or her.
 Yañkĩ'pũkta ina'ñkĩ, you are sitting by me.
 Nyiki'pũkta na'ñkĩ, I am sitting by you.
 Daⁿ haⁿ Ẽ'ye daⁿ haⁿ ue'di, he killed it, took it, and stewed it.
 Ẽ'yẽ haⁿ ue'di, he killed and stewed it.
 10 Kũdũpi' ñkũtoho' nu+, help! I have fallen into a ditch!
 Ñkauti'xti nu+, help! I am very ill!
 Na'ti Ẽko'he iku'di, you have made a present for nothing.
 Na'ti Ẽko'he nyiku'di, I have made you a present for nothing (or, in vain).
 E'yaⁿ ñkĩhiⁿ na'ñkĩ naha' nde'di, I reached there, sat a while, and went on.
 15 E'yaⁿ ayihiⁿ na'ñkĩ naha' ide'di, you reached there, sat a while, and went on.
 E'yaⁿ iⁿhiⁿ na'ñkĩ naha' de'di, he reached there, sat a while, and went on.
 U'a hi' axkiye'di, I told her to stew it (<ue'di).
 Ẽ'yẽ hi' axkiye'di, I told him to kill it.
 Oⁿ hi' axkiye'di, I told him to make it.
 20 Ẽ'Ẽkoⁿ hi' ñkĩhi', I think that he ought to do it.
 Ẽ'tũxkayoⁿni hi' ñkĩhi', I think that you ought not to do it.
 U'a hi' ñkĩhi', I think that she ought to stew it.
 Yu'a hi' ñkĩhi', I think that you ought to stew it.
 Akũdixyi' oⁿ hi' ñkĩhi', I think that he ought to write a letter.
 25 Ayaⁿ teu'di hi' ñkĩhi', I think that he ought to put wood on the fire.
 Ayaⁿ i'teudi hi' ñkĩhi', I think that you ought to put wood on the fire.
 Ti' yuwa hi' ñkĩhi', I think that you ought to go into the house.
 I'da hi' ñkĩhi', I think that you ought to go.
 Naxẽ' na'ñkĩ hi' ñkĩhi', I think that he ought to be listening.
 30 Du'wa hi' ñkĩhi', I think that he ought to untie it (duwe).
 I'duwa hi' ñkĩhi', I think that you ought to untie it.
 Da'uxi hi' ñkĩhi', I think that he ought to bite it off.
 Dau'xitu hi' ñkĩhi', I think that they ought to bite it off.
 Ẽ'Ẽke'koⁿ ñko'yihĩ, I want him to make it.
 35 Ẽ'Ẽke'koⁿ hayo'yihĩ, did you want him to make it?

- Ĕ'tiķe'koⁿ o'yihī, he wanted him to make it.
 Duwě' ñko'yihī, I wanted him to untie it.
 I'duwě ñko'yihī, I wanted you to untie it.
 Nduwě' o'yihī, he wanted me to untie it.
- 5 Nduwě' hayo'yihī, did you want me to untie it?
 Duwě' hayo'yihī, do you want him to untie it?
 Ya'niksiyoⁿ iⁿ'ni ñko'yihī, I wish that he would smoke.
 Ĕ'tiķoⁿ na'ûñķihī', I wish that he would do it [but he will not].
 Dau'xitu hi' na'ûñķihī', I wish that they would bite it off.
- 10 Da'uxituni' na'ûñķihī', I wish that they would not bite it off (or, that they had not bitten it off).
 Da'uxini' na'ûñķihī', I wish that he had not bitten it off.
 Du'tini' na'ûñķihī', I wish that he had not eaten it.
 Da'deni' na'ûñķihī', I wish that he had not chewed it.
 Kiⁿ'ni na'ûñķihī', I wish that he had not drunk it.
- 15 Ĕ'taxķoⁿ'ni na'ûñķihī', I wish that he had not made it.
 Ĕ'tiķoⁿ na'ûñķihī', I wish that he had not made it.
 Ĕ'tiķiyoⁿ na'ûñķihī', I wish that you had made it.
 Ĕ'tiķiyoⁿ'ni na'ûñķihī', I wish that you had not made it.
 A'kidadini' na'ûñķihī', I wish that he had not counted.
- 20 De'ni na'ûñķihī', I wish that he had not gone.
 Ya'niksiyoⁿ kiⁿ'ni na'ûñķihī', I wish that he had not smoked.
 Ya'niksiyoⁿ iⁿ'ni na'ûñķihī', I wish that he had smoked.
 Ĕ'tiķe'koⁿ hi' a'xkiye'di, I told him to make it.
 I'siⁿhiⁿ hi' nye'di, I told you to stand up.
- 25 Ñķu'a hi' iyūhi', did you think that I ought to stew it?
 Ndu'x-ni hi' yūhi', he thought that I ought not to eat it.
 Ĕ'tax ñkoⁿ'ni hi' yūhi', he thought that I ought not to do it.
 Ayaⁿ' utcu' na'ñķi hi' ñķihī', I thought that he was putting wood on the fire.
 Yau hi' ne'di i'ñķihī, I thought that you were stewing [it].
- 30 A'u hi ne'di ñķihī', I thought that she was stewing [it].
 Ñķa'u hi ne'di i'yūhi, did you think that I was stewing [it]?
 Ti' ñķuwě' iyū'hi, did you think that I entered the house?
 Ti' ñķu'wa hi' iyū'hi, did you think that I ought to go into the house?
 Ida' dande' ñķihī', I thought that you were going.
- 35 Nda hi' iyū'hi, did you think that I ought to go?
 Nda' dande' iyū'hi, did you think that I was going?
 Naxě' na'ñķi ñķihī', I thought that he was listening.

- Kûna'xëni na'ñki ñkhihi', I thought that he was not listening.
 Kûna'xëni ñkhihi', I thought that he did not hear it.
 Duwě' ñkhihi', I thought that he might have untied it.
 I'duwě ñkhihi', I thought that you untied it.
- 5 Du'wa hi' a'xkiye'di, I told him to untie it.
 Ndu'wa hi' yŭhi', he thought that I ought to untie it.
 Nduwě' yŭhi', he thought that I untied it.
 Ndu'wa hi' iyŭ'hi, did you think that I ought to untie it?
 Nduwě' iyŭ'hi, did you think that I untied it? (also, assertion).
- 10 I'duwa hi' iyŭ'hi, you thought that you ought to untie it.
 Du'wa hi' iyŭ'hi, you thought that he ought to untie it.
 Duwě' iyŭ'hi, you thought that he untied it.
 Ya'niksiyo^{n'} i^{n'}ni ñko'yih, I wish that he would smoke.
 Ĕ'tañko^{n'} ne de'-hedanⁿ, I finished making that (or, tehedaⁿ).
- 15 Kĕ'tikĕ nedi' hedaⁿ, I finished making something like that.
 Adu^ti' ně' oⁿ de' hĕd-ha^{n'}, when he had finished eating.
 Yao^{n'} ně' oⁿ de' hĕd-ha^{n'}, when he had finished singing.
 Ani' iⁿni' ne' oⁿ de' hĕd-ha^{n'}, when he had finished drinking water.
 Yaⁿ ně' oⁿ de' hĕd-ha^{n'}, when he had finished sleeping.
- 20 Ñka'duti ne' oⁿ de' hĕd-ha^{n'}, when I had finished eating.
 Aya'duti ne' oⁿ de' hĕd-ha^{n'}, when you had finished eating.
 Ñka'duti hedaⁿni', I have not finished eating.
 Aya'duti hedaⁿni', you have not finished eating.
 Kiya' a dande', he will say that again.
- 25 Kiya' nya' dande', I will say it to you again.
 Hĕ'tikĕ nya' dande', I will say that same thing to you again.
 Kiya' nye'di, I say it to you again.
 I'nakotko'ti ide'ni hi' ñkhihi', I think that you ought not to sneak off.
 I'de o^{n'} kane' i^{n'}hiⁿ, he came after you had gone.
- 30 De o^{n'}kane' ñkhihi^{n'}, I came after he had gone.
 Ñkiⁿhi^{n'} nde o^{n'}ka, I had come and gone.
 Ayihi^{n'} i'de o^{n'}ka, you had come and gone.
 Iⁿhi^{n'} de o^{n'}ka, he had come and gone.
 Ki'ye o^{n'} kane ayihi^{n'}, he had told it before you came.
- 35 Utoho' na^{n'}ni xo', he might fall in again.
 Utoho' naxo', he did fall in (act seen).
 Utoho' kane', he fell in (act unseen, trace or sign of act seen).

Aya'tamini pa' aya'kita' dande', you will attend to (be behind) work only.

Ñka'tamini' pa ñka'kita' dande', I will attend to work alone.

Xkide' pi'hena'ni, I should have gone home, but I did not.

Yakide' pi'hena'ni, you should have gone home, but you did not.

5 Ka'de pi'hena'ni, they should have gone home, but they did not.

I'kade pi'hena'ni, you (pl.) should have gone home, but you did not.

Xka'de pi'hena'ni, we should have gone home, but we did not.

Ñkon' pi'hena'ni, I should have made it, but I did not.

Ndu'x-ni pi'hena'ni, I should not have eaten it, but I did.

10 Kdu'x-ni pi'hena'ni, he should not have eaten it, but he did.

Ki'n-ni pi'hena'ni, he should not have drunk it, but he did.

Ñki'n-ni pi'hena'ni, I should not have drunk it, but I did.

Si'to' teu'ñki tcaha'xkiya' dande', I will kill "Boy's" dog for him.

Si'to' teu'ñki ta'yaⁿ tea'hañka' dande', I will kill "Boy's" dog (Si'to, "Boy," was a name for Bankston Johnson).

15 Iya'kûdûksa'yañka na', beware lest you peep at me!

Ka'kûdûksa'hinyëni', I did not peep at you.

Tei'dikë iya'n'hi' hi' ina'ñki wo', why do you sit there crying?

Tei'dikë ayiñkxi'hi' hi' ina'ñki wo', why do you sit there laughing?

Tei'dikë aya'oⁿ hi' ina'ñki wo', why do you sit there singing?

20 Teu'ñk iñkta' ñka'kuwë nde'di, I took my dog thither.

Ė'tu na'ñkdë, is this sitting one the one?

Ė'tu ma'ñkdë, is this reclining one the one?

Ė'tu ne'dë, is this standing one the one?

E na'ñki, that (sitting one) is the one.

25 E ma'ñki, that (reclining one) is the one.

E ne'yaⁿ, that (standing one) is the one.

Pe'ti-kaⁿ, into the fire.

Ani'-kaⁿ, into the water.

Hama'-kaⁿ, into the ground.

30 Hama' kûdo'tei-kaⁿ, into the mud.

Pe'ti-kaⁿ a'kana'ñkiyë, to take it out of the fire.

Pe'ti-kaⁿ utoho' a'kanañkiyë, to take out of the fire what fell into it.

Waka' â'di, the cow gored (or "hooked") him.

Waka' yiâ'di, did the cow gore you?

35 Waka' yañkâ'di, the cow gored me.

Waka' i'yiâ na', beware lest the cow gore you!

Tc'i'dikē "Kō'k ayudi'" hetcoⁿ'tu, why do they call the magnolia by that name? [Ans.: Because its leaves "rattle" when blown by the wind.]

Tcūñk' a'kūtitaⁿ'ni, he set the dog on him [rather, akūdûtaⁿni].

Tcū'ñk aya'kūtitaⁿ'ni, did you set the dog on him?

Tcū'ñk ñka'kūtitaⁿ'ni, I set the dog on him.

5 Tohoxka' du'si de'di, to catch a horse.

Tohoxka' duxtaⁿ' de'di, to lead a horse along.

Tcūñk' du'si de'di, to catch a dog, to take a dog along (?)

Añksa'pi du'si de'di, to take a gun along.

Aⁿya' du'si, to arrest a person.

10 Iⁿpûdahi' de'di, to go with him to protect him.

Ñkiⁿpûdahi nde'di, I go (or went) with him to protect him.

Nyiⁿpûdahi nde'di, I went with you to protect you.

Yañkiⁿpûdahi ide'di, you went with me to protect me.

Ewüde' aⁿse'pi ně du'si haⁿku', go over there, take that ax, and bring it back!

15 Aⁿse'pi du'si haⁿku', to bring an ax here (or back).

Aⁿse'wi iⁿ'da de'di, he went to hunt for the ax.

Aⁿse'pi du'si ahiⁿ', he brought the ax here.

Aⁿse'pi i'dusi yo oⁿ'ni, are you bringing the ax?

Aⁿse'pi i'dusi aya'ku oⁿ'ni, were you coming home with the ax [some time ago]?

20 Aⁿse'pi ndu'si ñka'ku oⁿ'ni, I was coming back with the ax [some time ago].

Aⁿse'pi du'si kah oⁿ'ni, they are coming with the ax.

De' haⁿ haⁿku', he went and brought it, him, her (preceded by name of object).

I'de haⁿ yaⁿku', you went and brought it, etc.

Nde' haⁿ ñkaⁿku', I went and brought it.

25 De' haⁿ kiki'x-daha', he went and brought it for them.

De' haⁿ aⁿku'-daha', he went and brought them

A'de haⁿ kiⁿxu'-daha', they went to bring them.

Aya'de haⁿ i'kiⁿxu'-daha', you (pl.) went to bring them.

Ñka'de haⁿ ñka'kiⁿxu'-daha', we went to bring them.

30 De' haⁿ kihaⁿku', go to get it for him.

I'de haⁿ yaⁿkiⁿku', did you go to get it for him?

Nde' haⁿ axⁿkiⁿku' I went to get it for him.

Tohoxka' iⁿ'da de'di, he went for a horse.

- Tohoxka' iⁿda-daha' de'di, he went for horses.
- Ñkita ñkinda' hi xkí'di, I have brought mine back.
- Ta-haⁿ' iⁿda' hi de'di, he went to see his own. [-haⁿ=kaⁿ, obj. sign.]
- Yita-haⁿ' ayiⁿda hi ide'di, did you go to seek your own?
- 5 Ñkita-haⁿ' ñkiⁿda nde'di, I went to seek my own.
- Tatu-haⁿ' iⁿda'h a'de, they went to seek their own.
- Yi'tatu-haⁿ' ayiⁿdah aya'de, you (pl.) went to seek your own.
- Ñki'tatu-haⁿ' ñkiⁿdah ñka'de, we went to seek our own.
- Ta'-daha-haⁿ' iⁿdah-daha' de'di, he went to seek them, his own
[horses, etc.].
- 10 Yita'-daha-haⁿ' ayiⁿda'-daha' ide'di, did you go to seek them, your
own?
- Ñkita'-daha-haⁿ' ñkiⁿda'-daha' nde'di, I went to seek them, my own.
- Aⁿtatka' ñkita' a^{xu}wě' yaⁿ'xkikiⁿ'hiⁿ, they took my child there (not
quite here, but nearly here).
- Ide' haⁿ e'hedaⁿ ayi'hiⁿ, you started and went that far [on the way].
- De' haⁿ e'hedaⁿ iⁿhiⁿ, he started and went that far [on the way].
- 15 Nde' haⁿ e'hedaⁿ ñkiⁿ'hiⁿ, I started and went that far [on the way].
- E'hedaⁿ iⁿhiⁿ kiya' ^{ku}, he went that far and was coming back again.
- E'hedaⁿ ayi'hiⁿ kiya' ya^{ku}', you went that far and were coming back
again.
- E'hedaⁿ ñki'hiⁿ kiya' x^{ku}, I went that far and was coming back again.
- E'hedaⁿ iⁿxtu' kiya' ^{ka}'hi, they went that far and were coming back
again.
- 20 E'hedaⁿ ayiⁿxtu' kiya' ya^{ka}'hi, you (pl.) went that far and were coming
back again.
- E'hedaⁿ ñkiⁿxtu' kiya' x^{ka}'hi, we went that far and were coming back
again.
- A'de haⁿ e' haⁿ iⁿxtu', they started and went that far (?).
- De oⁿ' de haⁿ' eyaⁿ'hiⁿ, he continued going till he reached there (said
when one did not stop on the way).
- I'de oⁿ' de haⁿ' eyaⁿ' ayi'hiⁿ, you continued going till you reached
there.
- 25 Nde oⁿ' de haⁿ' eyaⁿ' ñkiⁿ'hiⁿ, I continued going till I reached there.
- A'de oⁿ' de haⁿ' e'yaⁿ iⁿxtu, they continued going till they reached
there.
- Aya'de oⁿ' de haⁿ' e'yaⁿ ayiⁿxtu, you (pl.) continued going, etc.
- Ñka'de oⁿ' de haⁿ' e'yaⁿ ñkiⁿ'xtu, we continued going till we got there.
- Hu' oⁿ de' haⁿ iⁿhiⁿ', *contracted to* hu' oⁿ de'hiⁿhiⁿ', he continued
coming a long distance till he reached here.

- Ayu' oⁿ de'h-ayiⁿ'hiⁿ, you continued coming, etc.
 Nķu' oⁿ de'h nķiⁿ'hiⁿ, I continued coming, etc.
 A'hu oⁿ de'h-ēdi'hiⁿ, they continued coming, etc.
 Aya'hu oⁿ de'h-ēd ayi'hiⁿ, you (pl.) continued coming, etc.
 5 Nķa'hu oⁿ de'hēd nķiⁿ'hiⁿ, we continued coming, etc.
 Hu' haⁿ iⁿhiⁿ', *contracted* to hu' hiⁿhiⁿ', he continued coming [a short distance] till he reached here.
 Kō'x xēhe' da oⁿ'ni, he is sliding [a chair, on which he sits] along.
 Kūtita'yě ko'wade'yě, he stood it on end and moved it farther.
 Kū'hik siⁿ'hiⁿx ne kaⁿ' ma'nte de'yě, it was standing high when he moved it away.
 10 Kū'hik naⁿ'x kaⁿ' ma'nte de'yě, it was sitting high (as a hat on a table) when he moved it away.
 Kū'hik maⁿ'x kaⁿ' ma'nte de'yě, it was lying or reclining high when he moved it off.
 Ato' miska' dûkse' ko'wa teu, to move small potatoes farther [on the floor]. Dûkse' ko'wa teu' might be said of flour, grain, bullets, etc.
 Ato' miska' kûda' ma'nt kû de'yě, he picked up the small potatoes and moved them away (or, aside).
 Kōk xēhe'tuni', they did not sit farther off.
 15 Ta'nēks aⁿ'ya' ade' teûma'naxti nķyehoⁿ' te', I wish to know the Biloxi talk of the very ancient time.
 Yû'nķi ksa'wiyě, he or she raised a daughter.
 Yi'nķi ksawi'hayě, you raised a son.
 Yi'nķi ksa'wûnķě, I raised a son.
 Aduti' ustaⁿ'hiⁿiⁿkiya' dande', I will make the food reach (be enough for) you [too].
 20 Ūnktea'k atuti', my hand is (was) burnt.
 Sni wa' kaⁿ ûnktea'ķe ně'xti, my hands hurt much because it is so cold.
 Tea'ktu ně'xti, their hands hurt considerably.
 Ūnktea'ķe de'xtě, my hand is numb ("asleep").
 Īsi' sī'di dûhoⁿ'ni', to have the hand, foot, etc., asleep or numb.
 25 Nķa'kitûpe' wa' nķa'nde, I am carrying something on the shoulder all the time.
 Nķa'duti wa' nķa'nde, I am ever eating.
 Kxyaⁿ'hi wa' a'nde, he is ever scolding.
 Ata'mîni wa' kandeni', he is not always working.
 Aya'tamîni wa' kaya'ndeni', you are not always working.
 30 Nķa'tamîni wa' nķa'ndeni', I am not always working.

- Ti ta'wiyaⁿ nda' dande', I am going on top of the house.
 Ku'hadi nda' dande', I am going up stairs (lit., up above).
 Itci'dikě ni'łi, you are of little or no account.
 Tci'dikě ni'ktu, they are of little or no account.
- 5 Du'si' apünü ha'nde, he hugged it, him, or her.
 Idu'si aya'pünü aya'nde, did you hug him or her?
 Ndu'si ñka'pünü ñka'nde, I hugged him or her.
 Isi' pa i'kiduspě, only your feet went under the water.
 Ūñksi' pa yaⁿ'xkiduspě', only my feet went under the water.
- 10 Kudu'napini', or kudu'namni', he did not bother him.
 Ku'yudu'napini', or, ku'yudu'namni', did you not bother him?
 Ndu'napini', or ndu'namni', I did not bother him.
 I'nduna'mni dande', I will not bother you.
 Yandu'namni' dande', he will not bother me.
- 15 Ayindi' ayoⁿ' na'ni xyo', you must have done it.
 Iⁿxtu' oⁿ'tu na'ni xyo', they must have done it.
 Ayiⁿxtu' ayoⁿ'tu na'ni xyo', you (pl.) must have done it.
 ẖe'yě xyě na', let us kill her.
 ẖeyěni' xyě na', let us not kill her.
- 20 Kû'tiki xyě na', let us tell it.
 Kûtikini' xyě na', let us not tell it.
 Aku' xyě na', let us feed him.
 A'kitüpe' xyě na', let us carry (them?) on our shoulders.
 Ata'mini xyě na', let us work.
- 25 Ñiⁿ'txa ñka'kitüpe' ñkade'di, I went carrying it on my shoulder,
 with no companion (or assistance).
 Ayiⁿ'txa aya'kitüpe' aya'dedi, you alone went carrying it on your
 shoulder.
 Iⁿ'txa a'kitüpe' ade'di, he alone went carrying it on his shoulder.
 E'yaⁿ ñka'de xyě, let us go thither.
- Ti'-k ha'psûktu', they surrounded the house.
- 30 Ti'-k ñka'psûktu', we surrounded the house.
 I'nyide'yiñke, I got away from you.
 Yande'yiñke, he got away from me.
 Nyakuwa' dande', I will take you along.
 Axi'hinya' dande', I will shut you up, diet you, and give you medicine
 [in order to give you magic power].
- 35 Kiđu'si xyě na', let us wrestle.
 ẖu'he ha'nde na', it is thundering indeed.

Xo'hi dande' yeke' na, it must be going to rain.

Wahu' dande' yeke' na, it must be going to snow.

Wahu' xoxo'hi dande' yeke' na, it must be going to hail.

Xuxwexti' dande' yeke' na, it must be going to blow very hard.

5 Nau^{n'} kûpî'nixti' dande' yeke' na, there must be going to be bad weather.

Taⁿya^{n'} kîda' dande', yeke' na, he must be about to return to town.

E'yaⁿ nda' dande' yeke' na, I must be going thither [because I have been ordered to go].

Nda' dande' oⁿya^{n'}, I was going some time ago (I was about to go then).

Nda' dande' ha^{n'}tca nde'ni ñka'nde, I was going but I have not yet gone (said if I have work to do there).

10 Sa'hiye ya'nde haⁿ ide' pihe'na, you ought to stay here a while before you go.

Nde o^{n'} pihe' êtiķe' ñka'nde e'de nda' dande', I should have gone long ago, but now I am going.

Ñko^{n'} o^{n'} pihe' êtiķe' ñka'nde e'de ñko^{n'} dande', I should have made it long ago, though I did not, but now I am going to make it.

Ñka'duti o^{n'} pihe' êtiķe' ñka'nde e'de ñka'duti' dande', I should have eaten it long ago, though I did not, but now I am going to eat it.

Ñkiⁿspě' o^{n'} pihe' êtiķe' ñka'nde e'de ñkiⁿspa' dande', I should have learned how to do it long ago, but now I am going to learn.

15 Ñko^{n'}tu o^{n'} pihe' êtiķe' nyuke' e'de ñko^{n'}tu dande', we should have made it long ago, but now we are going to make it.

A'da da'nde o^{n'}yaⁿ, they were going long ago [but they did not].

A'de o^{n'} pihe', they should have gone long ago.

Iⁿspě' o^{n'} pihe', he should have learned it long ago.

Yahe'de nda' dande', I will go now (said if in the house).

20 Nde' pihe', I ought to go.

E'de nde'di, I am going now (am just starting).

E'de nda' o^{n'}ni, I am just going (said if on the way).

Ñkiⁿtcpě' nyuke' naha' ñka'de, we were laughing at it a while and then we went on.

Ûñkta^{n'} ñkama'ñki naha' ñka'de, we all were sitting a while and then we went on.

25 Ûñkxaxa' ñkama'ñki naha' ñka'de, we were all sitting [standing?] a while and then we went on.

Ita^{n'} yama'ñki nah aya'de, you all were sitting a while and then you went on.

Ixaxa' yama'ñki nah aya'de, you all were standing a while and then you went on.

Yahe'daḱiye, you ought to make it a little better.

Yahe' e'daḱiye' naxki'ya, he ought to have made it better [but he did not].

Yahe'da kitki' naxki'ya, he ought to have made it better than that.

Něpi'ye dusi' yande' naxki'ya, he ought to have handled it carefully [but he did not].

5 Ti' itka', inside the house (generic).

Ti' itka'dě, inside the house that is here (inside this house).

Ti' itka'yaⁿ, inside the house (there, yonder; inside that house).

Ě'tiḱe na'nḱi da'nde, let it stay that way, it makes no difference.

Ě'tiḱēhi'nañḱida'nde, you will stay that way, it makes no difference (?).

10 Ě'tiḱe naⁿxkiḱe, let me stay that way, it makes no difference.

Ě'tiḱe kwi'iyũ'hani, you do not think of such things.

Ě'tiḱe oⁿ ḱiũ'hani, I do not think of such things.

Ě'tiḱe kwia'xtuni, they do not think of such things.

Ě'tiḱe kwi'iyũ'xtuni, you (pl.) do not think of such things.

15 Ě'tiḱe oⁿ ḱiũ'xtuui, we do not think of such things.

Ě'tiḱe na'ni wo', it could not be so, or, that way.

Ndoⁿhoⁿ na'ni, I might see it.

I'doⁿhoⁿ na'ni, you might see it.

Doⁿhoⁿ na'ni, he might see it (doⁿhi).

20 A'tci-k de', he sent him for it.

A'tctu-k de', they sent him for it.

A'tci-k kide', he sent him back, or home, for it.

A'tctu-k kide', they sent him back, or home, for it.

A'tci-k ḱu', he has sent him back after it and he [the one sent] is coming [back].

25 A'tci-k kidi', he has sent him back, or home, after it and he [the one sent] has come.

A'tci-k hu', he (A) has sent him (B) after it, and he (B) is coming.

A'tci-k iⁿhiⁿ', he (A) has sent him (B) after it, and he (B) has come.

Ůñḱa'wahe haⁿ' ka'kuwětuni' dande', we will go into the water and will not come out.

Iwa'he haⁿ' kiya'kuwětuni' dande', if you go into the water, you will not come out again.

30 Ayo'hi ye'hiyaⁿ a'hiⁿ, he brought it here, close to the lake.

Ayo'hi ye'hiyaⁿ a'dědi, he carried it there, close to the lake.

Ayo'hi ye'hiyaⁿ a'da oⁿ'ni, they are going thither, close to the lake.

Ayo'hi ye'hiyaⁿ a'kide'di, he (A) is taking him (B) to his (A's) home close to the lake.

Ayo'hi ye'hiyaⁿ ñka'xkida oⁿ'ni (if on the way), I am taking him to my home close to the lake.

Ayo'hi ye'hiyaⁿ ñkaxkida' dande', I will take him to my home close to, etc.

Ayo'hi ye'hiyaⁿ ñka'xkide oⁿ'ni, I did take him to my home close to, etc.

Ha'-u oⁿ'ni, he is [now] bringing it hither, or, he was bringing it hither.

5 Haya'u oⁿ'ni, were you bringing it hither?

Ñka'u oⁿ'ni, I was bringing it hither.

Ha'ahu oⁿ'ni, they were bringing it hither.

Haya'ahu oⁿ'ni, were you (pl.) bringing it hither?

Ñka'ahu oⁿ'ni, we were bringing it hither.

10 A'ku oⁿ'ni, he is (or, was) bringing it back.

A'kaha oⁿ'ni, they are (or, were) bringing it back.

Aya'kaha oⁿ'ni, ye are or were bringing it back.

Ñka'kaha oⁿ'ni, we are or were bringing it back.

Akihoⁿ', he has brought it back.

15 Aya'kihoⁿ, have you brought it back?

Ñka'kihoⁿ, I have brought it back.

Akixtu', they have brought it back.

Aya'kixtu, have you (pl.) brought it back?

Ñka'kixtu, we have brought it back.

20 Ti na'ta, middle of a house.

Tca'ke na'ta, middle of a hand.

Akütxyi' na'ta, middle of a book.

Ûñkapa' anedi' dë'xtowě, my head is full of lice.

Ûñktea'ke ñkoⁿ' ani' teetce'hiñke, I make water drip from my hand.

25 Itca'ke ayoⁿ' ani' teetce'bihayě, did you make water drip from your hand?

E'uka'de hi'de yuke', they just went falling about.

Eu'-k toho' ha'nde, he just went falling about.

E'ukidě' itoho' aya'nde, did you just go falling about?

E'wakandě' ûñktoho' ñka'nde, I just went falling about.

30 Teina' ayo'yihi ko daⁿ', take as many as you please (said by male or female).

Teina' ñko'yihi ko ndaⁿ' dande', I will take as many as I please.

Teina' o'yihi ko daⁿ' dande', he will take as many as he wants.

Ûⁿna'tepitepi' nde' ñka'nde, I am going along with my feet slipping often (as on Louisiana mud).

Ato' iⁿpaxa oⁿ'ni, he set out the potatoes.

Ato' iⁿpaxa oⁿ he'daⁿ, he finished setting out the potatoes.

Ato' iⁿpax ayoⁿ' he'daⁿ, did you finish setting out the potatoes?

Ato' iⁿpaxa ñkoⁿ' he'daⁿ, I finished setting out the potatoes.

5 Nyukpě' ksâ, my leg is broken.

Nyukpě' pûski', my leg was cut off.

Nya'ndi hâ'yě, my heart is broken.

Yaⁿ'xtu hâ'yě, their hearts are broken.

Ya'ndi kahâ'yěha'ñkēni' dande', I will not break her heart.

10 Ūñkpâ'n ndoⁿ'x-kaⁿ, let me see and smell it.

Ka'ye de'di, he has gone to give it away.

I'kay ide'di, did you go to give it away?

Xka'yi nde'di, I went to give it away.

Ka'ye a'de, they have gone to give it away.

15 Ka'ye aya'de, did you (pl.) go to give it away?

Ka'ye ñka'de, we went to give it away.

Ka'ye ku', he is returning after giving it away.

Ka'ye hiⁿ', he has come to give it away.

I'kaye ayiⁿ'hiⁿ, have you come to give it away?

20 Xka'ye ñkiⁿhiⁿ', I have come to give it away.

Hě'tikoⁿ ha'nde, he is just doing so.

Na'ti ẽ'tikayoⁿ' ya'nde, you are doing so for nothing (or, in vain).

Na'ti ẽ'tañkoⁿ ñka'nde, I am doing so in vain.

Na'ti hě'tikoⁿ yuķě'di, they are doing just so in vain.

25 Na'ti hě'tikayoⁿ' ya'yuķě'di, you (pl.) are doing just so in vain.

Na'ti hě'tañkoⁿ' nyuķě'di, we are doing just so in vain.

Na'ti he'tinyoⁿ' ñka'nde, I am doing just so to you in vain.

Na'ti he'tinyoⁿ' nyuķě'di, we are doing just so to you in vain.

A'kuwěx kide', he takes him home with him [without leading him, as person or dog].

30 Aya'kuwěx yakide', do or did you take him home with you?

Ñka'kuwěx xkide', I took him home with me.

A'kuwěx ka'de, they took him home with them.

Aya'kuwěx kaya'de, did you take him home with you (pl.)?

Ñka'uwěx xka'de, we took him home with us.

35 Nya'kuwěx xka'de, we took you home with us.

Yañka'kuwěx ada' dande', they will take me home with them.

Iñko'wa, he depends on him (or her) to protect him.

Ayinko'wa, do you depend on him to protect you?

- Ñkĩĩko'wa, I depend on him to protect me.
 Nyĩĩko'wa, I depend on you to protect me.
 Ya'ñkĩĩko'wa, he depends on me to protect him.
 Kũkũ'hiyěni', he is unable to raise it.
 5 Kũkũ'waha'yěni', you are unable to raise (lift) it.
 Kũkũ'waha'ñkěni', I am unable to raise it.,
 Kâ'wa nda' dande', I am going a little farther.
 Ka'wak e' nañkě'di, what is he saying? (said if the one referred to sits at a distance).
 Ka'wak e' nañkĩ', what is he saying? (said if the one referred to sits here).
 10 Na'teka ndu'ti tẽ, I wish to eat a little.
 Na'teka ne'hi ndu'ti tẽ, I wish to eat a little more.
 Taně'ks a'ya' ade' na'teka ne'hi ñka'de te', I wish to talk a little more of the Biloxi language.
 Ki'ya de' yandi', ki'ya de' haⁿ, or ki'ya de' ɣaⁿ, when he went again.
 Dusi'x ɣu'di, he was bringing her back.
 15 I'dusix aya'ɣu, were you bringing her (or him) back?
 Ndu'six xku'di, I was bringing her (or him) back.
 Du'six ɣa'hi, they were bringing her (or him) back.
 I'dusix iɣa'hi, were you (pl.) bringing her (or him) back?
 Ndusi'x xka'hi, we were bringing her (or him) back.
 20 Ndusi'x xku'di diⁿ a'niye'hi xkĩ'di, when I was bringing her back, I came again to the edge of the water.
 I'dusix aya'ɣu diⁿ a'niye'hi yakĩ'di, when you were bringing her back, you came again to the edge of the water.
 Ya'tcyañkoⁿtu ñkanda' dande' (male speaking), they call me so, and I shall be so; used after name of animal.
 Ya'tcyañkoⁿtu ñka'nda hi ni' (female speaking), ditto.
 Yate oⁿtu a'nda dande' (male speaking), they call him so, and he will be so.
 25 Yate oⁿtu a'nda hi ni' (female speaking), ditto.
 Tohoxka' yate oⁿtu kiɣa' hi ni' (female speaking), [?]
 Aⁿya' yate oⁿtu kiɣa' hi ni' (female speaking), [?]
 Aⁿya' e' ya'tciyoⁿtu ya'yuka' hi ni' (female speaking), they call you people, and you shall be so.
 Aⁿxti' ya'tc-yañkoⁿtu nyuka' hi ni' (female speaking), they call us women, and we shall be so.
 30 Te'hiyañka ni' (female speaking), you must not kill me.
 Te'hiya ni' (female speaking), you must not kill him.

Te'hiyañka na', you must not (*sic*) kill me (male speaking). (?)

Te'hiya' dande', he will kill you.

Te'yañke tẽ, he wishes to kill me.

E'hiya'ñke tẽ' you wish to kill me (te).

5 Ku'hiya'ñke tẽ', he wishes to raise me (kuhi).

Ku'hihiya'ñke tẽ', you wish to raise me.

E'yaⁿ de'yañke tẽ', he wishes to send me thither.

E'yaⁿ de'hiya'ñke tẽ', you wish to send me thither (assertion or query).

He'daⁿxkiyedi', she (or he) said the same thing to him (or her).

10 He'tikeya'kiye'di, did you say the same thing to him (or her)?

Hẽ'tikeya'kiye'di, I said the same thing to him (or her).

Peti' he' yaⁿ ko' ka'wa kaha' ẽ'tikeya he'tu, what do they mean when they say "fire"?

Ka'wak ikaha' ẽ'tikaye'di, what do you mean when you say that?

[Ka'wak ñke' yandi ẽ'tañke'di, when I say something, I say *that*. (?)

15 { Ka'wak xka'ha, what I meant. *The whole*: "What did I mean when I said that?" [So given in MS. notebook.]

Fire ñke' yaⁿ ko' pe'ti xka'ha, when I say "fire" I mean *peti*.

Ayi'nt-k iñkaha' ñke' xyaⁿ, I meant you when I said it.

Iñkaha'-daha', I mean you (pl.).

Ya'ñkakaha'-daha', he means us.

20 Iya'ñkakaha'-daha' wo, do you mean us?

Ya'ñkakaha'tu-daha', they mean us.

Ẽ'xtixti'-k nde'di wo' ñkihi', I think that I went very far.

Ẽ'xtixti'-k nde'di hi' ñkihi', ditto.

E'ma-k xẽ nañki', he is sitting right there.

25 E'ma hu' a'kanaki', he came out in sight right there.

E'ma yabu' aya'kanaki, did you come in sight right there? (or an assertion).

E'ma ñku' ñkaka'naki, I came out in sight right there.

E'ma a'hi a'kuwẽtu', they came out in sight right there.

E'ma aya'hi aya'kuwẽtu', you (pl.) came out in sight right there (or a query).

30 E'ma ñka'hi ñka'kuwẽtu', we came out in sight right there.

Aⁿya' tohi' te'yẽ yaⁿ ndoⁿhi', I saw the one who killed the negro.

Aⁿya' tohi' te'yẽ a'nde hi' ndoⁿhi', I saw him as he was killing the negro.

Aⁿya' du'si yaⁿ ndoⁿhi', I saw the one who arrested the man.

Aⁿya' aduti' na'ñki yaⁿ ndoⁿhi', I saw the man who was [sitting] eating.

- Aⁿya'yaoⁿ'yaⁿ ndoⁿhi', I saw the man that sang.
 E'yaⁿ da' hi'usaⁿ, he *will not go* thither (strong assertion).
 E'yaⁿ i'da hi'usaⁿ, you *will not go* thither (strong form of denial).
 E'yaⁿ nda' hi'usaⁿ, I *will not go* thither.
 5 E'yaⁿ nde' te' ni'ki, I do not wish to go thither.
 Ñkoⁿ'hi'usaⁿ, I *will not* make or do it.
 Yaoⁿ'hi'usaⁿ, he *will not* sing (positive refusal).
 Ñkoⁿ'tu hi'usaⁿ, we *will not* make or do it.
 Iⁿhiⁿṭotaⁿ' ktio'x mañki', he (A) is so brave over it as he (B) is lying down.
 10 Ayiⁿ'hiⁿṭotaⁿ' kito'x mañki', you are so brave over it as (because) he is lying down.
 Ñkiⁿ'hiⁿṭotaⁿ'kito'x mañki', I am so brave on account of him as he is lying down.
 Kiⁿdo'kiⁿha'ñkeni', I am not proud (<iⁿdokiⁿyě).
 Iⁿdo'kiⁿi'ñkiyě, I am proud of you.
 E'keyañkoⁿ', do so to me!
 15 E'keyañkoⁿ' ûñkto'x mañk-ta', do so to me that I may lie so (or, I will lie so)!
 Maⁿt-kaⁿ nda' dande', I will go elsewhere.
 Na'ti si' ha'nde, she is yellow all over (might be said of a woman in a yellow dress).
 Ama' na'ti ptçato' txa, there is only cotton all over the field.
 I'ñksu wa'di, he wants fresh meat exceedingly (or, greatly).
 20 Ayi'ñksu wa'di, have you a strong desire for fresh meat?
 Ñki'ñksu wa'di, I have a strong desire for fresh meat.
 Utoho'yě, he followed his trail.
 Utoho'hinyě, I followed your trail.
 Utoho'hinya' dande', I will follow your trail.
 25 Utoho'hinyě-ḍaha', I follow your (pl.) trail.
 Ě'tiķe ha'nde, he stayed here so.
 Ě'tiķe ha'nda hi' kiye'di, he told him that he was to stay here so.
 Ě'tiķe' handa', stay here so (said to one).
 Ě'tiķe' yuķa', stay here so (said to many).
 30 Ñkiⁿṭciya' tiķo'hixti ñka'nde, I am a very old man.
 Anisti-k' ě'di ñkihi', I think that he says just so.
 Eķe' ñkihi', I think so (*sic*).
 Eķe' niki', I reckon so (*sic*).
 Eķe' yihi' niki', he thinks or believes so, I reckon (*sic*).

Eḵe'we yihi' niki', do you believe it? (*sic*).

Eḵe'we ñḵihi', I believe it (*sic*).

Eḵe' yihi', he believes it.

Eḵe' yūxtu', they believe it.

[5 Eḵe' we yūxtu', ye believe it.

Eḵe'we ñḵi'ūxtu, we believe it.

Iⁿ oxpa', he drank it all up.

Du'ti oxpa', he ate it all up.

Ñḵi^{n'} iñkiyo'xpa, I drank it all for (or, from) you.

10 Ndu'ti iñkiyo'xpa, I ate it all for (or, from) you.

Andě' xya xti xyo', he shall live always, provided——

Ñḵande' xya xti xyo', I shall live always, provided [I do not tell, etc.].

A'kika'hiⁿ ma'ñktu, they were telling news to one another.

Kapûsi'ni ṭe' oⁿ max ka^{n'} pûsi', after he had been lying dead
Not night dead was lying when night.

for some time, night came on.

15 Kûsi'hiⁿ wa'yaⁿ, towards evening.

Pûsi' wa'yaⁿ, towards night.

I'yaⁿxkya'tuxaⁿ na', beware lest you search in my house for my possession.

Iya'diyaⁿ ẽ'ti na' (male speaking), this is your father.

Iya'diyaⁿ ẽ'ti ni' (female sp.), this is your father.

20 Teṭu'ñḵ ita' ẽ'ti na' (male sp.), this is *your* dog.

Teṭu'ñḵi-yaⁿ ẽ'ti na' (male sp.), this is *the* dog.

Ipa'stûki' ya'nde, were you sewing on it?

Ūñkpa'stûki ñḵa'nde, I was sewing on it.

Aya^{n'} toho' teṭupa^{n'} nañḵi' naⁿxkiya', I am not a rotten log! (from a myth).

25 Ñḵyětcûm-na' nañḵi' naⁿxkiya', I was not an [habitual] liar!

Ñḵa'sně-na' nañḵi' naⁿxkiya', I was not a thief!

Te'hañḵe na' nañḵi' naⁿxkiya', I was not the one who killed him!

Ñḵe' nañḵi' naⁿxkiya', I was not saying it!

Ñḵe'ni na'ñḵi, I have not said it [while sitting].

30 Ñḵe'ni xa' (*or*, ñḵe'ni xa' na'ñḵi), I have not yet said it.

Iye'tcûm-na' ina'ñḵi naⁿxkiya', you were not the one who lied so.

Ūñkyě'tc-pa-ni', I am not a liar (I am not one who does nothing but lie).

A'sně pa a'nde, he does nothing but steal, gets his living by stealing.

Ñḵa'sně pa ñḵa'nde-ni', I do not get my living by stealing.

Strong improbability is expressed by *xtihiⁿ* . . . *naⁿni*, as:

I'ndixtihiⁿ ẽ'tikõnⁿ naⁿni, he could not do that! How would it be possible for him to do that? (C, *axtaⁿ egaⁿ gaxe tadaⁿ?*)

Ayi'ndixtihiⁿ ẽ'tikiyoⁿ naⁿni, you could not possibly do that! How would it be possible for you to do that?

Ñkĩ'ndixtihiⁿ ẽ'tañkõnⁿ naⁿni, I could not possibly do that! How could it be possible for me to do that?

Yañka'dũkta naⁿni, it might mash me.

5 *Ñkĩyũ'ñkĩyaⁿ xki'tci*, I am unwilling to give up my daughter.

Ki'tci ku'kiteu'we te ni'ki, to be unwilling to lend it; also, 3d singular.

Ki'tci ku' te ni'ki, he is unwilling to give it away.

Xki'tci xku' hi ni'ki, I can not spare it.

Iki'tcini iku' pihẽ'di, can not you spare it?

10 *Iki'tci iku' hi ni'ki*, you can not spare it.

Ki'tci ku' hi ni'ki, he can not spare it.

Ki'te-tu kutu' hi ni'ki, they can not spare it.

Toho'xk ñkita' xki'tci, I am unwilling to give up my horse.

Ya'ñkũdutaⁿtu kaⁿ xkĩde'di, they started me homeward.

15 *Ya'ñkũdutaⁿtu kaⁿ xka'de*, they started us homeward.

Ikũdu'taⁿtu ya'kĩde'di, they started you homeward.

I'kũdutaⁿtu ika'de, they started you (pl.) homeward.

Idu'ti hi ya' (female speaking), you are not [the one who is] going to eat it.

Ayoⁿhi ya' (male or female speaking), you are not [the one who is] going to make it.

20 *I'da hi' ya*, you are not going.

Oⁿ hi ko ñkĩndi na (male sp.), I am the one who is going to make it.

De' hi ko' ñkĩ'ndi na', I am the one who is to go.

Iⁿ'did oⁿ hi' naⁿxkiya', he is not the one to make it anyhow or at all.

Idu'ti hi' naⁿxkiya', you are not going to eat it at all or anyhow.

25 *Iⁿ'did oⁿ hi' ya'*, he is not going to make it.

Iⁿ'xtu oⁿ'tu hi' ya', they are not going to make it.

Iⁿ'xtu oⁿ'tu hi' naⁿxkiya', they are not going to make it at all or anyhow.

A'ni tâwẽ'di, he made a popping or slapping sound in water.

A'ni tâwẽyẽ'di, did you make a popping sound in water?

30 *A'ni tâ'wũñkẽ*, I made a popping sound in water.

Tohu'di wiho'hañkẽ, I get the milk from the rattan vine.

Tohu'di wiho'hañkõⁿ, I did get the milk from the rattan vine.

Tohu'di wiho'hayẽ, did you get the milk from the rattan vine?

Iⁿxyoⁿ'xti nda' dande', I will go very quickly.

Iⁿxyoⁿ'xti ku-ta', be coming back very quickly!

Iⁿxyoⁿ'xti yaⁿxku', give it to me very quickly!

Ktu' da'nde, that is a cat (in reply to a question).

5 Tcū'ñkī da'nde, that is a dog (in a reply).

Aⁿyaṭo' a'nda da'nda xaⁿ, he will be a man [some of these days].

Aⁿyaṭo' ñka'nda da'nda xaⁿ, I shall be a man [some of these days].

Aⁿyaṭo' ñka'nda xaⁿ, I am a man.

Aⁿyaṭo' a'nda xaⁿ, he is a man.

10 Ĕ'tīkē' oⁿ kuyŭ'x-ni, he does not think that it is so.

Ĕ'tīkē' oⁿ kayŭ'x-ni, do you not think that it is so?

Ĕ'tīkē' oⁿ ñkyŭ'x-ni, I do not think that it is so.

Ĕ'tīkē' oⁿ kuyŭ'xtuni, they do not think that it is so.

Nyi'ku hi ni' (female speaking), I must give it to you.

15 Nyi'ku hi na' (male sp.), I must give it to you.

Nyi'ku dande', I will give it to you.

Da' hi na' (male sp.), he must go.

Ida' hi na' (male sp.), you must go.

Nda' hi na' (male sp.), I must go: said if I do not wish to go, but being urged so long that I am led to say it.

20 Nitīki' de'di, he went to him quietly, stealthily, unawares, etc.

Nitīki' ide'di, did you go to him stealthily, etc.?

Nitī'k nde'di, I went to him stealthily, etc.

Nitī'k ñka'de, we went to him stealthily, etc.

Idē' tē'-xti ko dēd-ki', well, you go [as long as you are so persistent]!

25 Eke' xyi diⁿ' ida' hi ko, well, why don't you go [said after you have been speaking so long about going]?

Eke' xyi diⁿ' ya'xaha' hi ko, well, why don't you sit down [you have been talking about it so long without doing it]?

Eke' xyi diⁿ' i'xaha' hi ko, ditto.

Eke' xyi diⁿ' i'siⁿhiⁿ' hi ko, well, why don't you stand up [as you have been talking so long about doing it]?

Eke' xyi diⁿ' ini' hi ko, well, why don't you walk [as you have been talking so long about doing it]?

30 Eke' xyi diⁿ' ikida' hi ko, well, why don't you start home [as you have been talking so long about starting]?

Eke' xyi diⁿ' ē'tīkayoⁿ' hi ko, well, why don't you do so [as you have been talking so long about it]?

Eke' xyi diⁿ' ioⁿ' hi ko, well, why don't you make it [as you have been talking so long about it]?

- Ayiⁿ'xtu i'kada' hi ko, you go home yourselves [instead of telling us to go]!
- Ayindi' kida' hi ko, you go home yourself [instead of telling me to go]!
- Ayindi' iku' hi ko, you be coming back yourself [instead of telling him]!
- Ayiⁿ'xtu i'łahi' hi ko, you be coming back yourselves [instead of telling them]!
- 5 Ayiⁿ'xtu i'kiⁿhiⁿ' hi ko, you be coming home yourselves!
- Ayiⁿ'xtu i'kiⁿxtu' hi ko, you bring it home yourselves!
- Ayiⁿ'xtu i'kutu' hi ko, you give it yourselves!
- Ayiⁿ'xtu yada' hi ko, you go yourselves!
- Ayindi' ida' hi ko, you go yourself!
- 10 Ayindi' ini' hi ko, you walk yourself! or, why don't you walk?
- Ayiⁿ'xtu i'nitu' hi ko, you walk yourselves! or, why don't you all walk?
- Ita^atu' hi ko, why don't you all sit down?
- Yakide' tē'xti ko kide'd-ki, well, you go home [as you have been so anxious]!
- Isiⁿhiⁿ' tē'xti ko, siⁿt-ki, well, you stand [as you are so persistent]!
- 15 Ini' tē'xti ko, ni't-ki, well, you walk [as you are so persistent]!
- Ayoⁿ' tē'xti ko, oⁿt-ki, well, you make it [as you are so persistent]!
- Yaki' tē'xti ko, ki't-ki, well, you carry it on your back [as you are so persistent]!
- Yatoho' tē'xti ko, tohō't-ki, well, you lie down [as you are so persistent]!
- Itaⁿhiⁿ' tē'xti ko, taⁿhiⁿt-ki, well, you run [as you are so persistent]!
- 20 Aya'de tē'xti ko yada' hi ko, you (pl.) have been so anxious to go, now go!
- Ika'de tē'xti ko, i'kada' hi ko, you (pl.) have been so anxious to go home, now go home!
- Xaxa'tu tē'xti ko, i'xaxatu' hi ko, you (pl.) have been so anxious to stand, now stand!
- Ė'tikayoⁿ'tu tē'xti ko, Ė'tikayoⁿ'tu hi ko, you (pl.) have been so anxious to do so, now do so!
- Aye'tike naⁿ'x kaⁿtca', you were doing so and they saw you as you sat (said in telling what has been reported).
- 25 Ata'mini ne' haⁿ'tca haⁿuⁿ, he must be working (assigned as the probable cause of his delay in returning).
- Ha'uti haⁿtca' yeke' na, he must be sick (assigned as the probable cause of his delay in coming).

Ha'uti haⁿtca' ha'nûⁿ, I wonder if he is sick [that he does not come sooner]!

Ka'waxě yañkiⁿ'tepě, he says something and laughs about me.

Kawa'x iñķě' ñkiⁿ'tepě, I say something and laugh at him.

Ka'waxkiyě' ayiⁿ'tepě (perhaps intended for ka'wak iyě ayiⁿ'tepě), you said something and laughed at him.

5 Ka'waxkiyě' yañkiⁿ'tepě, [you] said something and laughed at me.

Nķaka'naki ñķande' xadi' iñķe' nixki' ñķaka'naki ñķa'nde haⁿtca' dande', because I have been getting out, I am going to stay out (i. e., it will not hurt me to do so).

Nde' haⁿtca' dande', I was going over to A and then to B, but I have not yet started.

Akütxyi' ñķoⁿ' haⁿtca' dande', I was going to write a letter before doing something else (understood), but so far I have done neither.

Nķi'yaoⁿ haⁿtca' dande', I was going to sing before [doing something else] but so far I have done neither.

10 Ya'oⁿ-a'nde-haⁿ'tca-ta', you keep on singing [as you are so fond of it]!
Ata'mīni-a'nde-haⁿ'tca-ta', you keep on working [as you are so fond of it]!

De'-ha'nde-haⁿ'tca-ta', well, go there and stay there [said when you have been talking so long about going that I am tired of hearing it]!

Da'-oⁿ-haⁿ'tca-ta', well, keep on going!

Towe'di yate' yuķa' xo, in that case, Frenchmen will be all about.

15 Towe'di yate' yuķe' na (male sp.), Frenchmen are all about.

Aⁿya' tohi' yate' yuke' na, negroes are all about.

Yate' nyuķe' na, we are everywhere.

Ku'ti ma'ñkde yate' a'nde na', God is everywhere.

Yate'-k ande'ni, he is nowhere.

20 Yate'-k yuķe'ni, they are nowhere.

Kode' haⁿ du'xtu, they got together and ate.

Yako'de haⁿ idu'xtu, you (pl.) got together and ate

Nķako'de haⁿ ndu'xtu, we got together and ate.

Ī'ta ni' iki'yūhi', he wants you to die.

25 Ū'ñkta ni' yaxkiyū'xtu, they want me to die.

Ta ni' kiyū'xtu, they wish him to die.

Tea ni' kiyū'xtu, they wish them to die.

Itca ni' ikiyū'xtu, they wish you (pl.) to die.

Ūñktea ni' ya'xkiyū'xtu they wish us to die.

30 Da ni' kiyū'xtu, they wished him to go [but he did not].

A'da ni' kiyũ'xtu, they wished them to go.

Da ni' kiyũ'hi, he wished him to go.

De' na'ũñķihi', I wish that he could go [but he can not].

De' nã'wiyaki'hi, do you wish that he could go?

5 De' nã'wikīhi', he (A) wishes that he (B) could go.

De' nã'wikixtu', they wish that he could go.

De' nã'wiyakixtu', do you (pl.) wish that he could go?

De' na'ũñķixtu', we wish that he could go.

Ṭe'ya hi' kiyũ'hi, he (A) thought that he (B) ought to kill it, or him (C).

10 Ya'oⁿ ni' kiyũ'hi, he wanted him to sing [but he did not sing].

Da hi' kiyũ'xtu, they thought that he ought to go.

Neheyaⁿ'xkī'di naⁿ'we de'di, though almost sure not to reach there,
he goes (makes the trial in spite of almost certain failure).

E'yaⁿ xkī'di na'ũñķwe ũⁿni'x ne'di, I am going (walking) though I
have but a slight chance of reaching there again.

E'yaⁿ yakī'di na'wiyē ini'x ine'di, you are going (walking) though you
have but the barest chance of reaching there again.

15 Taně'ks ade' ñķiⁿ'spě ṭe'wiñķě ñķa'nde, I am trying to learn how to
speak the Biloxi language well.

Taně'ks' ade' ñķiⁿ'spě na'ũñķwe' ñķa'nde, I am trying to speak the
Biloxi language well, though I can hardly hope to succeed.

Ti' oⁿ ṭewe' ha'nde, he is trying to make a house.

Ti' iyoⁿ ṭe'wēye ya'nde, are you trying to make a house?

Ti' ñķoⁿ ṭe'wiñķě ñķa'nde, I am trying to make a house.

20 Ti' oⁿ ṭewē' yukē'di, they are trying to make a house.

Ṭeyē' wiyũ'hi, he thought that he had killed it or him (B), but he had
not.

Dedi' wiyũ'hi, he thought that he (B) had gone, but he had not.

Oⁿni' wiyũ'hi, he thought that he (B) had made it, but he had not.

Dedi' ũñķihi', I thought that he had gone, but he had not.

25 Dedi' iyũhi', you thought that he had gone, but he had not.

Ndedi' yaⁿxki'hi, he thought that I had gone, but I had not.

Ndedi' yaⁿxkihi', did you think that I had gone?

De oⁿ axki'hi ñķa'nde ko, I thought all along that he had gone, but
he had not.

I'de oⁿ iñķi'hi ñķa'nde ko, I was thinking all along that you had gone,
but you have not.

30 Iⁿ'xkaⁿ na', let it (the standing ob.) alone!

Iⁿ'xkanda', let him (who is going about, ande) alone!

Iⁿ'xk nañķi', let him (the sitting one) alone!

- I^{n'}xk mañķi', let him (the reclining one) alone!
 I^{n'}xk amaki', let them (the standing ones) alone!
 I^{n'}xk ta^{n'} hamaki', let them (the sitting ones) alone!
 I^{n'}xk tei' hamaki', let them (the reclining ones) alone!
 5 Yañķi^{n'}x ñķanda', let me be (if I am moving, ñķande).
 Yañķi^{n'}x û^{n'} nañķi', let me (if sitting) alone!
 Yañķi^{n'}x û^{n'} mañķi', let me (if reclining) alone!
 Yañķi^{n'}x ñķamaki', let us (if standing) alone!
 Yañķi^{n'}x ta^{n'} ñķamaki', let us (if sitting) alone!
 10 Yañķi^{n'}x tei' hamaki', let us (if reclining) alone!
 Īta pa'wehi yo^{n'}ni, he conjured a deer to another person.
 Yĩnisa' pa'wehi yo^{n'}ni, he conjured a buffalo to another person
 Ako'hi kũne'ni, he did or does not stand in the yard.
 Ako'hi û^{n'}ne'ni, I did not stand in the yard.
 15 Ako'hi ine' na (male sp.), beware lest you stand in the yard!
 Ka'wa ksixtu' xexo', they are very foolish or crazy (male sp.).
 Ade' ixyo^{n'}ni xyě, he talks very rapidly.
 Aya'de a'yixyo^{n'}ni xyě, you talk very rapidly.
 Nķa'de ñķixyo^{n'}ni xyě, I talk very rapidly.
 20 Ade' i'xyo^{n'}tu' xyě, they talk very rapidly.
 Ni' ixyo^{n'}ni xyě, he walks very rapidly.
 Ata'mĩni ixyo^{n'}ni xyě, he works very rapidly.
 Ksě'ya na', do not break it!
 Ayindi'ta na', it is yours.
 25 Nķindi'ñķta na', it is mine.
 Indi'ta na', it is his or hers.
 I^{n'}xtuta'tu na', it is theirs.
 Ayi^{n'}xtu i'tatu na', it is yours (pl.).
 Nķi^{n'}xtu ñķi'tatu na', it is ours.
 30 Ndao'ķ ñķu' dande', I will be coming this way, in this direction.
 Nķi'ndi-xya' nda' dande', I am going alone.
 Nķintxa' nda' dande', ditto.
 Tēhaye akaⁿ, teidiķe hiyoⁿnik iķa, suppose that you kill him (A), I
 wonder what he (B) would do to you?
 Wite'di ko xohi' a'kaⁿ, tei'diķě ñķande' kiķa', suppose it should rain
 to-morrow, I wonder what I would do!
 35 Ĕtiķe'tu a'kaⁿ, tei'diķě yuķe'di kiķa', suppose they (A) should do so, I
 wonder what they (B) would do!
 Ĕtiķe' a'nt kiķe', let him stay just so, it makes no difference.

Ėtiķe' aya'nt kiķe', you stay just so, it makes no difference.

Ėtiķe' yuķe' kiķe', let them stay just so, it makes no difference.

Iⁿtūtcoⁿ' ně oⁿ'ni di', he made it (standing ob.?) resemble eyes.

Iⁿ-daha'-tē, let them alone!

5 Iⁿ-daha' haⁿ ķu-te', let them alone and be coming back! (Contracts to:
Iⁿ'-daha'-x' ķu-tē'.)

Wak țeye' xa, he has killed cattle (beeves).

Wak țeye' akita', he follows killing cattle [as an occupation].

De' kû'kiyo'haⁿni, she did not wish [for] him to go.

De' kuya'kiyo'haⁿni, you did not wish [for] him to go.

10 De' xkiyo'haⁿni, I did not wish [for] him to go.

De' kûkiyo'haⁿtuni', they did not wish [for] him to go.

Ide' ko'haⁿni, she did not wish [for] you to go.

Nde' ko'haⁿni (contracts to koḥ-ni ?), she did not wish [for] me to go.

Nde' yaⁿ'xkiyo'haⁿni, she did not wish [for] me to go.

15 Ide' iⁿkiyo'haⁿni, I do not wish [for] you to go.

Xkida'd ûⁿne'di xye'ni ėtiķe'x ûⁿne', I was about to start home, but I
am still standing here.

Nda'd ûⁿne'di xye'ni, I was about to go, but ———.

Xķu' te ûⁿne'di xye'ni ėtiķe' ûⁿne' haⁿ xķu'di, I was getting ready to
be coming back, but ———.

De' tē ne'di xye'ni kûde'ni haⁿnde, he was about to go, but he has not
yet gone.

20 Ko xkide'di, I start off home without waiting to be driven off, insulted,
etc. (Said when aware of the danger, etc.)

Ko ya'kide'di, you started off home before he got after you, or before
he got ready to accompany you.

Ko ķu'di, he became tired of waiting there, so he started home or
back hither.

Ko yaku'di, you became tired of waiting (or, apprehended insult, etc.),
and so started back hither.

Ko xķu'di, I became tired of waiting (or, thought I might be insulted,
attacked, etc.), and so started back hither.

25 Ndūkūtce' haⁿ ko xķu'di, I got dull and so I started back hither with-
out waiting any longer for [a person or act].

Adūktce'hiyetu', you (pl.) make too much noise.

Adūktce'yētu, they make so much noise.

Adūktce'hañķē'tuni', we do not make too much noise.

Ka'dūktce'yeni', he did not make too much noise.

Kûduta^{n'}-k de'di, he hied or set the dog on him (B), and then he (B) went.

I'kûduta^{n'}-k de'di, you set the dog on him, and then he went.

Ū'ñkûduta^{n'}-k de'di, I set the dog on him, and then he went.

Tca'kaⁿ ne' xuo^{n'}ni ko, where he stood before he started back hither.

5 Tca'k û^{n'}ne' xku^{n'}ni ko, where I stood before I started back hither.

Tca'k a'xaxa mañk-o^{n'}ni ko kiya' he'yaⁿ a'de, they went again to the place where they had been standing [previously].

Tca'k a'xaxa ha'maki ka'hu-o^{n'}ni ko kiya' he'yaⁿ kiya' ka'de, they go back to the same place where they were standing before they came hither.

Yata'naxti xku'di, I went thither and hurried back (I was coming back hither in great haste).

Yatan'axti ya'ku, were you coming back hither in great haste?

10 Doⁿx-pi'-ni (doⁿhi, pi, ni), he did or does not see it well.

Ka'wa-kaⁿ doⁿxpi'^{n'}i, he does not see anything well.

I'doⁿxpi'^{n'}i, you do not see well.

Ka'wa-kaⁿ ndoⁿxpi'^{n'}i, I do not see anything well.

Ka'wa-kaⁿ doⁿxpi'tuni', they do not see anything well.

15 Yaⁿdoⁿxpitu'ni, they do not *look at* me well (*sic*).

Yaⁿdoⁿxtpi'tuni', archaic for yaⁿdoⁿxpitu'ni.

Tcidiķe' yaⁿxa^{n'} ñķiyao^{n'}ni, sometimes I sing.

Tcidiķe' yaⁿxa^{n'} ñķata'mĩni, sometimes I work.

Tcidiķe' yaⁿxa^{n'} kata'mĩni, sometimes he does not work.

20 Kata'mĩni hande' xa, he never works.

Nķa'nahi^{n'}-yaⁿ yañķa'dûkûtcûpa^{n'}, my hair is matted.

Ama'kûdo'tei a'dûkûtcûpa^{n'}, mud fell on him and stuck to him.

Waxi'-kaⁿ ato'hi a'taⁿta^{n'}ye de' a'dûkûtcûpa^{n'}, he put beads very thickly on moccasins, thus covering them.

Waxi'-kaⁿ ato'hi a'taⁿta^{n'}hañķe de' ñķadû'kûtcûpa^{n'}, I put beads very thickly on moccasins, thus covering them.

25 Ani'-yaⁿ o' dē'x-towě na'ñķi, the water is (lit., sits) full of fish.

Ti'-yaⁿ a'ya' dē'x-towě ně', the house is (lit., stands) full of people.

Niho^{n'} ani' dē'x-towě ně', the cup is (lit., stands) full of water.

Niho^{n'}-kaⁿ ani' to'wěyě, he filled the cup with water.

Niho^{n'}-kaⁿ ani' to'wayě, did you fill the cup with water?

30 Niho^{n'}-kaⁿ ani' to'wañķe, I filled the cup with water.

Niho^{n'}-kaⁿ ndu'si haⁿ nteude' tca'hañķe, I took the cup, poured out [the water, thus] emptying it.

Toxpi' a'sûne'yě yaⁿxa^{n'}, where is that fried fox liver?

Toxpi' a'uwe' yaⁿxaⁿ', where is that stewed fox liver?

Toxpi' axi'hiyě yaⁿxaⁿ', where is that boiled fox liver?

Toxpi' a'yukûni' yaⁿxaⁿ', where is that roasted fox liver?

Añksi'-yaⁿ atca', his arrows gave out.

- 5 Añksi'-yaⁿ i'yatca', have your arrows given out? Did your arrows give out?

Añksi'-yaⁿ ya'ñkatca' my arrows gave (or, have given) out.

Axěsa'x ya'ñkatca' na'nteķe, my money has nearly given out.

Ūñktaⁿhiⁿ' ya'ñkatca'xti ñķiⁿ'hiⁿ, I ran till I nearly gave out (*sic*).

Ni'xta tca' na'nteķe, his breath has nearly gone.

- 10 Ūⁿni'xta ya'ñkatca na'nteķe, my breath has nearly gone.

Tű ma'ñķi, here it lies.

Tű ne' na, here it stands.

Tű na'ñķi, here it sits.

Tű a'xaxa, here they stand.

- 15 Te'ě taⁿ' hama'ñķi, here are they sitting.

BILOXI-ENGLISH DICTIONARY

NOTE.—The Biloxi-English section is arranged under stems, or under the simplest element in the material at our disposal that can be distinguished. In the English-Biloxi part reference is made not to the equivalent of the English word, but to the stem or stems in the Biloxi-English section under which the equivalent may be found. The order preserved is the usual English alphabetical order, except that *c* (=English *sh*), *j* (the sonant of English *sh*), *tc* (English *ch* or *tch*), and *dj* (the sonant of the preceding) are placed after *s*, all being connected with the sibilant group, and *x* and *x̄* after *k*, to which they are related. Nasalized vowels are placed after the simple vocalic forms, but sounds distinguished by diacritical marks are not classed by themselves. This would have been done in an absolutely scientific arrangement, but it is believed that convenience of reference is of more importance. In carding verbs Dorsey places the form for the third person singular first, since it is identical with the infinitive, and after it the forms for the second and first persons successively, and sometimes the plural forms in the same order without giving separate translations for any but the first.

The letters *Bj.* in parentheses after a word or expression mean that Betsey Joe, Dorsey's best informant and a woman 74 years old at the time of his visit, is authority for it; (*M.*) refers to Maria, Betsey Joe's daughter, and (*Bk.*) to Bankston (or, as the writer was given it, Banks) Johnson, Maria's husband, whose father was a Biloxi but his mother an Alibamu. The few examples that come through Doctor Gatschet—most of his material having been superseded by that of Dorsey—are indicated by a following (*G.*). Of the other abbreviations, *cv.* signifies curvilinear, *st.* sitting, *std.* standing, *sp.* speaking; see also the Introduction.

a-, a prefix denoting habitual action; as, *duse'*, to bite, as a dog does; *a'duse*, to be in the habit of biting. *pxuye'di*, to gore, etc.; *a'pxuye'di*, to be in the habit of goring (see *pxu*). *pstú'ki* (?), to sew; *a'pstú'ki*, to be accustomed to sewing. *naxtē'*, to kick; *a'naxtē'*, to be in the habit of kicking.

a-, on.—*xēhe*, to sit; *a'xēhe*, to sit on it. *sinhin*, to stand; *a'sinhin*, to stand on it. *ada'gonni*, to glue on, as arrowfeathers. *a'tanhin* (from *tan*), to run on it. *atoho'* (from *toho*), to recline on.

a+! a+!, caw of the crow (14: 27¹).

ade', **adē'**, to blaze or burn, a blaze (see *peti*, *uxtē'*, *wudē'*).—*ayan' adē' wo* (*m. sp.*), or *ayan' adē' (w. sp.)*, does the wood burn? *ayan' adē' ma'ñki*, the wood lies (*i. e.*, is) burning. *anhan'*, *adē'*, yes, it burns. *ētúckikē' adē'*, it burns nevertheless (*or at any rate*). *kúdoxtci'kikē' adē'*, though it is wet it burns. *ayan' uxwi' adē' pixti'*, dry wood burns very

well.—*adqsa'yě*, heating it (28: 208). *úñktca'k atuti'*, my hand is (was) burnt (p. 149: 20). *da'rüni'yětu*, they burnt her (26: 71, 81). *adeyě'*, to make a fire blaze, to kindle a fire (*ade'hayě*, *ade'húñkē'*, *ade'hayětu'*, *ade'húñkětu'*).—*kade'yěni'*, not to make it blaze. *kade'húñkěni'*, I did not make it blaze (*pl.*, *kade'yětuni'*, *kade'hayětuni'*, *kade'húñkětuni'*). *kade'hayěni' dandē'*, you will not make it blaze.—*kadē'ni*, or *kadēni'*, not to burn or blaze. *ayan' kadē'ni ma'ñki*, the wood does not burn as it lies; the wood is not burning. *ayan'yan' kadē'ni xa ma'ñki?* is not the wood yet burning? *kadēni' xa*, it burns no longer. *ka'dēni-xti'*, it does not burn at all. *tcídikē' ka'dēni'*, why does it not burn?—*adatctka'*, to be scorched or burnt (*ayi-datctka*, *ya'ñkadatctka*). *Tcē'tkana' ason-ti' wa'nihya' hin' adatctka'*, *Ina' ē'tukon-ni*, the Rabbit's hair between the shoulders was scorched by the sun (3: 23).—

¹ In this Dictionary the figures in heavy-faced type refer to the number of the myth, or, when preceded by "p.," to the page containing the phrase cited; the following number in each case is that of the line of the myth or the line of the page containing the phrase referred to.

ada'tctkayě, to scorch any object (*ada'tctkahayě*, *ada'tctkahúñkě*).—*ataxni'*, *aṭaxni'*, *atagni*, to be burnt (*ayi'taxni*, *ya'ñkataxni*).—*a'taxnixti'*, to be burnt severely (*ayi'taxnixti*, *ya'ñkata'xnixti'*) (3: 25). *nyi'ñkado'di de' a'taxnixti'*, now is my grandchild burnt severely (3: 26).—*kiha'taxni*, to be burnt for another, as his house, etc. (*i'kiha'taxni'*, *yan'xkiha'taxni'*; *kiha'taxnitu'*, *i'kiha'taxnitu'*, *yan'xkiha'taxnitu'*). *ayi'ti i'kihataxni'*, your house was burnt. *nktitu' yan'xkiha'taxnitu'*, our houses were burnt! *nkti'yan nkon'ni pixti' xye'ni yan'xkiha'taxni'*, I made a very good house for myself, but it was burnt (5: 6). *ati' kiha'taxni'*, his house was burnt. (Also 20: 47; 28: 82, 83, 167.)

adi, father (see *atcki*).—*adiyan'*, a father, his or her father (*aya'diyan'*, *nka'diyan'*). *axtu*, their father (31: 11, 32). *ñkaxtu'*, our father (31: 26). *nka'diyan e ande'*, or *nka'diyan e mañki'*, I have a father. *aya'diyan e ande'*, or *aya'diyan e mañki'*, you have a father. *a'diyan e ande'* or *a'diyan e mañki'*, he or she has a father. (Also 26: 65; 31: 2, 6, 32, 33).—*ta'ta*, masculine vocative for father and father's real or potential elder brother.—*aduwo'*, his "elder father," his or her father's elder brother (real or potential) (*yaduwo'*, *nkaduwo'*).

adi, to climb, climbing.—*ñka'di*, I climb (28: 97, 105, 113, 117, 119, 130).—*adi'x*, climbing (28: 119, 130). *adi'*, he climbed, climbing (26: 42; 28: 46). *adi'x*, he climbed (17: 4).

adi, to gore or hook (of a cow).—*waka'di*, the cow gored or hooked him; *waka' yia'di*, the cow gored or hooked you; *waka' yañka'di*, the cow gored me (p. 146: 33-36). *waka' iyia'di na*, beware lest the cow gore you (p. 146: 36).

a'duwa'xka, to swallow.—*a'duwa'xka*, she swallows it whole (28: 158). *ñka'duwa'xka*, let me swallow them whole (28: 157).

a'dēihi.—*a'dēixstanhan'* (= *a'dēihi + stanhan'*), the style of wearing the hair formerly the rule among the Biloxi girls and women. *a'dēixteitū'* (= *a'dēihi + tci' + tu*), the style of wearing the hair

formerly common among the Biloxi men and boys.

ahi', *ahe'*, *ahě'*, **he** (20: 26), skin, nails (of hands and toes), horn, hoofs, scales of fish, bark of trees (cf. *hin*).—*isi' ahi'*, the toe nails. *tcak ahi'*, the finger nails. *si a'hiyan*, hoofs. *o ahi'*, fish scales. *ayan' ahi'*, bark of trees. *anta aho'ni*, crook-necked squash ("pumpkin with rind bent" ?). (Also 26: 28, 56, 84, 85, 86; 27: 4, 9, 13, 16, 27; 31: 16, 25).

ahi', empty (28: 147, 149, 150).—*ahiyě*, to empty, "to cause to be empty." *pahin' ahiyě*, he empties a sack. *pahin' a'hihayě*, you empty a sack. *pahin' a'hihūñkě*, I empty a sack.

ahiyehi', a yard (measure).—*ahin'yehi' sonsa'*, one yard. *ahin'yehi' nonpa'*, two yards. *doxpě hin'yehi'*, a yard of cloth.

aho', *ahu'*, *haho'* (21: 40), a bone (28: 78).—*pa aho' kipude'*, a suture, sutures, "head bone joints." *aho' kahudi'*, a bone necklace. *ptcūn ahudi' tpan'hin*, "the soft bone of the nose", the septum of the nose. *sponi' ahudi'*, the ankle bones.

aho'ye, a debt.—*aho'ye kdě'xyi tca'yě*, he "marks out" or cancels a debt (*aho'ye kdě'xyi tca'hayě*, *aho'ye kdě'xyi tca'hūñkě*).—*aho'yeyě*, to ask him for what he owes, to dun a debtor (*aho'yehayě*, *aho'yehūñkě*). *aho'yehinyě*, I owe you. *aho'yehiyě*, he owes you. *aho'yeyañkě*, he owes me.—*i'kiyaho'ye*, to owe a debt to another (*ya'kiyaho'ye*, *a'xkiyaho'ye*). *i'kiyaho'ye a'nde*, he still owes him. *ya'kiyaho'ye aya'nde*, you still owe him. *a'xkiyaho'ye nka'nde*, I still owe him. *iñki'yaho'ye nka'nde*, I still owe you. *yañki'yaho'ye aya'nde*, you still owe me.

a'ka, **a'kaya**, the youngest one (28: 71).—*tando' a'kayan*, her youngest brother.

aka, suppose (28: 237).

aka'tci, to lick (*aya'kartci'*, *nka'kan'tci'*: *a'kartctu'*, *aya'kartctu'*, *nka'kartctu'*).—*a'kartcki'kě*, to lick off. *ayun' nka'kartcki'kě nka'nde xa na'*, I am used to licking the dew off of vegetation (1: 7). (Also 6: 17, 28: 42.)

akě', to use a knife (i. e., to cut with it) (*a'yakě*, *nkakě'*).

a'kida.—*a'kidadi'*, to count (*aya'kidadi'*, *nka'kidadi'*; pl. *a'kidatu'*, *aya'kidatu'*,

nka'kidatu'). *a'kidadin'* *na'ũñkiki'*, I wish that he had not counted (p. 144:19). **akida**, across (cf. *kĩřista'*).—*ayan'* *akẽda'-mañkon'*, or *ayan'* *akẽda'-mañkon'/ni*, to make a cross stick (for suspending kettle) (*ayan'* *akẽda'-mañk ayon'/ni*, *ayan'* *akẽda'-mañk nkon'/ni*). *ayan'* *akẽda'-mañkon' son'honni'* *atca'ke*, he makes a cross stick on which to hang a kettle.) (*ayan'* *akẽda'-mañkon' son'honni'* *yatca'ke*, *ayan'* *akẽda'-mañkon' son'honni'* *ñka-teca'ke'tu*). *ayan'* *akida'-mañki in'pi*, he put the stick across. *ayan'* *akida'-mañki ayin'pi*, you put the stick across. *ayan'* *akida'-mañki nkin'pi*, I put the stick across.—*a'kiduxtẽ'*, to cross, as a stream (*ya'kiduxtẽ'*, *nka'kiduxtẽ'*). *ayixya'* *a'kiduxtẽ'*, to cross a bayou; he has crossed the bayou. *ayixya'* *a'kta nde'* *nka'kiduxtẽ'*, I went straight across the bayou. *an'xu a'kiduxtẽ'*, (lying) across a stone.

akidi', **akidi** (14:27), insects.—*pt̃ato akidi'*, "the cotton insect": a caterpillar. *aki'di xapka'* (= *xyapka*), "flat bug": a bedbug. *akidi'* *si'psiwẽdi*, so called from the noise it makes when caught: "Sp! sp!"—the "Bessie-bug" of Louisiana, a small black bug which is found in decayed logs.—*akidi'* *tan'inhin' tonzka'*, "broken backed insect": the buffalo-bug or doodle-bug, a small whitish insect about 2 inches long, with "nippers" (antennæ?). It lives in sandy soil, and when one stoops over its hole and thrusts down a straw, the insect is said to grasp the straw, by which it is drawn to the surface. Found from Washington, D. C., to Louisiana.

aki'duwaxi', to go to one side, aside (*aya'kiduwa'xi*, *nka'kiduwa'xi*).—*aki'duwaxi'* *kida' onni'*, he went to one side as he was returning thither (3:21).

akini', a goose.—*a'kikũnẽ'* *topa' inktq'*, I have four geese (5:7). *aki'nĩ xohi'*, the "ancient *akini'*," generic—a goose. *aki'nĩ xo'x san'*, the white goose (Bj., M.). Probably the snow-goose, white brent-goose, Texas goose (*Chen hyperboreus*). *aki'nĩ xo'x tozka'*, the gray or common wild goose (Bj., M.). The Canada goose, or *Ber-*

niela canadensis. Bk. gave this as *a'kikũne'* *řotka'*.

akita', to attend to it (9:15; 12:3).—*akitatu'*, they follow it (12:6). *aya'-tamĩni pa aya'kita' dande'*, you will attend to work only (p. 146:1). *ñka'-tamĩni' pa ñka'kita' dande'*, I will attend to work alone (p. 146:2).—*a'kidĩsi'*, to help him (man's word) (*aya'kidĩsi'*, *nka'kidĩsi'*).—*aki'tsi'*, to help him (woman's word), *akitsi'*, used in 1:1 (*aya'kitsi'*, *nka'kitsi'*; *akitstu'*, *aya'kitsitu'*, *nka'kitstu'*). *nyaki'tsi*, I help you. *ya'ñkakitsi'*, you (thou) helped me. Men can say to women, *yañka'kitsidaha'*, help us; but they can not use any other part of this verb. *aki'tsidaha'*, he helped them. *aya'kitsi'daha'*, you helped them. *nka'kitsi'daha'*, I helped them. *ewande'* *ya'ñkakitsi'daha'*, he helped us. *ayindi'* *ya'ñkakitsi'daha'*, you (sing.) helped us. *ayinxtu'* *ya'ñkakitsi'daha'*, you (pl.) helped us.—*akitsta'*, help him! (said by a man to a man). The only other parts of this verb in use are: *yañka'kitsta'*, help (thou) me! (said by a man to a man). *yañka'kitsta'daha'*, help (thou) us! (said by men to a man).

akititu', to shut.—*yihĩ' a'kititu'yẽ'*, shut your mouth! bring your lips together! (p. 138:23). *ihia'kititu'yẽ'*, tell him to shut his mouth (p. 138:24). *teĩđĩkẽ yihĩ' ka'kititu'hayeni'*, why don't you shut your mouth? (p. 138:25).

akiya', last; the last one, next (9:12, 13) (cf. *kiya*).—*akiya' nda' dande'*, I will go last. *akyẽxti'yan'*, (the very) last.

akodi', a gourd (cup).

akste.—*aksteke'*, to be stingy (*aya'-ksteke*, *ñka'ksteke'*; *akste'ketu'*, *aya'-kste'ketu'*, *nka'kste'ketu'*). *anya'o' yande' akste'ken'a'*, that man is stingy (m. sp.).—*kaksteni'*, not to be stingy, to be generous (*kaya'ksteni'*, *nka'ksteni'*; *kakstetuni'*, *kaya'kstetuni'*, *nka'kstetuni'*). With the masculine oral periods: *ñkakste'ni na'*, I am not stingy. *ñkakste'tuni na'*, we are not stingy. *hi'nyĩ'ñkakste'ni'ki ni'*, I am not (stingy?): said by a female (Bj., M.) (can this be equivalent to *nka'ksteni'*?).—*kakste'nixti'*, to be very generous (*kaya'kstenixti'*, *nka'-*

kstenixti'; *kakste'nixti'tu*, *kaya'kstenixti'tu*, *nka'kstenixti'tu*).

aksûpi.—*aksûpta*, look sharp! (27: 14).

aku, **ako**, out, outside, in the yard (19: 13;

20: 18; 31: 35).—*a'ko san'hinyan*, outside the yard. *ako'hî*, yard (28: 63,

84). *a'kohiyân*, in the yard. *a'kohiyân nêkandé*, I am (still) in the yard.

akua'yan, out of doors, in the open air. *akua'yan toho'*, to lie down in the

open air. *akuwê'*, outside (18: 12; 19: 20; 20: 14; 31: 1, 5, 9). *akuwê'yê*,

he turned them out (19: 21). *a'kuwê'tu*, they come out (12: 6; 21: 5; 27: 6, 10,

14). *akuwê'di*, he came out (21: 6). *kiya'kuwetu'*, they came out again

(31: 32). *kakuwê'tuni' dandé*, we will not come out of the water (18: 16; p.

152: 28). *kiya'kuwê'tuni' dandé*, if you go into the water you will not come out

again (p. 152: 29).—*ako'hîye*, (he) cleaned away the hair (28: 208, 209) [?]

akûdi', to look down on (see *kûdani*).—

akûdi', she peeped down into it (28: 127). *akûdi'tu*, they peeped down

into (28: 131). *ani akûdi' inakidon'hi*, don't hi, "water looks down on and sees

himself," an image or reflection in water.

akue', a hat.—*akue' tçakedi'*, to hang up

a hat on a nail or post. *akue' duxpi' xêhe' kan*, pull off (your) hat

(and) hang it up (w. sp.). *akue' nîki'*, he has no hat (see *psde*). *akue'*

ta'pka, "a flat hat": a cap. *akue' na'ñkidê inêta'*, hat this st. (or, hanging

up) ob. my, or, this is my hat. *akue' na'ñkiya' kta'*, hat that st. (or,

hanging up) ob. his, i. e., that is his hat. *akue' inêta'k na'ñki*, hat my sits

(hangs up), I have a hat. *akue' na'ñki ka'ta*, whose hat (hanging up) is

that? *akue' kî'nitan'xti*, the hat is too large for him (*akue' ikî'nitan'xti*, *akue'*

ya'ñkî'nitan'xti). *akue' kîyîñkî'xti*, the hat is too small for him (*akue'*

i'kîyîñkî'xti, *akue' ya'ñkîyîñkî'xti*). *akue' ta'pka*, "flat hat," a cap.—*akue'*,

to put on a hat (*ya'kue'*, *nka'kue'*). *akue' kua'*, put on your hat (m. or w.

sp.). *a'ku on'ni*, he put on his hat. *a'kue'yê*, put on him (31: 25).

a'kuwe, along (10: 13, 30; 17: 2; 18: 14, 19; 28: 27, 180, 237; p. 154: 29, 33).—

akuwê'x, they took him home with them (20: 7). *akuwê'x*, they took him

along (28: 136). *nka'kuwe*, I thither (p. 146: 20).

akûxpê', six (cf. *ohi*).—*dea'kûxpê'*, six times.

axê', his or her shoulder (*ayaxê'*, *nka'xê'*; *axêtu'*, *a'yaxêtu'*, *nka'xêtu'*) (8: 10; 21:

33).—*axe'ya*, wings (*kûdêsk axe*). *axe'yahin'* or *axê'hin'*, wing feathers. *axê'yâ* or *axahâ'yâ* (G.), a feather headdress.

axi', they swarmed on (31: 2, 6).

axihi', boiling (28: 202).—*axi'hîye*, *axihi'ye*, he or she made it boil (28: 194, 232,

235). *toxpi' axi'hîyê yan'xan'*, where is that boiled fox liver? (p. 167: 1).

axisa'hi (Bj., M.), **axêsa'hi** (Bk.), **axêsa'hi** (30: 3), money.—*axisa'x*

akûtxyi', paper money, bank notes. *axisa'x san'* or *axsisahi' san'*, "white

money," silver. *axisa'x sidî'*, "yellow money," gold. *axisa'x teti*, "red

money," copper (= *hamasa teti*, "metal red").

axka', persimmon (23: 1, 3; also Gatschet's notes).

axoki', **axô'k**, **axo'g**, **axokya'** (1: 9), canes, the plant *Arundinaria macro-*

sperma of the southern United States, forming canebrakes (see *kîduni*).—*axô'k*

dutca'ti, split cane. *axô'k dutca'ti natco' nêon nêon nda'sk nêon*, I make

baskets and mats out of split cane (Bj., M.). *axo'gduni'* or *axo'gkîduni'*,

young canes. *axo'g duni' da de'di On'ti ya'ndi*, the Bear went to gather young

canes (2: 16). *axo'g kîduni' tci'na yi'ñki da'*, he gathered a very few

young canes (2: 17, 18). *axo'g on'ya'*, a place where the canes (*Arundinaria macro-*

sperma) grow. *axo'g misk on'ya'*, a place where switches (of the *Arundinaria macro-*

sperma) grow (*axoki+mi-ska+?*).

amihîn'.—*tca'kamihîn'*, the index or fore finger.

a'nahîa (*anahe'*), the hair of the human head; his or her hair (*a'yinahîn'*,

ñka'nahîn'; cf. *hîn'*).—*anaxtu'*, their hair. *ayinaxtu'*, your hair. *uñka-*

naxtu', our hair. *anahîn asa'xyê* (m. sp.), his or her hair is white. *ayi-*

nahîn san'sasa'san', your hair is gray (iron gray). *ñka'nahîn san'sasa'san'*,

my hair is gray. *anahin' tētcūtka'*, his hair stands on end, bristles up. *anahin' dāktcudu'*, to take the scalp of a foe. *ayaŋ' nanhi'*, tree moss, "tree hair."—*naŋko'*, the hair on the sides of the human head. (*Also* 11: 2; 20: 14, 15, 26, 34; 26: 37, 75.)

anaki', fruit, berries.—*maŋon' tko'hi a'naki*, "ancient palmetto fruit;" a cocoanut; cocoanuts. *taŋs psond anaki'*, berries of the nightshade. *a'nak si'di*, "yellow fruit," oranges. *a'nak si'di soŋsa'*, an orange. *ana'xkuŋayit'*, the small cocklebur. *ana'xkuŋa xohi'*, "the ancient cocklebur," the large cocklebur.

anaŋ', winter (12: 5).—*anaŋkan' yihi'*, to be waiting for winter to come (*anaŋkan' ayihit'*, *anaŋkan' nŋihit'*).

ane' (31: 3), **anedi'** (31: 1, 3), a louse, lice (31: 3).

ani', **ni** (26: 14), water.—*ani' ko skūti'*, how deep is the water? *ani' ksuŋedi*, to blow or spurt water from the mouth. *ani' ksuŋē'yē*, probably a synonym. *ani' tata'xēdi'*, the gentle patter of rain (see *waŋē*). *ani' hini'*, to drink water. *a'ni ani'pahin'*, a water barrel. *ani' kanhi'*, to dip a vessel into water. *ani' xwi'tka*, the water is muddy (Bk.). *ani' knedi'*, in the water. *ani' i'kin tē'*, do you want water? *ani' akūdi' in'xkidonhi'*, "water looks-down-on sees-himself," an image or reflection in the water. *ani' kuwē*, to "go into the water," i. e., to sink. *ani' nkuwē'*, I sank in the water. *a'ni kyā'hoŋ*, a well (1: 8). *ani' kyā onni'*, "water made by digging," a well. *ani' kyā onni'k nŋa'kētū'*, let us dig a well (1: 4). *ani' kyā on'ni kēdi' xyo* (the Rabbit told him that) he must dig the well (alone) (1: 6). *ani' nēpi'hi*, or *ani' nūpi'hi*, "water which has a good odor," eau de cologne. *ani' nitaŋyan'*, "large water," the ocean. *ani' pupu'xi*, foam. *ani' xoxoni'*, a wave, waves (see *xoxo*, to swing). *ani' xyuhit'*, a current. *ani' xyu'hi kidu'nahit'*, "current turns around," an eddy. *ani' snihit'*, a spring. *ani' taonni'*, an overflow (cf. D., *amniŋ*; G., *nidaŋ*). *a'ni ti'*, "water house," a cistern. *ani'-onni'*, "made of water," or "watery,"

juice. *anipa'*, "bitter water," whisky. *anipa' ani'pahin'*, a whisky barrel. *nipā'*, whisky (24: 1). *ani'pa tekuyē'*, "sweet whisky," wine. *anipa'xka*, "sour water," beer. *ani'pahin'*, a barrel. *a'ni ani'pahin'*, a water barrel. *anipa' ani'pahin'*, a whisky barrel. *ani'paha'dudi'* (*anipahin'+adudi*), a barrel hoop. *anipa'hionni'* (*anipa+hini+onni*), "that from which one drinks whisky," a tumbler. *anisni' hudi'*, a prickly ash tree. *ūnni'* (probably intended for *ani'*, water?). *ūnni' usin'-hinyē'*, to plunge (hot iron) into water. *Ansni'hoixyan'* (said to be derived from *ani snihit'* and *ayixyan'*), "Cold Water Bayou," Spring Bayou, between Lecompte and Calcasieu, La. *Ni' sālā'yan'*, "Strong Water," the former name for Alexandria, Rapides Parish, La.; it is now called *Tanyan'*. *Ni'sni xon' yixyan'*, Cold Water Creek, Rapides Parish, La. *Nisixyan'* (*ani'+sidi'+ayixyan'*); "Yellow Water Bayou," Bayou Bœuf, near Lecompte, Rapides Parish, La. (*Also* 9: 11, 13, 14, 16; 10: 5, 30, 32, 33; 15: 3; 18: 4, 7, 8, 12, 13, 15, 18; 19: 11; 26: 14.)

a'nix, to play.—*a'nixa' nixyē*, he plays at intervals as he goes along (21: 5, 12). *anixya'*, ball play (29: 1). *nŋimā' nixyi'*, I play with him (29: 19). *iyimā' nixyi'*, she plays with you (29: 20, 21).

ani'sti, **anisti'** (21: 25; 28: 206), **ani'sti** (26: 27), sure enough.—*ani'sti kika'* seems to mean "it is uncertain" in the following: *tēyē' hētū'*—*ani'sti kika'*—*nŋyē'hoŋni na'*, they say that he killed him—it is uncertain (?)—I do not know it.

antatcko', crosswise.—*antatcko'ye*, to place crosswise (instead of erect) (*antatcko'haye*, *antatcko'haŋkē'*).

a'on, exact meaning uncertain; with *a'nde* it is said to mean, a long time, as *a'nde a'on dē'haŋ*, when he had been gone a long time (2: 18).

a'padēnska', a butterfly.

apadi.—*apadiyē'*, to pay him (*apa'dhayē'*, *apa'dhaŋkē'*; *apa'diyētū'*, *apa'dhayētū'*, *apa'dhaŋkētū'*. Futures: *apa'diya' dandē'*, *apa'dhaya' dandē'*, *apa'dhaŋka'*

dande'). *antaska' a'padi'ngyěna'*, I pay you for the baskets. *a'padiyañka'*, pay me!—*apüdi'yě*, to repay him. *kiya' apüdi'yě*, to repay one for a debt or an injury (*apüdi'hayě*, *apüdüñke'*). *pxi'-han' apüdi'yě*, he deceived him and (thus) repaid him (for the injury). *ipxi'han' apüdi'hayě*, you deceived him and (thus) repaid him (for the injury). *ünpxi'han' apüdüñke'*, I deceived him and (thus) repaid him (for the injury) (see *ewandhēdan' onni* under heading *e*).—*ka'padi'ni*, not to pay him; he has not paid him (*kapa'dhayēni'*, *kapa'dhañkēni'*). *ka'padi'tuni'xya*, they have not yet paid him. *teidi'kakan' ka'padiha'yēni'*, why have you not paid him? *teidi'kakan' ka'padiya'ñkēni'*, why have you not paid me?

apa'ya, pepper.

a'pede'he, a wrist guard (cf. *pě'děkūpi'*).

apēni', *apě'ni*, to go around an object (*aya'pēni*, *ñka'pēni'*).—*apě'ni*, went around it (7: 9). *ñka'peni*, I can go around it (28: 91). *du'si a'pünü ha'nde*, he hugged it, him, or her (p. 150: 5). *idu'si aya'pünü aya'nde*, did you hug it, him, or her? (p. 150: 6). *ndu'si ñka'pünü ñka'nde*, I hugged it, him, or her (p. 150: 7). *a'pino'ni'*, a collar.

ape'nyikyahayi, *ape'nixka'hayi*, goldfinch.—*ape'nyikya'hayina'* (31: 1), *ape'nixka'hayina'* (31: 1, 36, 40), Ancient of Goldfinches.

apetka', a house fly.—*apetka' tohi'*, "green fly."

apxa'.—*axkidon*, *apxa'di*, to put a standing object in the belt.

Aplusa, Opelousas.—*Aplusa' tanyan'* the town of Opelousas, La.

a'püdüxka', industrious (14: 6).

apuska', a partridge (of Louisiana).

asāhi, to leap.—*asāhi*, [she] leaped up with arms above her head (28: 50). *asđ'hiyatě'*, pitch it on him! (female to male) (28: 73). *asđ'hiyě*, he pitched it on (28: 77).

asdo'dũnka', a black cricket (see *astoto'nixka'*, *sāde*, *yo*).

asi', a berry, berries.—*a'stanika'*, mayhaws, berries that resemble plums, and which grow on bushes (in central Louisiana). The berries are red and sour,

each one containing three round seeds. *a'stēpa'x kotka'*, strawberries.

ason'ti', his or her shoulder blades (*aya'son'ti'*, *nkason'ti'*).—*ason'ti' wa'nihiya'*, between the shoulders. *Tcě'tkan-na' ason'ti' wa'nihiya' hin' adatctka'*, *ina' š'tukon'ni*, the Rabbit's hair between the shoulders was scorched by the heat of the Sun (3: 23).

astoto'nixka', a greenish lizard (cf. *asdo'dũnka'*).—*astoto'nixka' akidi'xaxahi'*, a black reptile, very rough (*xaxahi*), resembling the *astoto'nixka'*, but not so long.

atc, he asked (28: 244).—*a'tcě*, she asked him (26: 78).

atc, to send for something.—*atctu*, they sent him for something (18: 7; p. 152: 21). *atcik*, he sent (p. 152: 23, 24, 25, 26). *a'tcik de*, he sent him for it (p. 152: 20). *a'tctuk de*, they sent him for it (p. 152: 24).

atca', a pimple, pimples.

â'tcě, to poke.—*pe'ti á'tcě*, to poke at a fire with a poker (*pe'ti iyá'tcě*, *pe'ti nķá'tcě*; *pe'ti átcu'*, *pe'ti iyátcu'*, *pe'ti nķátcu'*). *pe'ti ho'tcě*, a poker.

atci', oh, no! (1: 18).

atcītcī+, oh! ouch! masc. intj. of pain (C., *itcītcī+*).—*atcītcī+*, *kūñkūñ'*, *ya'ñkātā'xnixti'*, ouch! grandmother, I am burnt very severely (3: 24).

a'tcka, *atcka'yaⁿ*, close by, near.—*a'tckarti'*, very close (i. e., touching it). *anxu a'tckaxti*, by the stone. *atcka'hañkě'*, or *atcka'hiñyě'*, I get near you. *ewande' atcka'yañkě'*, he gets near me. *ayindi' atcka'yañkě'*, you get near me. *atcka-hinyědqha'*, I get near to you (pl.). *anxu atcka'yan*, near the stone. *ati' a'tckayan'* or *ti' a'tckayan'*, near the house. *a'tckayě'*, he got near (8: 2). (Also 11: 5; 20: 10, 28; 22: 16; 23: 19; 28: 33).—*a'tckaxti'yě* (*atcka+xti+yě*), to cause it to be very near; hence, to approach very near (*a'tckaxti'hayě*, *a'tckaxti'hũñkě'*). *a'tckaxti'yě štuxa'*, he approached very near (the Sun) they say (3: 19).

a'tcki, *atckiyaⁿ*, his or her father's real or potential younger brother (*ya'tcki-yan*, *nķa'tcki(yan)*; voc., *atcki'*).

atcohi', the trout.

atctaⁿ, sieve (26: 78).

atcu', **a'tcxu**, dried or jerked meat (20: 18; 28: 46).—*a'tcu yúkě'di*, they were barbecuing (20: 12).

atada', a stain or spot (of dirt).

atada'xayi', a grasshopper (Bk.).

atix.—*Ati'x tciđōma'*, the former name of the town of Rapides, Rapides Parish, La., now called *Rapidian*.

atxe', **atxě'**, ice, frozen.—*ama' atxe'*, frozen ground.

aťo' (Bj., M.), **ado'** (Bk.), a potato, potatoes.—*aťo' a'dūkūxkě'*, to peel potatoes. *aťo' utcutu'*, they planted potatoes (1: 1). *aťo' miska'*, small potatoes (p. 149: 12, 13). *aťo' potcka'*, *at potcka'*, Irish potatoes (5: 3). *aťo' watchku'ye*, sweet potatoes.

aťohi', beads, a bead necklace.—*aťohi' aňpni'* (Bj., M.), something worn around the neck.

ato'wě (15: 2), **atuwe** (28: 5), (he or she) lodged in it (*i'yaťo'wě*, *nkaťo'wě*).

aťoyě', maggots.

atsi, to sell, to buy (*ayatsi'*, *nka'tsi*).—*wa'xi nka'tsi*, I bought shoes. *ta' ahi' ayatsi'yaň aňna'xě na'aňkihi'*, I hope to hear that you have bought deer skins (4: 4).—*ahin'atsi'*, to sell (*ya'hin'atsi*, *nka'hin'atsi'*), *iňksiyo' ahin'atsi'*, to sell meat. *toho'xk a'hin'atsi'*, to sell a horse. *iňksi'yo ayi'ndi i'ňkiya'hin'a'tsi*, I sell meat to you. *iňka'tiyaň iňksiyo' a'hina'tsi de'di*, her husband went to sell meat. *toho'xk a'hina'tsi pi'hedi'din*, he ought to sell a (or the) horse. *nka'hin'atsi' kehe'detu*, we have finished selling it.—*kiya'hina'tsi*, to sell something for another (*ya'kiya'hina'tsi*, *axkiya'hina'tsi*). (Also 24: 1; p. 121: 15.)

atúki', a raccoon.—*Atuka'*, Raccoon (the mythic animal) (7: 4).

atúkse', **aduksě** (27: 8), **atkse**, a cover, covering, or lid (for a kettle, etc.).—*ati atkse*, roof, "house cover." *atú'ksoňni* (*atúkse+oňni*), to put a lid on a kettle, etc. (*atú'ksoyoňni*, *atú'ksoňkoňni*). *aduksoň'hoň*, (she) covered it up (23: 9). *atúk tciúkoňyě*, (they) locked him in (28: 140) (cf. *tciúkoňni'*).

awode', skirt (16: 9).

awúxú'xkudi', the sweet bay. A tea made from the bark and leaves was

used by the Biloxi to promote perspiration.

ay.—*ayi'ndi*, *ayindi'*, *hayi'nd*, *ayi'nt*, thou, you (sing.), thee.—*iňksiyo' ayi'ndi i'ňkiya'hin'a'tsi*, I sell meat to you. *ayi'ndi ko' kuyan'yaňni'*, do you hate me? *ayi'ndi ko' ya'xkúca'di ha'náň*, perhaps you have forgotten me. *hayi'nd yanka'ne* you found me. *ayi'nt kúnyikte'ni dande'*, I will not hit you.—*ayindhé'*, *ayindhě'*, *hayindhě'*, *ayi'nt-hědan*, you too. *ayi'ndhě e'da'koň xti*, you (too) do just as he did (or, does) (see *ede'koňxti* under *oň*). *akútxyi' in-du'si ko' ayindhě' akútxyi' huyan'xkiya'*, when you receive the letter, do you (in turn) send me one.—*ayindi'ta*, *ayi'ndita'yaň*, your own. *toho'xk tci'diki a'nde ko' a'yindi'ta*, which is your horse?—*ayinxtu'*, *ayinxtitu'*, you (pl.) (28: 234). *ayin'xtu ko' kuyan'xtuni'*, do you (pl.) hate him? *ayinxtitu' yaňna'xtětu'daha'*, you (pl.) kicked us.—*ayin'xtuhe'*, or *ayin'xtuhě'* (*ayin'xtu + hě*), you (pl.) too.—*ayim'xa'* or *ayin'txya*, thou alone. *ayin'txatu'*, ye or you alone. *ayin'txyatu'*, ye or you alone.—*ayi'tada'oň*, thy or your animate objects (refers to one person, not to many). *toho'xkayi'tada'oň i'kışinětu'*, they stole your (sing.) horses from you. (Also 26: 79; 27: 11.)

ayaň', a tree, trees, wood, a stick.—*ayan' sin'hin ně' ko' te'di*, or *ayan' sin'hin ně' ko' tedi' xe* (w. sp.), the standing tree is dead. *ayan' toho' te'di*, the fallen tree is dead. *ayan' noňpa' a'maňki' ko' te'di*, or *ayan' noňpa' xa'xa maňki' ko' te'di*, the two standing trees are dead. *ayan' ki'naxadi' maňki' ko' te'di*, the scattered trees are dead. *ayan' poska' maňki' ko' te'di*, the cv. group of trees is dead. *ayan' ko' tca'kaň nedi'*, where is the standing tree? *ayan' noňpa' ko' tca'ka'ha'maki'*, where are the two trees? *ayan' tci'na'ni*, how many trees? *ayan' tca'naska*, how large is the tree? *tca'naska nkyě'hoňni' ayan'yaň*, I do not know the size of the tree. *ayan' dūktedu'*, to smooth wood with an ax. *a'yaň tci'di'*, she puts wood on the fire. *a'yaň mūsúda'*, a wooden bowl or dish. *ayan' wa'de*, or *ayan' newa'yaň*, toward

the tree. *ayan' dan'xku* ($\pm$ *tcu'*), to go to get firewood. *ayan' so^{nsa'}*, one tree. *ayan' no^{pa'}*, two trees. *ayan' na'tcka*, a few trees. *ayan' yi'hi*, many trees. *ayan' pana^w*, all the trees. *ayan' ha'maki* (used because the trees stand, M.), or *ayan' tčna'ni* (Bk.), some trees. *ayan' ni'ki*, no tree. *ayan' kiyo'wo*, another tree. *a'yan' to'ho nañke'di*, the tree fell. *ayan' petuxté'*, firewood. *ayan' xotka'*, a hollow tree (2: 13). *ayuxo'tko*, a hollow tree (7: 7). *ayan' ahi'*, or *ayahi'*, "tree skin," bark of trees. *ayan' deti'*, a branch of a tree (cf. *deti'*). *a'yan' inde'*, or *aya'inde*, a ladder (cf. *yi'ndukpe'*). *ayan' dükxa'pka aya'inde'*, a bridge. *ayan' dükxa'pka aya'inde' ndosan'hin ti ne' ñku'di*, I came from the house on this side of the bridge. *yan'txa'pka aya'inde'*, a bridge (= *ayan' dükxa'pka aya'inde'*). *Yan'txa'pka aya'inde' tudyayn'*, "Roots of the Bridge," Lloyd's Bridge, Rapides Parish, La. So called because the store which formerly stood at one end of the bridge was said to appear as if it were the roots of the bridge. *ayan' káde'*, a cord of wood (*káde*=English, cord). *ayan' miska'*, "fine" or "small wood," undergrowth, brush. *ayan' pihí'*, a chip. *ayan' pipihí'*, chips. *ayan' xiyehí'*, the blossoms and buds of trees (may be identical with *xayehi*; cf. *xiye*). *ayan' tcati'*, a splinter. *ayan' tcu'ka*, firewood. *ayan' udi'*, the roots of a tree, etc. *ayan' yá*, an acorn, acorns. *ayan' yá nápxi'*, acorn meal. *aya'ñkeyč'* (*ayan' + keyč'*), a sawmill. *hayiñki'adu-hi'*, a stock fence (i. e., one to keep cattle in or outside an inclosure). *aya'kdamakoni'*, a joist, joists. *aya'yinñk udi'* (probably = *ayan' yiñki' udi'*), the "pet tree:" the wild China tree or soapberry tree, the *Sapindus marginatus*. *ayan' nanhi'*, tree moss; probably by metathesis from *ayan' nahin'*, "tree hair" (see *hin*). *ayan' xi'hayudi'*, the thorn tree or garofier, probably a species of *Cratogeomys* (found in central Louisiana). *ayan'sanhan' udi'*, "strong wood tree," the sycamore (Bj., M.). [Query: Does *sanhan'* here mean strong, or is it a form of *san*, white?

Compare the Omaha, *jan san*, white wood; Osage, *san^{sa}*, white sycamore.] *ayan' to'hayudi'* (*ayan' + tohi + ayudi*), "the blue wood tree," the tree maple, so called because the Biloxi used the bark for dyeing blue. *haya'yinñkonni'*, thick bushes of any sort; probably instead of *ayan' yiñki'*, "tree small." (Also 15: 2; 17: 4, 8, 12, 13, 14, 16; 26: 72.)

äyepi, aye'wi (p. 138: 21), door.—*aye'wi yi'ñki*, window, "little door" (p. 138: 20).

ayi'hiⁿ (21: 1, 27; 22: 2, 15), **yihin'** (23: 9, 19), **hayihiⁿ**, wolf.—*Ayi'hinna*, The Ancient of Wolves (21: 6.)

a'yiⁿ ta'nini, to use, as an ax (*aya'yin ta'nini, nka'yin ta'nini*, p. 121: 21).—*an se'wi aya'yin ta'nini he'dan*, have you finished using the ax? *anse'wi nka'yin ta'nini he'dan*, I have finished using the ax.

ayu.—*ayudi'*, *ayu'yan*, *yuxku'* + (21: 3 in a song), dew.—*ayu'yan nka'kantcki'čč nka'nde xa na'*, I am used to licking off the dew from vegetation (1: 7). *ayuxka'*, a fog. *ayu'xkonni'*, it is foggy. *ayuxko'xti*, it is foggy.—*nan'taxpa'yudi'*, dogwood.—*atčini pihi ayudi*, the slippery elm. *tintkatck ayudi* the elm. *ayan' toh ayudi*, "blue wood tree," the maple.—*okayudi*, the magnolia. *antu-dayudi*, the black gum tree.

aⁿ, iⁿ, iñ- (instrumental prefix).—*anhe'*, with horn (20: 26). *anpni'*, *anpñni'* (?), something worn around the neck. *anpstágonni'*, a stick used as a spit for roasting meat. *an'sadúki'*, needle. *antčtcki'*, gravel. *a'ñkada'ki, añda'ak, añkada'k, añkada'ki, a'ñkada'ka*, thread. *anse'p, anse'pi, anse'wi*, an ax. *añksa', añksapi', añksa'wi*, gun. *anšñki'*, bivalves (oysters, mussels). The shells were probably used as utensils, as among the Kansa and Osage. *añksta'hoñni'* or *a'indákstan'hoñni'*, scissors. *o' inpán'nuhoñni'* or *anpanahoñni*, fish spear. *indaskoñni*, to have his back toward it. *intúkxo'hoñni'*, drawing knife. *masi'ñkte'oni'*, *masi'ñkte yi'ñki*, a hammer. *iñkte'oni'*, to hit with. *nitawin' iñkte'oni'*, a ball club. *in'tcayč, ta^s in'tcayč*, a scythe. *ti' in'tpa'xoñni'*, "door opener," a key.

waxinpstágonni, a metalawl "for sewing shoes." *añksawinñirurwi*, the nipples of a gun. *masi'ñkte* (*masa+in+ktedi*), *masi'ñkteonni'*, "iron made for hitting," a hammer.

aⁿ, yes (used by females). (See *yama*.)—*añhan'*, yes (used by males) (6: 9; 29: 5, 8).

aⁿhin', to cry (as a child does), to weep (*a'yanhin'*, *nñanhin'*; plurals: *añxtu'*, *a'yanñxtu'*, *nñanñxtu'*).—*añtatká'* *añhin' yihí'*, he thought that he heard a child cry. (10: 7, 10; 23: 15, 16; 26: 35, 36; 28: 69, 178; p. 118: 18.)

añks (20: 20; 28: 25), **añksi'** (28: 15, 16, 20, 80, 220, 223, 224; 31: 27), **añksapi'**, **añksa'pi**, **añksawi'** (28: 7), **ññksa'pi**, an arrow, a gun, a carbine, lead.—*añksiyon'*, making arrows (28: 212; 31: 13, 19, 20), *añks a'masi'*, "gun iron," a gun barrel. *añksi' adaki'*, arrow feathers. *a'ñksi nítani'*, "big ball," a cannon ball. *añks pax kidi'*, a pouch for bullets, etc. *añksa'píxti'*, a bow and arrows. *añks-a'píxti' inñan'*, a bowstring. *añks-a'píxti' inñka'gonni'*, the notches at the ends of an arrow; one is for the arrowhead, the other for the bowstring. *Téhúñkě' na'ññkíhí' xye'ni añksapi' ya'ñkiya'man'*, I wished to kill it, but I had no gun. *añksapi' eman' ayá'puxi' na, ohon' na'*, beware lest you touch the gun (or, do not touch the gun), for it might go off. *añksapi' nítani'*, "big gun," a cannon. *añksapi' inñka'k ne'di*, my gun stands (or leans) against a post, etc.=I have a gun. (Also, 28: 84.) *añksapi' tikědhi'*, "heavy gun," a musket. *añksapi' tuduxka'*, "short gun," a pistol. *añksapi' pa'těidoñni* or *añksa'wi pa'těidoñni'* (*patěidu+onni'*), "used for washing or wiping out a gun," a ramrod. *añksa'p tpě'*, "gun hole," the muzzle of a gun; *tpě'* refers, however, to a natural orifice. *añksa'pi kón' o'di hutpě'*, to shoot a hole through with a gun (*añksa'pi kayon' hayo'di yutpě'*, *añksa'pi nñon' nño'di á'ñkutpě'*). *añksa'wi añksi'*, a globular shot, ball, or bullet, as distinguished from a conical ball (*kiktehayan' añksi'*). *añksa'wi tconni'*, to load a gun (*añksa'wi itconni'*, *añksa'wi áñkteon'ni*). *añksa'*

winñirurwi' (*añksawi+in+ñirurwi*), the nipple or nipples of a gun. *añksa', winñirurwi' tpě'*, the touchhole of a gun. *añksa'watcho'* (*añksawi+?*), a gun hammer. *añksa' tědđi't kayě'*, to make a gun barrel glitter by rubbing. *añksa'-u'di*, a gun breech. *añksa' wa'ri'*, "gun shoe," the butt of a gun. *añksa'-honni'* (*añksapi+honni*), "to cause the gun to sound" or "cry out," to fire a gun (*añksa'honhayě'*, *añksa'honhañkě'*). *añksa'honnaxě'*, he heard a gun fired. **aⁿxti'**, **axti'**, **haⁿxti'**, a woman (cf. *anya*).—*anya'di añxti'yan he'*, a man and a woman. *añxti' anya'diyan he'*, a woman and a man. *anya'di yihí' añxti'yan yihí' he'*, men and women. *añxti' tē'di*, the corpse of a woman. *añxti' hauti'*, a sick woman. *añxti' ka'dohonni'*, a blind woman. *añxti' ka'narení'*, a deaf woman. *añxti' kade'ni*, a mute woman. *añxti' sonsa'*, one woman, a woman. *añxti' nonpa'*, two women. *añxti' na'teka*, a few women. *añxti' yi'hi*, many women. *añxti' panan'*, all the women. *añxti' tēina'ni*, some women. *añxti' ni'ñi*, no woman. *añxti' yukě'dě apstł'ki yin-spi'xtitu*, (all) these women sew well. *añxti' kiyow'o*, another woman. *anyafo' añxti yan' ndon'hon*, I saw a man and a woman. *anyafo' añxti yan' a'hi ha'maki*, a man and woman are coming. *anyafo' yihí'xti añxti' yan yihí'xti ndon'hondaha'*, I saw the men and women. *anyaxti*, are you a woman? (p. 128: 23). *anyaxti'tu*, are you women? (p. 129: 1). *nñanñxti'*, I am a woman (p. 129: 2). (Also 9: 1, 2, 5; 10: 7, 14, 27, 28, 34.) *añxti' akue'*, "a woman's hat," a bonnet. *añxti' dorpě'*, "woman's clothing," a dress or gown. *añxti' sūpi'*, "black woman," a negro woman. *a'xti tōpi'*, an unmarried woman. *axti' dusi'* (or, *tusi'*), to take a woman (cohabit with her without regular marriage) *axti' dusi*, *axti'ndusi'*). *axti' yi'ñkadon'ni*, a woman who has married (regularly), a married woman. *a'xti antcodon'*, a widow. *a'xti ka'wak ya'tě'*, what is the woman's name? (Bk.). *Ma'mo hañxti'*, an Alibamu woman. *Tu'něks hañxti'*, a Biloxi

woman. *Ta'něks hayaⁿxti'*, are you a Biloxi woman? *Ta'něks nkaⁿxti'*, I am a Biloxi woman. *kitsaⁿ' haⁿxti'*, a white woman. *Teta' haⁿxti'*, a Choctaw woman. *To'we haⁿxti'*, a French woman.

aⁿxu or **aⁿxudi'**, a stone, stones, a rock, rocks.—*aⁿ'xu a'k'idxi'*, (lying) across a stone. *aⁿ'xu kwiaⁿ'yaⁿ*, under the stone. *aⁿ'xu ta'wiyⁿ*, upon the stone. *aⁿ'xu itkaⁿ'yaⁿ*, in the stone. *aⁿ'xu atckaⁿ'yaⁿ*, near the stone. *aⁿ'xu a'tckaxti'*, by (very near, touching) the stone. *aⁿ'xu e'usaⁿhiⁿ'yaⁿ*, on the other side of the stone. *aⁿ'xu ndosaⁿ'hiⁿ*, on this side of the stone. *aⁿ'xu ɛtixti'*, far from the stone. *aⁿ'xudi na'ñkiwaⁿ'yaⁿ* or *aⁿ'xudi wa'de*, toward the stone. *aⁿ'xu'di koki'*, the rock is high. *aⁿ'xu'di dū'nihoⁿni'*, "turningstone," a grindstone. *Aⁿ'xu' tana'*, "Big Rock," Boyce, Rapides Parish, La.

aⁿpni'.—*aⁿtohi' aⁿpni'*, something worn around the neck, a necklace (?) or string of beads (?).

aⁿsadūki', a needle (see *aⁿsudi'*).—*aⁿ'sadūki' a'ñkada'ki udu'xtaⁿ*, to pull thread through a needle; to thread a needle.

aⁿsaⁿ'kudi, a mulberry tree (28: 5).

aⁿski' (Bj., M.), **aⁿsūki'**, (Bk.), bivalves, including oysters and mussels.

aⁿsna', **aⁿsūna'** (14: 4, 5, 7), **aⁿsūna** (28: 30, 46) generic: a duck, ducks (cf. *kaⁿtcaⁿ'yi'*, *taha'ñkōna'*, *taxpa' ptɛasi'*, *ak'ini*).—*aⁿsna' niye'di*, ducks are flying. *aⁿsna soⁿsa niyedi*, one duck is flying. *aⁿsna' mi'ska*, small ducks. *aⁿsna' nitaⁿ'ni*, large ducks. *aⁿsna' mahedi'*, the diving duck (Bj., M.), the "duck that whoops." *aⁿsna' xu'hi*, "the bad-smelling duck," the Muscovy duck.

aⁿsudi' or **aⁿsūdi'** (23: 1, 6), generic: a pine tree; the long-leaved pine (*Pinus palustris*?) (cf. *aⁿ'sadūki'*).—*pādi aⁿsudita*, the owl pine. *aⁿsudi' nitaⁿ'xti*, "the very large pine," probably the *Pinus ponderosa*, as this large pine of Louisiana has needles over 18 inches long. *aⁿsu sintoⁿni'*, pinesin. *aⁿsudi' oⁿyaⁿ*, or *a' sidingoⁿ* (p. 121: 18), a pine forest.—*aⁿ'sudi oⁿ'yaⁿ xaⁿ' ko tca'kan-*

nañki', where is the pine forest? *Aⁿsu-don' tanyaⁿ*, "Pine forest Town," Pineville, Rapides Parish, La.

aⁿtcka', a crow (13: 1; 14: 27).—*Aⁿ'tcka-hoⁿna'* (13: 1; 14: 1, 4, 24, 25; 26: 15, 30), *Aⁿtckana'* (13: 2; 14: 11, 13, 15; 26: 12, 34), The Ancient of Crows. *aⁿ'tcka noxɛ'*, "it chases the crow," the kingbird or bee martin. *aⁿ'tcka nta'wayi'*, the mistletoe.

aⁿta, to hold the head up (as a horse or dog) (*ayaⁿ'ta*, *nkaⁿta*).—*natiaⁿ'tata*, to hold the head up often in order to swallow, as the goose, chicken, or duck does; also applied to a horse or dog, but not to human beings (6: 9). *aⁿta' ha'nde*, she was throwing her head back (28: 210).

aⁿtaska', **ndaska'**, **ndask**, a basket. (*aⁿtaska* seems the better word, and was obtained later than *ndaska*).—*aⁿtaska' a'padi'ngyɛ na'*, I pay you for the baskets. *nda'sk oⁿni'*, he made baskets. *nda'sk ayoⁿni'*, you made baskets, or did you make baskets? *nda'sk nkoⁿ'ni*, I made or make baskets. *axo'k dutca'ti natcoⁿ' nkoⁿ' nkoⁿ' nda'sk nkoⁿ'*, I make baskets and mats out of split cane (Bj., M.).

aⁿtatka' or **aⁿtska'**, a child, infant.—*aⁿtatka' aⁿhiⁿ' yih'*, he thought that he heard a child cry. *aⁿtatka' mañki' no'unte'*, a child was born to-day. *aⁿtatka' adiyaⁿ' tɛ'di*, a child whose father is dead. *aⁿtatka' mañkiyaⁿ' a'diyaⁿ' tɛ'di*, children whose father is dead. *aⁿtatka' oⁿni tɛ'di*, a child whose mother is dead.—*aⁿtatka' xoxitu'yaⁿ tɛdi'*, a child both of whose parents are "expended" or no more (i. e., dead). *aⁿtska' yi'ñki*, an infant. *aⁿtska' yi'ñki siⁿto'*, a male infant. *aⁿtska' yi'ñki sañki'*, a female infant. *aⁿ'tska noⁿpa'*, two children, twins. (Also 15: 2, 5, 6; 18: 1; 26: 1, 43, 57, 64, 65, 74.)

aⁿtuda'yudi' (cf. *ayu*), the black gum tree.

aⁿya', **haⁿya'**, a person (object of an action); a man (object of an action).—*aⁿ'ya siⁿ'hiⁿ ne' nkyɛhoⁿni'*, I know the standing man. *aⁿya' tɛ'di*, the corpse of a man. *aⁿya' hauti'*, a sick man. *aⁿya' ka'deni'*, a mute man. *aⁿya' ka-*

nax̃ni', a deaf man. *anya' ka'dohoⁿni'*, a blind man. *anya' sonⁿsa'*, one man, a man. *anya' noⁿpa'*, two men. *anya' da'ni*, three men. *anya' na'teka*, a few men. *anya' yi'hi*, many men. *anya' panaⁿ'*, all the men. *anya' t̃c̃na'ni*, some men. *anya' ni'ki*, no man. *anya' kiyo'wo*, another man. *anya' kuka' ye'hon te' ha'nde itura'*, *T̃c̃t̃kanadi'*, the Rabbit wished to know (lit., was wishing for some time to know) what sort of person he was (3: 5). *anya' xo'hi*, old woman (16: 2). *Tanyaⁿ' hanya' t̃c̃na'ni ko' Tanyi'ñkiyan hanya' e' kuna'tuni'*, there are not as many people in Lecompte as there are in Alexandria. *han'ya yan'xkedi' ñxki'*, because a man hit me. *hanya' yin-koⁿni'*, a married man. *hanya' hena'ni*, everybody, all the people.—*anya'di, han-yadi'*, *hayaⁿdi'* (nom. and obj. cases), a man, a person, some one. *emaⁿ'*, *anya'di hu' hine'*, look out! some one is coming. *Ma'mo anyadi'*, an Alibamu person, the Alibamu people. *T̃c̃axta' anyadi'*, a Choctaw, the Choctaw people. *Tuni'cka anyadi'*, a Tunica, the Tunica people. *anya'di mg'ñkiwa-yan*, toward the reclining man. *anya'di na'ñkiwa'yan*, toward the sitting man. *anya'di newa'yan*, toward the standing man. *anya'di ni' newa'yan*, toward the walking man. *anya'di tanhin' newa'yan*, toward the running man. *anya'-di aⁿxti'yan he'*, a man and a woman. *anya'di yihit' aⁿxti'yan yihit' he'*, men and women. *aⁿxti' anya'diyan he'*, a woman and a man. *yaduxtan' tanhin' ñt̃k̃ohi' ndosan'hin anyadi' sin'hin ñe ndonhi'*, I see (or saw) the man standing on this side of the railway. *anya'-di noⁿpa' da'ni ha ndondgha'*, I saw two or three men. *anya'di sanhanⁿi'*, a strong man. *anya'di ne' sanhanⁿi'*, this man is strong. *anya'di e'wane' sanhanⁿi'*, that man is strong. *Tañ'ks hanyadi'*, he is a Biloxi person. *Tañ'ks a'yanya'di*, are you a Biloxi? *Tañ'ks ñkaⁿyadi'*, I am a Biloxi. *Tañ'ks hanⁿyatu'*, they are Biloxi. *Tañ'ks ayanⁿyatu'*, are you (pl.) Biloxi? *Tañ'ks ñkaⁿyatu*, we are Biloxi. *I'ta hanyadi'*, he is a Deer person. *Ita'yan-ya'di*, are you a Deer person? *Ita'yan-*

ya'tu, are you Deer persons? *tek yan-ya'di*, are you one of the people belonging here? *Tañ'ks hayaⁿdi'*, a Biloxi person, the Biloxi people (Bk.).—*anya' ak̃uds ti' tane'yan*, "man store has elsewhere," a storekeeper (perhaps this should be divided thus: *anya' ak̃uds ti'tane'yan*). *anya' s̃ipi'*, "black man," a negro man. *anya'dagoⁿni'*, "small man made" (?), a doll. *hanya' in'tcya txa'*, "people all old men," the ancients, the people of the olden times (Bk.).—*haya'ndi k̃up̃i'ni*, a man wanting in a good mind, without good sense.—*anya'sahi'*, *hayasa'hi*, *han'yasaⁿhi'*, an Indian; he is an Indian. *ayan'yasahi'*, you are an Indian. *ñkaⁿ'yasahi'*, I am an Indian. *anya'saxtu'*, *han'yasaxtu'*, they are Indians. *ayan'yasa'xtu*, you (pl.) are Indians. *ñkaⁿ'yasa'xtu*, we are Indians. *ka'wa ñkỹe'h̃untuni' naxo'*, *ñkaⁿ'yasa'xtu hi'*, when we were (or lived as) Indians in the past, we knew nothing (5: 8). *hayasa'hi in'tciya'*, an aged Indian man. *haya'sahi' yuk̃e' kakyi'h̃untuni'*, they who are (still) Indians know nothing. *Ha'yasa'hi a'yixyan'*, Indian Creek, La. *hayasa'x*, a contraction of *hayasahi*, an Indian. *hayasa'x anyato'*, an Indian man. *hayasa'x ti'*, an Indian house. *ha'-yasaha'yan topi'*, a young (unmarried) Indian. *han'yasan' han'xti*, an Indian woman. *han'yasan' han'xti xohi'*, an aged Indian woman. *han'yasan'hi xi'di*, an Indian conjurer, medicine-man, doctor.—*anyaⁿto'* or *hayaⁿdo'*, a man (as distinguished from a woman). *Ta'ñks anyato'* (Bj., M.), a Biloxi man. *anyaⁿto' aⁿxti yan' ndon'hoⁿ*, I saw a man and a woman. *anyaⁿto' aⁿxti yan' a'hi ha'-maki*, the man and woman are coming. *anyaⁿto' yihit'xti aⁿxti'yan yihit'xti ndon' h̃ondgha'*, I saw the men and women. *Tañ'ks hayaⁿdo'* (Bk.), a Biloxi man (= *Tu'ñks anyato'*). (Also 8: 20; 9: 1, 3, 5; 10: 1, 4, 7, 19, 20, 25, 27, 28; 11: 1, 2, 4, 6; 14: 10; 15: 5; 16: 1; 17: 24; 18: 1.)

Bayū's, the Biloxi name for the town of Bunkie, Avoyelles Parish, La (p. 122: 21).—*Tanyi'ñkiyan ti' t̃c̃na'ni ko' it̃i'ke na'*, *Ba'yūsyan'*, there are as many houses in Lecompte as there are in Bunkie.

da-, prefix indicating the mouth as agent.

da, to gather, collect (cf. *inda*, to seek).—*axo'g duni' da de'di On'ti ya'ndi*, the Bear went to gather young canes (2: 17). *a'nde a'on dē' haⁿ axo'g kiduni' tci'na yi'ñki da'*, when he had been gone a long time, he gathered a very few young canes (2: 17, 18, 19).—*dadi'*, to gather, collect, as cotton, young canes, etc. (*i'dudi, nda'di; datu', i'datu, ndatu'*). *ptča'to nda dande'*, I will pick cotton. *e'yaⁿ ki'dihaⁿ kiduni' da' teaktca'ke ha'-maki*, when we reached home he gathered a lot of young canes and hung them up (2: 2, 3).—*kida'di*, to gather or collect, as cotton or young canes, for another (*ya'kida'di, a'xkida'di; kidatu', ya'kidatu', axkidatu'*). *kida*, picked (off) (31: 3). *ñku'kidadi*, I gather (23: 4). *aťo' miska' kida' mant kú de' yč*, he picked up the small potatoes and moved them away (p. 149: 13).—*ukida'di*, to pick up an object (*yu'kida'di, nku'kida'di*). *ukida'*, pick it up!—*kú'dákúda'di*, to pick or snatch up several small things in quick succession, as a hen in eating (*i'kúdákúda'di, xkú'dákúda'di*). (Also 14: 16, 20, 21; 21: 1; 28: 7, 8, 15, 16, 51, 53, 249, 251.)

da^{ha}ʼ, pl. objective fragment pronoun for all three persons: them, you, us.—*ewande' kuya'ndqhani'*, he or she hates them. *ewe yuke' ko kuyaⁿxtudqhani'*, they hate them. *daon*, them (pl. obj.). *sin'to' ita'daon*, they (your) boys (p. 132: 11, etc.).—*ha* instead of *dqha*: *iñkte' dande'*, I will hit thee; *iñkte'ha dande'*, I will hit you (all). *nyiku dande'*, I will give it to thee; *nyiku'ha dande'*, I will give it to you (all). *emaⁿ, iyotu'ha na'*, beware! they might shoot you (pl.?).

daka.—*axpada'karti'*, to be intelligent, smart (*aya'xpada'karti', nkaⁿxpada'-karti'*). *axpada'karti' pi'hedi'din*, he ought to be smart.—*ka'xpadaka'xtini'*, not intelligent, dull, slow-witted (*ka-ya'xpadaka'xtini', nka'xpadaka'xtini'*).

daki, dag, tûki, tûg, to stick, adhere, be glued.—*añksi adaki*, arrow feathers, "glued on arrow" (?). *ada'goⁿni'*, to glue on arrow feathers (*aya'dagoⁿni', nka'dagoⁿni'*). *akútxyi' ada'goⁿni*, a

picture, a portrait (?). *aⁿya'dagoⁿni'*, a doll, "small man made" (?) (Also p. 166: 21).—*a'dustúki'*, to adhere or stick to. *ayi'dustú'ki*, it sticks to thee (or you). *aya'ndustúki*, it sticks to me (see *tspan*). *doxpa adustúgoⁿni*, a button, buttons. *doxpa adustúgoⁿ tpuhi*, buttonholes.

dakxo'pi, to cut off.—*kidakxo'pi*, (he) cut it off from it (10: 16).

daxka', rough.—*a'ktu daxka*, a toad.

dande', or da'nde, will, shall, in assertions and questions (cf. *xo*).—*wi'e'di ko imahin' dande', haha'diyaⁿ*, he will paddle (or, row) the boat to-morrow. *ťeya' dande'*, he will kill it, he is going to kill it (as a hog) at the proper time. *wite'di ko yi'mahin' da'nde naha'-diyaⁿ*, will you paddle (or row) the boat to-morrow?—*dande'* sometimes refers to a perfect future, "was about to" (in the past); *to'hana nku' dande'*, I was (then) about to be (or, on the point of) coming hither yesterday.—*dande* always changes final "e" of the preceding word to "a": *a'duti ta' dande'* (not *a'duti te' dande'*), he will be hungry. *nda'dande'*, I will go.—*ya'nda hi*, you shall be so (20: 48). *ha'nda (hi)*, he should be (22: 10). (Also 8: 21; 9: 3, 6; 10: 12; 28: 160.)

da'ni, three.—*da'ni te' himki'*, three (animals) are reclining together, or, one (book) is lying on two others. *da'niyaⁿ teudi'*, to place a third (book) on a pile. *toho'xk dani' ko xkuku' ondqha'*, I give three horses to each (man). *nkon'dani'*, I did it thrice. *ptčato' nteu' dani'*, I put the cotton in three places.—*da'nhudi'(dani+ahudi?)*, "three bones (on the other hand?)," eight.

das.—*daswa'*, his or her back (*i'daswa', ndaswa'; da'swatu', i'daswatu', nda'swatu'*).—*daswa' apanaⁿ*, his entire back (cf. the Hidatsa, *adatsa, a'dčatsa*, behind).—*in'daskoⁿni'*, to have his back to it. *ayin'daskoⁿni'*, you have your back to it. *nkin'daskoⁿni'*, I have my back to it. *nyin'daskoⁿni'*, I have my back to you. *yañkin'daskoⁿni'*, he has his back to me. *hi'yañkin'daskoⁿni'*, thou (you) have your back to me. (Also 20: 1; 28: 240, 256.)

da'wo, here; hither (probably formed by metathesis from *dowa'*—see *do*).—*ahēdē' da'wo hu'kañko'*, come hither now. *da'wo hu'di*, he is coming hither.

daⁿ, to hold, take.—*dan^x kin'hin'*, (he) took and brought (31: 28; p. 153: 30, 31).—*ayan' dan^xxku* (or, *ayan' dan^xxku tēu'*), to go after firewood (*ayan' i'dan^xxku*, *ayan' ndan^xxku*; *ayan' dan^xx-kutu'*, *ayan' i'dan^xxkutu'*, *ayan' ndan^xx-kutu'*). (Also 8: 14; 14: 19, 23; 19: 16; 26: 11, 19; 27: 1; 28: 133, 157, 160, 161; p. 153: 30, 31.)

de, to go, depart.—*e'witēxti' hena'ni de' kīkē'*, *ēdi'*, *an'yadi si' naskērti' kitōni de' on'knē ētura'*, though he used to go very early every morning, etc. (3: 2, 3). *da' on'ni'*, he is going (*ida' on'ni'*, *nda' on'ni'*). *da'on'ni^{tu}'* (sic), they are going. *dē' taho'*, he went and fell (perhaps he went flying through the air and at last fell on his feet) (1: 21). *yahe'yan dē' sin'hin^xkaⁿ'*, he went to a distance, and when he stopped and stood (listening?), etc. (2: 6). *a'nde a'on dē' han*, when he had been gone for some time (2: 17). *kiya' kīpana'hi dē' han*, when he had turned and gone back again (2: 20). *ason' poska' dē xē'hē hantca'*, *hakx'di Tē'tkanadi'*, when the Rabbit went to a brier patch and sat there, he was angry (2: 28).—*de'di*, to go, depart (*ide'di*, *nde'di*; *a'de* (3 pl.)). *iñka'tiyan' iñksiyo' a'hina'tsi de'di*, my husband went to sell meat. *Tan'yi'ñkiyan de'di*, he went to Lecompte. *to'hana (ko)nde'di*, I went yesterday. Futures: *da' dande'*, *i'da dande'*, *nda' dande'*; *ada' dande'*. *de'di na'* (said by one in the house to one out of doors), he has gone. *nle'di na'* (said by one out of doors to one in the house), I am going. *de'di hu'nūn* (said when speaker and the one addressed are both in the house, or when they do not perceive the act of going), perhaps he has gone, perhaps he is going. *ni' nde'di*, I am going to walk about. *ti'wo de'di*, he went abroad (2: 11). *tē'tkana' kitcu'di mi'xyi de'di*, when he (the Bear) had put down (the young canes) for (before) the Rabbit, he started off to go in a circle around him (2: 18).—*dusi' dehan' kyūkihi' tea-kēdi'*, take it off (the nail), and then

go and return it to the place and hang it up. *akūtxyi' dusi' dehan' tea-kēdi'*, take the book and go to hang it up on the nail.—*deyē'*, to send off (*de'hayē*, *de'hūñkē*). *akūtxyi' kīkōni' deyē'*, to write a letter and send it to some one. *ayi'hin yañka' nde'knē*, I went when (shortly after) you came. *a'yih'i'nt nde'di*, I went when you came. *a'yih'i'nt nde'knē*, I went at the moment that you came. *in'h'i'nt nde'knē*, I went at the moment that he came. *ñkin'h'i'nt de'knē*, he went at the moment that I came. *ayi'hin yañka' nde' on'knē*, I had already gone when you came. *e'yan nkih'in' yañka' de on'knē*, he had already gone when I reached there. *da' un'ni'*, he is going. *i'da un'ni'*, are you going? *nda' un'ni'*, I am going. *axo'g duni' da de'di On'ti ya'ndi*, the Bear went to gather young canes (6: 4). *a'kta dedi'*, to go straight across (= *akta de a'kidurtē*). *a'yixyan a'kta nde'nka'-kidurta' dande'*, I will go straight across the bayou. *e'yan hi' xyan kiya' de on'knē ētura'*, when he (the Rabbit) reached there, he (the Sun) had already gone again. *e'yan nkih'in' xyan de on'knē*, he had already gone when I arrived there. *de' heyaw'hin*, he departed (and) arrived there. *emaⁿ' i'da na'*, beware lest you go! (or, do not go!) *e'wanda' xo*, I will go further if . . . *e'wa ide'di*, did you go further? *yañkin'x nda'*, release me and I go, let me go. *yañkin-xtu' nka'da*, release us (sic) and we go, let us go. *i'ñkida'ha' a'de*, release them and they go, let them go. *de'di xyi pi' na*, if he would go, it would be good. *ide'di xyi pi' na*, if you would go, it would be good. *e'yan ndedi'*, I went thither (by command or permission). *e'yan nde'di na'*, I went thither (of my own accord). *e'yan nde'di xyē'*, I went thither at any rate (whether he wished it or not). *e'yan nda' dande' xyē'* (or *xyēxo'*), I will go thither at any rate (even if against his will). *e'yan nda' on'ni ha'nūn*, or *e'yan nde'di ha'nūn*, perhaps (or, I think that) I am going thither (but I am uncertain). *a'diknē*, they have (already) gone. *ama' pxū'di*, *oxpa' a'diknē*, they rooted up the ground, devoured (the roots), and have

gone. *dě'xñě*, (he) was going (7: 9). *kide'xne*, he was going home (7: 10). *kipükta' adě'hqñě*, they have gone (by) in even ranks: said of many men, horses, etc. *nķinsu' pütsa' dě'xtca*, the sharpness of my teeth is all gone. *nde'di xyan'*, I must go. *nde'tu xyan'*, we must go. *witedi ko' Tanyĩ'ñķiyān* *nde'di kikna'ni*, I may go to Lecompte to-morrow. *nde' hĩndoñ'hi xyo', wite'di ko*, I will go to see you to-morrow. *uksani' nda' dande'*, I will go very soon. *son'sa duxtan' dedi'*, to take a book or other large object off another, or from a pile. *xa'nina'ti dedi'*, it (a heavy log, hog'shead, etc.) rolls over and over in one direction. *noñ' dedi'*, to throw an object away. *žkañ' Tčėtkana' de' on'xa*, then the Rabbit departed (in the past) (2: 31). *de'di žtuxa' Tčė'tkanadi'*, they say that the Rabbit departed (3: 15). *o'kūk de'di*, he went fishing (6: 4). *ž'ti toho' dedi'*, to pass here (*ž'ti toho' ide'di*, *ž'ti toho' nde'di*). *ha'xahě dě'di Tčė'tkanadi'*, the Rabbit went off laughing (1: 21). *kdehĩya'*, I send you into it (again?), I throw you into it. *ason' kde'hĩya na'*, I (will) throw you into the briars (1: 18). *ayin'sihĩ'xti ko*, *ason' kdehĩya' xo'*, if you are in great dread of briars, I will throw you into them (1: 19) (note use of *ko*—*xo*, contingent action). *de'kiyě*, to send it off or to another (*de'yakiyě'*, *de'haxkiyě'*; *de'kiyětu'*, *de'yakiyětu'*, *de'haxkiyětu'*). *akütxyi' nateka' nķon' de'hĩñķiyě'*, I have made a short letter which I send to you (4: 1).—*ka'de*, to go; to be going thither at this moment (?) (*ika'de*, *xka'de*; *ka'detu'*, *i'kadetu'*, *xka'detu'*; Futures: *ka'da dande'*, *ika'dęa dande'*, *xka'dęa dande'*) (7: 7). *e'ukęda'*, go thou away! depart thou! *e'ukada'*, go ye away! depart ye! *kaya'de*, you are going (at this moment), you are on the way thither; *nķade'*, I am going (at this moment), I am on the way thither; Futures: *kada' dande'*, *kaya'da dande'*, *nķa'da dande'*. *tanyĩ'ñķiyān kayide'di*, did you go to Lecompte? (?) *tanyĩ'ñķiyān kayida' dande'*, will you go to Lecompte?—*kide'*, to start back or homeward; to go or have gone home. *Tčė'tkanadi' koxta'*, *yahe'yan kide' xe'hě*,

the Rabbit ran from (what he thought was) danger; he went back some distance and sat down (2: 17). *tanhĩnxti' kide'*, running very swiftly he went homeward (3: 16; 6: 4). Before *han'*, *kan'*, etc., *kidedi* becomes *kide*: "*ha'me tan' on'ni nķati' na'*," ž *han' kide' kan' Tčė'tkanadi' ti'wo de'di*, he (the Bear) said, "I dwell in a large bent tree," and when he went home the Rabbit went abroad (2: 11; 6: 2). *in'x kida'*, release him and he goes, let him go! (probably, let him go at once!). *kida' onni*, he was returning thither (3: 19). *xkida'onni*, I was going home (in the past) (7: 10, 14, 15).—*kide'di* or *kidedi'*, to go homeward; to have gone home (*ya'kide'di*, *xkide'di*). "*ason' tanxti nķti na'*," ž *han' kide'di*, he said, "I dwell in a very large brier patch," and went home (2: 2). *toha na'k kide'di hětu'*, they say that he went home yesterday. *akĩ'duwxai' kida' onni*, he went to one side when he was returning thither. *e'wa kida'*, go further! *he han'tc kide'di*, when he said that, he went home (2: 10). "*eyan' hinta'*," *Tčėtkana' ki'ye han' kide'di*, he said to the Rabbit, "Go there," and went home (2: 10, 11; 3: 7, 24; 7: 7). *kide' ake'didaha'*, he crept up on them (8: 1). *ž'ti toho' kidedi'*, to pass here on his way back or homeward (*ž'ti toho' ya'kide'di*, *ž'ti toho' a'xkide'di*). *hin'hin han' kide'di*, to have come and gone (*ayin'hin haya'kide'di*, *nķin'hin axkide'di*; *in'hin ka'de*, *ayin'hin ika'de*, *nķin'hin xka'de*).—*kude'ni*, not to go (*ku'yude'ni*, *nde'ni*). *wahu' xohi' idě-kan' nde'ni*, I did not go because it hailed.—*nda'hi*, a case of "*hapax legomenon*," meaning not clear. *i'yĩnda'hi yuķě'di ko' ayande' yuwa'yan nda'hi hani'*, when they are hunting you I will go to the place where you are (2: 29, 31); so translated by Bj. and M., though "I will go" is generally *nda' dande'* (query: Could *nda'hi* have been given by mistake for *nyin'dahi*, I seek you?).—*dě'xñě*, he is going. *i'derně*, you are going. *nde'xñě*, I am going (*ide'tu* and *nde'tu* are not used). *a'dě*, a small number go; *adětu'*, a large number (100 or more) go. *aya'de*, you (a small

number) go. *ayadētu'*, you (a large number) go. *nka'de*, we (a small number) go. *nkadē'tu*, we (a large number) go. *ide'yīnki*, you get there ahead (28: 171). *kideya'nkōdaha*, let us get ahead of one another (28: 169). *de'on-kanē'di*, (he) has gone already (7: 14). *deyi'nkīdaha'*, he got away from them (16: 9). (Examples are so numerous in the text that references are hardly necessary.)

de- or **te-**, a numeral prefix, used before cardinal numbers to form numeral adverbs denoting repetition of action.—*deson'sa'*, once. *deno'pa'*, twice. *de-da'ni*, thrice. *detopa'* or *tetopa'*, four times. *deksani'* or *teksani'*, five times. *dena'pahudi'*, seven times. *deda'nhudi'*, eight times. *detckanē'*, nine times. *deohi'*, ten times. *deohi'son'sa'xēhe*, eleven times. *deohi'no'pa'xēhe*, twelve times. *deohi'dana'xēhe*, thirteen times. *deohi'topa'xēhe*, fourteen times. *deohi'ksana'xēhe*, fifteen times. *deohi'hiakūxpa'xēhe*, sixteen times. *deohi'na'pahua'xēhe*, seventeen times. *deohi'da'nhua'xēhe*, eighteen times. *deohi'tckana'xēhe*, nineteen times. *deohi'no'pa'*, twenty times. *deohi'da'ni*, thirty times. *deohi'topa*, forty times. *deohi'ksa'*, fifty times.

dē.—*dadē'*, to chew (*ida'dē*, *ndadē'*; *dadētu'*, *ida'dētu'*, *nda'dētu'*).—*ya'ni dadē'*, to chew tobacco.—*kūda'deni'*, not to chew (*ku'yuda'deni'*, *nda'deni'*; *kūda'detuni'*, *ku'yuda'detuni'*, *nda'detuni'*). *kūda'deni' nayē'*, to bolt down food (without chewing it) (*ku'yuda'deni' ina'yē*, *nda'deni' ānna'yē*). *ya'ni kūda'deni'*, not to chew tobacco.

de (?).—*kūdeni'*, or *kū'dini'*, "not clean," soiled, blackened (*i'kūdini'*, *ū'nkukū'dini'*; *kū'dinitu'*, *i'kūdinitu'*, *ū'nkukū'dinitu'*). *kū'dinitu' xyē*, they are soiled. *ū'nkukū'dinitu' xyē*, we are soiled. *m+*, *do'xpē kūdēni'*, oh! what an ugly garment! (said by a female, but meaning what a pretty garment!); a male can say, *do'xpē kūdēni'*, but he never uses *m+*.

deti', **adeti'**, **adē'di** (58: 1), or **aya'** **deti'**, a branch or limb of a tree.

-di.—(1) masc. ending of certain verbs (see *na*): *patčitcudi*, to pull off (see

tc).—(2) Used as a causative ending (=yē) (*hayedi*, *hanēdi*; *ētakahedi*, *kai'ncedi*, *ksedi*, *pxvēdi*, *xyiwahēdi*, *xyuwahedi*, *sahēdi*, *tcādedi*, *tcisedi*, *tcina-sedi*, *toxtuxēdi*, *uktēdi*, *yaxdokedi*, *sādedi*, *sūtsidedi*, *taxtaxwedi*, *tcakēdi*, *xonēdi*, *uwāsēdi*. (See *-ni*.)

di, a sign of the agent, the nominative sign (6: 17, 18; 7: 1, 3, 10, 13, 15). (See *ka*.)—*Tcētkanadi*, The Ancient of Rabbits.

dī, when.—*unatēl'ktē di hakū'nūki*, when he dodged, he got out from it (2: 26).—*dixyīn* (12: 3, 5, 6; 13: 4; 14: 4).

dix.—*dixyi'*, to urinate (*i'dixyi*, *ū'nka-dixyi'*).—*hadi'xi*, urine. *hadi'xtciyan'*, the bladder.

dixi, to catch up with.—*kīdixi'yētu*, they caught up with him (27: 3).

dī'xti hayi', the "ivory bird," which inhabits the Louisiana swamps near Red River. It has a black body and white wings. Probably a species of *Campophilus* (*C. principalis*?).

dī'tci', to dance (*i'dī'tci*, *ndī'tci*) (*Hidatsa*, *kidē'ci*).—*ndī'tci dandē'*, I will dance. *ndī'tci tē'*, I wish to dance. *ndī'tci tē' nīki'*, I do not wish to dance.—*kū'dī'tci-ni*, not to dance (*kū'yudī'tci-ni*, *ndī'tci-ni'*). *ndī'tcīni' dandē'*, I will not dance.

dī^a.—*ēkē'xyi dīn ida' hi ko*, well! why don't you go? (p. 160: 25). (Also p. 160: 26, 27, 28, 29, 30, 31.)

do.—*dowa'*, in this direction, this way, to this place (cf. *da'wo*).

do'di, the throat (*ido'di*, *ndo'di*; *doxtu*, *idoxtu*, *ndoxtu*).—*do'di uxwi'*, his throat is dry, he is thirsty (*ido'di uxwi'*, *ndo'di u'xwi*). *do'di uxwon'*, his throat was dry, he was thirsty (*ido'di uxwon'*, *ndo'di uxwon'*). *dodi' uxwi' dandē'*, he will be thirsty (*ido'di uxwi' dandē'*, *ndo'di uxwi dandē'*). *doxtu' uxwi'*, they are thirsty. *i'doxtu' uxwi'*, you (pl.) are thirsty. *ndoxtu' uxwi'*, we are thirsty. (Also 8: 22.)—*dodiyan'*, his throat (Bk.) (*i'dodiyan'*, *ndo'diyan'*).—*doti'*, the neck, his or her neck (*i'doti*, *ndo'ti*), probably the same as *do'di*. *dodihin'*, neck feathers (see *hin'*).—*do'daniyē'* or *doda'yē*, the gullet, esophagus, throat; his or her throat, etc. (*i'dodaniyē*, *ndo'daniyē*) Bk. seemed to distinguish between the

throat (*dodiyān*) and the gullet (*dodaniyč*), but the former perhaps means the neck. *doda'yč pūni'*, "gullet hangs (on)," a necktie.—*doxtaṁka'*, his Adam's apple (*i'doxtaṁka'*, *ndo'x-taṁka'*).—*dotcaṁka'*, the tonsils, his tonsils (*i'dotcaṁka'*, *ndo'tcaṁka'*). (*do+taṁka*, "forked" ?), "forked part of the throat."—*doḱoxč'*, his or her hard palate (*i'doḱoxč'*, *ndo'ḱoxč'*).

do'hi, anything rubbed or smeared, as butter or molasses.

doxpě', *toxpe'* (26: 11, 12), cloth; ashirt or coat.—*doxpě' teakedi'* (= *doxpě' xčheyč'*), to hang up a coat on a nail or post (also 19: 14, 16; p. 120: 13, 14, 17, 18). *do'xpě hiṁyehi'*, cloth. *do'xpě naskč'*, "long cloth," a coat. *do'xpě naskč' patckč'*, to pull off a coat. *doxpě' naskč' patckč' xčheya'*, pull off your coat (and) hang it up! (m. sp.). *do'xpě nask onni'*, to put on a coat (*do'xpě nask ayon'ni*, *do'xpě nask nḱon'ni*). *do'xpě naskon-kan* (feminine imperative). *do'xpě naskč' kī'nitan'xti*, the coat is too large for him. *do'xpě naskč' kī'yīṁkī'xti*, the coat is too small for him. *do'xpě na'skē nitani'*, "large long coat," an overcoat. *do'xpě tēdu'xka*, *doxpěti' dēdu'xka'*, *do'xpě tūdu'xka'*, *do'xp tēdu'xka'*, a man's shirt, a woman's loose sacque (differs from the *doxpě naskč* and the *ptč ats san*). *do'xpě tēdu'xka ni'ki*, *nindorxpě'on' nedi'*, "he is without a shirt, he has on his pantaloons alone," he is stripped to the waist. *dorpa'sanhiṁ* (= *dorpe+asanhiṁ*), sleeves of a coat, shirt, etc. *dorpa'sanhiṁ pa'xaxahi'*, to pull up or roll up the sleeves. *dorxpě' tūkma'gonni'*, "under cloth or dress," a skirt or petticoat. *dorxpě' arkonni'*, the lining of a garment. *dorpa' a'dustū'gonni'*, a button, buttons (*dorxpě + adustūki + onni*), "what adheres to a garment." *dorpa' a'dustūgon' tpuhi'*, buttonholes. *uṭuxpě'*, *udorxpě'*, clothing (generic), a robe of skin. *on'tahi uṭuxpě*, a bearskin robe. *tahi uṭuxpě*, a deerskin robe. *tečtkahi uṭuxpě*, a rabbit-skin robe. *tmotckahi uṭuxpě*, a robe of wildcat skins.

doṁ (?) (16: 6).

doṁ.—*doṁhi'*, to look at, see (*i'doṁhi*, *ndon'hi*, or *ndonhi'*; *doṁxtu'*, *i'doṁxtu*, *ndon'*

xtu, or *ndon'xtu'*).—*nyidon'hi*, I see you. *i'yan'don'hi*, you see me. *yan'don'hi*, he sees me. *ndon'hi te' ni'ki'*, I do not wish to see him. *nyidon'hi te' (=na)*, I wish to see you. *emaṁ'*, *idon'hi na'*, beware lest you look at him, do not look at him! *dusasa' don'hi*, tear it here and there and look at it! *nde' hīndon'hi xyo'*, *wite'di ko*, I will go to see you to-morrow. *wite'di ewa' ko yan'dan hu'*, come to see me day after to-morrow (*dan=don*). *donhi on*, or *donhon*, he did see it (in the past) (*idon'hi on* or *idon'hon*, *ndon' hi on*, or *ndon'hon*). *donhon'knč*, to have already seen it (*i'donhon'knč*, *ndonhon'knč*). *donhon'xa*, to have seen it in a remote past (*i'donhon'xa*, *ndonhon'xa*). *toho'xk nonpa' da'ni ha ndon'hondqha'*, I saw two or three horses. *anya'di nonpa' da'ni ha-ndon'hondqha'*, I saw two or three men. *anyaṭo' an'xti yan' ndon'hon*, I saw a man and a woman. *toho'xka' wa'k yan' ndon'hon*, I saw a horse and a cow. *anyaṭo' yihi'xti an'xti' yan' yihi'xti ndon'hondqha'*, I saw the men and women. *yi'ndonha' kikna'ni snisni'hi*, I may see you by the time that autumn comes (4: 3). *ndonhi'*, I have seen it. *ndonxt on'*, we have seen it (in the past) (5: 9). *yi'donhi*, he sees you (sing.). *yi'donxtu*, they see you (sing.). *doṁhidakta'*, look! (m. to m.). *hewa' de' donhi'*, go to that place (and) look! *tewa' hu' donhi'*, come this way and look! *tuka' donhi'*, look that way! *dowa' donhi'*, look this way! *ḱanḱonni' don'hi tč' dedi' čtuxa'*, they say that he departed, as he wished to see the trap (3: 14). *don'hi hi*, to see how it is (s.). *don'xtu hi*, they see (pl.). *panhiṁ' utoho' doṁ'xka*, see how it is to lie in the sack (fem. sp.). *panhiṁ' utoho' don'xkaṁḱo'* (male sp.). *panhiṁ' nḱetoho' ndon'hi xo'*, I will lie in the sack and see how it is. *panhiṁ nḱetoho' ndon'xka*, let me lie in the sack and see how it is. *udunahi'*, he faces (the door) (p. 136: 20). *ayu'duna'hi*, did you face (the door)? (p. 136: 21). *nḱu'dunahi'*, I face(d) (the door) (p. 136: 22). *nyu'dunahi'*, I face(d) you (p. 136: 23). *wite'di ewa' ko yan'dan hu'*, come to see me day after to-morrow. *yi'ndonha*, we see you (4: 3).

don'daha', to look at them (*i'dondaha'*, *ndon'daha'*; *don'xtudaha'*, *i'don'xtudaha'*, *ndon'xtudaha'*). *eman' idon'daha' na'*, beware lest you look at them, do not look at them! (Bk., M.). *yi'dondaha'*, he saw you (pl.). *nyi'dondaha'*, I saw you (pl.). *yi'don'xtu'daha'*, they saw you (pl.). *nyi'don'xtu'daha'*, we saw you (pl.). *yan'dondaha'*, thou (you) saw us. *yan'don'xtu'daha'*, you (pl.) saw us. In one instance, M. gave *yi'dondaha'*, "we see you;" but this must have been owing to a misunderstanding. In like manner, for *yi'dondaha'* (5: 2), read, *nyi'dondaha'*, I see you (pl.). *in'xkidon'hi'*, to see himself, to look at himself (*yi'xkidon'hi'*, *nki'xkidon'hi'*; *in'xkidon'xtu'*, *yi'xkidon'xtu'*, *nki'xkidon'xtu'*). *kidon'hiye'*, to show an object to another (*kidon'hihaye'*, *kidon'hihũñkẽ'*). *kidon'hinye'*, I show it to you. *kidon'hiyañkẽ'*, he shows it to me. *kidon'hiyañk pi'hẽdi*, will he show it to me? *tohana'k ya'kidon'hiyañkẽ'*, you showed it to me yesterday. *kidon'hiyañka'*, show it to me! *akidoni* (?), to be looking at one another. *a'kidon'xtu'*, they looked at one another (?). *a'kidon'xtu xa'*, we are all looking at one another (N. B.: *hitu* and *hintu* become *xtu* in the plural; *xa* is usually a sign of past time). *don'xẽhẽ'*, "sits to see," the sights of a gun. *on'don'honi'*, "what is used for looking at or seeing," a mirror. *ondon'hon'xwudati'*, "to see with light from outside," window glass.—*u'dunahi'*, to face an object or place (*ayu'dunahi'*, *nku'dunahi'*). *nyu'dunahi'*, I face you. *aye'wi ko u'dunahi'*, he faces the door. *yañku'dunahi'*, he faces me. *hi'yañku'dunahi'*, thou (you) face me (also 14: 26). *ka'dohon'i'*, not to see, to be blind (*kaya'dohon'i'*, *nka'dohon'i'*; *ka'dohon'tuni'* (= *ka'don'xtuni'*), *kaya'dohon'tuni'*, *nka'dohon'tuni'*). *sim'o' ka'dohon'i' idon'hon'*, did you see the blind boy? *ndon'ni*, I have not seen him or her. *ndon'ni xyã'*, I have not yet seen him or her. *kũdon'ni*, not to see it, her or him (*ku'yudon'ni*, *ndon'ni*; *kũdon'tuni'*, *ku'yudon'tuni'*, *ndon'tuni'*). *nyidon'ni*, I do (or did) not see you. *ku'yan-*

don'ni, he (or you) did not see me. *kũdon'dahani'*, not to see them (*ku'yudon'dahani'*, *ndon'dahani'*; *kũdon'daha'tuni'*, *ku'yudon'daha'tuni'*, *ndon'daha'tuni'*). *nyidon'dahani'*, I do not see you (pl.). *nyidon'daha'tuni'*, we do (or did) not see you (pl.). *ku'yan'don'dahani'*, he or you do (or did) not see us. *ku'yan'don'daha'tuni'*, they or you (pl.) do (or did) not see us. *ka'don'xtuni'*, they are blind.—*adon'hin'*, his or her face (*aya'don'hin'*, *ũñka'don'hin'*; *a'don'xtu'*, *aya'don'xtu'*, *ũñka'don'xtu'*). (Also 10: 7; 14: 16, 18, 22; 17: 3, 9, 12, 16; 19: 17; 20: 23, 39; 22: 3, 9; 23: 6; 24: 3, 5, 13; 25: 2; 26: 20, 41, 75, 80, 82; 28: 33, 59, 66, 69, 75, 132, 134, 135, 164, 166, 188, 192, 207, 246; 29: 1, 30, 37, 41; 31: 20, 34; p. 166: 10, 11, 12, 13, 14, 15, 16.)

du-, prefix indicating action by means of the hands.

du, to go around, to circle, to wrap.—*aduyẽ* (masc. word), to wrap a cord, etc., several times around an object (*adu'hayẽ'*, *adu'hũñkẽ'*). *aduhimye'*, I wrap it around thee. *aduyañke*, thou dost wrap it around me. *adu*, (he) went around it (7: 2). *adudu'di*, (it) was flying around and around (28: 62).—*adu'yaxan'* (fem. word), to wrap a cord etc., several times around an object (said to a female) (*adu'hayaxan'*, *adu'hũñkaxan'*).—*adu'di* (= *apẽni*), to go around or wrap around an object (*aya'dudi*, *nka'dudi*; *adutu'*, *aya'dutu'*, *nka'dutu'*) (7: 5).—*adu'son'sa'* (= *adudi*+*son'sa*), to wrap a cord once around an object (*ayadu'son'sa'*, *nkadu'son'sa'*). *nyadu'son'sa'*, I wrap once around you.—*duwẽ'*, to untie, unwrap (*i'duwẽ'*, *ndu'wẽ'*). *kĩduwẽ'*, to untie another, as by his request to untie his property (for him) (*ya'kĩduwẽ'*, *axkĩduwẽ'*; *kĩdu'wẽtu'*, *ya'kĩduwẽtu'*, *axkĩduwẽtu'*). *nyi'kĩduwẽ'*, I untied you. *nyikĩduwa' dande'*, I will untie you. *ewande'* *yan'xkĩduwẽ'*, he untied me. *ayindi'* *yan'xkĩduwẽ'*, you untied me. *ndohu' yan'xkĩduwa'*, come right to me (and) untie me! (3: 21).—*aduhĩ'*, a fence. *adurtea'ti aduhĩ'*, a rail fence. *hayĩñki' aduhĩ'*, a stock fence. *aduhĩ' ndosa'n'*

hin tohoxka' sin' hin ne'di ndonhi', I see (or, saw) the horse standing on this side of the fence. *aduhi' sanhin'yan sin'fo' yaon'ni ne inaxe'*, did you hear that boy who is (stands) singing on the other side of the fence? *aduhi' ndosan'-hin waka' ne a'pxuye'di*, this cow on this side of the fence is apt to (or, prone to) gore. *aduhi' e'usan'hin waka' ne'yan ka'pxuye'ni*, that cow (standing) yonder on the other side of the fence does not gore. *aduxta'ti*, a rail, rails. *adu'hi yin'ki'*, a garden. *duhi'ni'ki'* (contraction of last). *du'hie'pi*, a gate (*aduhi' + ayepi*).—*a'xkido'ni'*, a man's breech-cloth belt, a belt. *axkido' apxa'di*, to put a standing object in the belt (*axkido' a'yupxa'di*, *axkido' u'nikpa'di*; *axkido' apxatu'*, *axkido' a'yupxatu'*, *axkido' u'nikpa'tu*). *axkido' kida'ma'nikye' xon-he'di*, to put a horizontal or long object, as a knife, etc., in the belt (*axkido' kida'ma'nikye' xon'haye'di*, *axkido' kida'ma'nikye' xon'hun'ke'di*). *axkido' xon-he'di*, to put a cv. object, etc., in the belt (*axkido' xon'haye'di*, *axkido' xon'hun'ke'di*; *axkido' xon'hetu'*, *axkido' xon'hayetu'*, *axkido' xon'hun'ketu'*). *axkido' tcu'di*, to put a number of small objects in the belt (*axkido' i'tcuai*, *axkido' u'niktcu'di*; *axkido' tcutu'*, *axkido' i'tcutu*, *axkido' u'niktcutu*). (Also 8: 3, 5, 7, 10, 12, 14, 22; 11: 3; 20: 15, 26, 32, 34, 35, 36, 37; 21: 16, 25; 22: 13; 26: 75; p. 142: 27, 31.) *dudayi'*, a weed. (See *tudi* and *hayi*.) *duho'ni*.—*isi' s'di duho'ni*, to have the hand, foot, etc., numb or asleep (p. 149: 24).

dük-, prefix indicating action as in hitting or punching.

duka, to peel off the bark (28: 57).

dükütüpä.—*a'dükütüpä'*, they were very thick on him (31: 5).

dus.—*adustu'*, they (mules) kick habitually (p. 128: 12). *kadustuni*, they (mules) do not kick habitually (p. 128: 13).

dus.—*tüdüdus'e'di*, refers to the noise made by a mouse when gnawing wood.—*aduska'*, generic: a rat, rats (14: 29). *adu'sk xohi'*, a species of rat that inhabits the canebrakes of Louisiana, "ancient rat." *Adu'skana*, Ancient of Wood Rats (14: 2, 5, 12, 24, 28, 29).

dutaⁿ or titaⁿ.—*in'küddutaⁿ*, I urge you on (17: 20). *küddutaⁿ dāha'!* she sent them off (26: 38). *küddutaⁿ*, (she) urged him on (29: 15) (rather *aküddutaⁿni*). *tcu'nik a'kütitāⁿni*, he set the dog on him (p. 147: 2). *tcu'nik aya'kütitāⁿni*, did you set the dog on him? (p. 147: 3). *tcu'nik n'ka'kütitāⁿni*, I set the dog on him (p. 147: 4). *ya'nikudutaⁿtu kan x'kide'di*, they started me homeward (p. 159: 14). *küddutaⁿ k de'di*, he set the dog on him (B) and then he (B) went (p. 166: 1). *a'kütitāⁿtu*, they set him on (11: 4). (Also p. 159: 15, 16, 17; p. 166: 2, 3.)

e, the aforesaid: refers to some antecedent expressed, not implied.—*Tanyāⁿ han'ya' tēina'ni ko' Tany'i'nikiyāⁿ han'ya' e' kuna'tuni'*, there are not as many people in Lecompte as there are in Alexandria. *n'ka'diyan e' ande'*, my father he (the aforesaid) moves, or, I have a father. *n'ka'diyan e' ma'nik'i'*, my father he reclines, I have a father. *n'kon'ni e' ande'*, my mother she moves, or, I have a mother. *n'kon'ni e' na'nik'i'*, my mother she sits, or, I have a mother. (Also 9: 4.)—*e'di; tan e'di ka'wak ya'te'*, what is the town's name? (Bk.).—*e'yan*, there (6: 3; 8: 17, 18, 19; 10: 5). *e'yan hi*, or *eyan' hin*, to reach there (*e'yan a'yih'i*, *e'yan n'kih'i'*) [The plurals given for this verb may be those of *in'hin'*: *e'yan in'hin'*, *e'yan a'yin'hin'*, *e'yan n'kih'hin'*]. *e'yan hi' xyan kiya' de on'knē ituxa'*, when he reached there, he (the Sun) had already gone, they say (3: 11, 12). *e'yan n'kih'hin' xyan de on'knē*, he had already gone when I arrived there. *xki'tonni e'yan n'kih'hin' xyo*, I will reach there first (3: 16). *eyan' hi ha' k'ikinno'*, when he reached there he spoke to it (1: 11). *ekan' Toweyan' eyan' hi*, then the (distant) Frenchman arrived there (1: 15; 2: 3). "*eyan'-hinta'*," *To'etkana' ki'yehan' kide'di*, "go there," the Rabbit said to him and went home (2: 10, 12). *eyan' in'hin'*, to reach there (*e'yan a'yin'hin'*, *e'yan n'kih'hin'*; *e'yan in'xtu'*, *e'yan a'yin'xtu'*, *e'yan n'kih'xtu'*). *wite'di ko e'yan n'kih'xtu' dande' Ba'yusyan'*, we shall reach Bunkie to-morrow. *e'yan n'kih'hin' ya'nika' de on'knē*, he had already gone when I reached there. *e'yan n'kih'hin' ya'nika' te*

on' mañki', "I reached there when dead made he lay," he was already dead when I reached there. *tan'nikiyān' eyān' inhin'*, he was the first one to reach there. *e'yan' kidi'*, to reach there, his home (2: 18) (*e'yan' yakidi'*, *e'yan' xkidi'*; *e'yan' kinhin'*, *e'yan' yakihin'* (instead of *e'yan' ikin' hin'*), *e'yan' xkinhin'*. Futures: *e'yan' kidi' dande'*, *e'yan' yakidi' dande'*, etc.). *e'yan' k'idihan' k'iduni' da taktca'ke ha'maki*, when he reached home, he gathered a lot of young canes and hung them up (2: 2, 3). *e'yan' kide'di* (by analogy=Ø., *ēdi gēe*, but given as=Ø., *īde*), to go or to have gone to a particular place (*e'yan' ka'yide'di*, *e'yan' nde'di*, pl., *e'yan' a'de(±tu')*, *e'yan' kaya'de(±tu')*, *e'yan' nka'de(±tu')*. Futures: *e'yan' kida' dande'*, *e'yan' kayida' dande'*, *e'yan' nda' dande'*; *e'yan' ada' dande'*, *e'yan' kayada' dande'*, *e'yan' nka'da' dande'*). *e'yan' nde' xana'*, I can go thither (if I wish: masc.). *e'yan' kye'ide'di*, to be going thither again (*e'yan' kye'dedi*, *e'yan' kiya'ndedi*; *e'yan' kya'de*, *e'yan' kya'yade*, *e'yan' kiya'nka'de*. Futures: *e'yan' kye'ida dande'*, *e'yan' kye'da dande'*, *e'yan' kiya'nda dande'*; *e'yan' kya'da dande'*, *e'yan' kya'yada dande'*, *e'yan' kiya'nka'da dande'*). *e'yan' ma'n-kiyē*, to leave or put a horizontal object (as a tool) there (*e'yan' ma'nkihayē*, *e'yan' ma'nkinē*; *e'yan' ma'nkiyētū*, *e'yan' ma'nkiha'yētū*, *e'yan' ma'nkinētū*) (cf. *ma*). *e'yan' ma'nkikiyē*, to leave or put a horizontal object there for another (*e'yan' ma'nkiha'kiyē*, *e'yan' ma'nkiha'xkiyē*; *e'yan' ma'nkikiyētū*, *e'yan' ma'nkiha'kiyētū*, *e'yan' ma'nkiha'xkiyētū*). *e'yan' ma'nkihi'nkiyē*, I leave it for thee (you). *e'yan' ma'nkiya'xkiyē*, he leaves it for me. *e'yan' ma'nkihiya'xkiyē*, thou (you) leave it for me. *e'yan' ma'nkiki'dahayē*, to leave or put a horizontal object there for them (*e'yan' ma'nkiyaki'dahayē*, *e'yan' ma'nkihaxki'dahayē*). *e'yan' ma'nkiki'dahayētū*, they leave it for them. *e'yan' ma'nkiyaki'dahayētū*, ye leave it for them. *e'yan' ma'nkihaxki'dahayētū*, we leave it for them. *e'yan' ma'nkiyiki'dahayē* (?), he leaves it for you (pl.). *e'yan' ma'nkihiñki'da-*

hayē, I leave it for you (pl.). *e'yan' ma'nkiyiki'dahayētū* (?), they leave it for you (pl.). *e'yan' ma'nkihiñki'dahayētū*, we leave it for you (pl.). *e'yan' ma'nkiya'xki'dahayē*, he leaves it for us. *e'yan' ma'nkiya'xki'dahayētū*, they leave it for us. *e'yan' ma'nkihiya'xki'dahayē*, thou (you) leave it for us. *e'yan' ma'nkihiya'xki'dahayētū*, ye (you) leave it for us. *e'yan' kuma'nki-ki'daha'yēni'*, not to leave or put a horizontal object there for them (*e'yan' kuma'nkiyaki'dahayēni'*, *e'yan' kuma'nkihaxki'daha'yēni'*; *e'yan' kuma'nkiki'dahayētuni'*, *e'yan' kuma'nkiyaki'daha'yētuni'*, *e'yan' kuma'nkihaxki'daha'yētuni'*). *e'yan' kuma'nkiyiki'dahayēni'* (?), he leaves it not for you (pl.). *e'yan' kuma'nkihiñki'daha'yēni'*, I leave it not for you (pl.). *e'yan' kuma'nkiyiki'dahayētuni'* (?), they not for you (pl.). *e'yan' kuma'nkihiñki'daha'yētuni'*, we . . . not . . . for you (pl.). *e'yan' kuma'nkiya'xki'dahayēni'*, he . . . not . . . for us. *e'yan' kuma'nkiya'xki'daha'yētuni'*, they . . . not . . . for us. *e'yan' kuma'nkihiya'xki'daha'yēni'*, thou . . . not . . . for us. *e'yan' kuma'nkihiya'xki'daha'yētuni'*, ye . . . not . . . for us. *e'yan' kuma'nkiyēni'*, not to leave or put a horizontal object there (*e'yan' kuma'nkiha'yēni'*, *e'yan' kuma'nkinēni'*; *e'yan' kuma'nkiyētuni'*, *e'yan' kuma'nkiha'yētuni'*, *e'yan' kuma'nkinētuni'*). *e'yan' kuma'nkikiyēni'*, not to leave or put a horizontal object there for another (*e'yan' kuma'nkiha'kiyēni'*, *e'yan' kuma'nkiha'xkiyēni'*; *e'yan' kuma'nkikiyētuni'*, *e'yan' kuma'nkiha'kiyētuni'*, *e'yan' kuma'nkiha'xkiyētuni'*). *e'yan' na'nkiyē*, to leave or put a cv. object, garment, etc., there (*e'yan' na'nkihayē*, *e'yan' na'nkinē*; *e'yan' na'nkiyētū*, *e'yan' na'nkiha'yētū*, *e'yan' na'nkinētū*) (cf. *na'nki*). *e'yan' kuma'nkiyēni'*, not to leave or put a cv. object, etc., there (*e'yan' kuma'nkiha'yēni'*, *e'yan' kuma'nkinēni'*; *e'yan' kuma'nkiyētuni'*, *e'yan' kuma'nkiha'yētuni'*, *e'yan' kuma'nkinētuni'*). *e'yan' na'nkikiyē*, to leave or put a cv. object, etc., there for another (*e'yan' na'nkiha'kiyē*, *e'yan' na'nkiha'xkiyē*; *e'yan' na'nkiyētū*, *e'yan' na'nkiha'kiyētū*, *e'yan' na'nkiha'xkiyētū*).

e'yan na'ñkiha'xkiyētū). *e'yan na'ñ-kihi'ñkiyē*, I . . . for thee (you). *e'yan na'ñkiyan'xkiyē*, he . . . for me. *e'yan na'ñkihiyan'xkiyē*, thou (you) . . . for me. *e'yan kūna'ñkikiyēni'*, not to leave or put a cv. object, etc., there for another (*e'yan kūna'ñkiha'kiyēni'*, *e'yan kūna'ñkiha'xkiyēni'*; *e'yan kūna'ñkihiyētuni'*; *e'yan kūna'ñkiha'xkiyētuni'*, *e'yan kūna'ñkiha'xkiyētuni'*). *e'yan na'ñkiki'dahayē*, to leave or put a cv. object, etc., there for them (*e'yan na'ñkiyaki'dahayē*, *e'yan na'ñkihaxki'dahayē*). *e'yan na'ñkiki'daha'yētū*, they . . . for them. *e'yan na'ñkiyaki'daha'yētū*, ye . . . for them. *e'yan na'ñkihaxki'daha'yētū*, we . . . for them. *e'yan na'ñkiyiki'dahayē* (?), he . . . for you (pl.). *e'yan na'ñkiyiki'daha'yētū* (?), they . . . for you (pl.). *e'yan na'ñkihiñki'dahayē*, I . . . for you (pl.). *e'yan na'ñkihiñki'daha'yētū*, we . . . for you (pl.). *e'yan na'ñkiyanxki'dahayē*, he . . . for us. *e'yan na'ñkiyanxki'daha'yētū*, they . . . for us. *e'yan na'ñkihiyanxki'dahayē*, thou . . . for us. *e'yan na'ñkihiyanxki'daha'yētū*, ye (you) leave a cv. object there for us. *e'yan kūna'ñkiki'daha'yēni'*, not to leave or put a cv. object, etc., there for them (*e'yan kūna'ñkiyaki'daha'yēni'*, *e'yan kūna'ñkihaxki'daha'yēni'*; *e'yan kūna'ñkiki'daha'yētuni'*, *e'yan kūna'ñkiyaki'daha'yētuni'*, *e'yan kūna'ñkihaxki'daha'yētuni'*). *e'yan kūna'ñkiyiki'daha'yēni'* (?), he . . . not . . . for you (pl.). *e'yan kūna'ñkihiñki'daha'yēni'*, I . . . not . . . for you (pl.). *e'yan kūna'ñkiyiki'daha'yētuni'* (?), they . . . not . . . for you (pl.). *e'yan kūna'ñkihiñki'daha'yētuni'*, we . . . not . . . for you. *e'yan kūna'ñkiyanxki'dahayēni'*, he . . . not . . . for us. *e'yan kūna'ñkiyanxkidaha'yētuni'*, they . . . not . . . for us. *e'yan kūna'ñkihiyanxki'daha'yēni'*, thou . . . not . . . for us. *e'yan kūna'ñkihiyanxki'dahayētuni'*, ye (you) . . . not . . . for us. *e'yan neyē*, to leave or put a standing object or a number of small objects there (*e'yan ne'hayē*, *e'yan ne'hūñkē*; *e'yan neyētū*, *e'yan ne'hayētū*, *e'yan ne'hūñkētū*) (cf. *ñē*). *e'yan kūne-*

yēni', not to leave or put a standing object or a number of small objects there (*e'yan kūne'hayēni'*, *e'yan kūne'hūñkēni'*; *e'yan kūne'yētuni'*, *e'yan kūne'hayētuni'*, *e'yan kūne'hūñkētuni'*). *e'yan nekiyē*, to leave or put a standing object or a number of small objects there for another (*e'yan ne'hakiyē*, *e'yan ne'haxkiyē*; *e'yan ne'kiyētū*, *e'yan ne'hakiyētū*, *e'yan ne'haxkiyētū*). *e'yan ne'hiñkiyē*, I . . . for you (thee). *e'yan ne'yanxkiyē*, he . . . for me. *e'yan ne'hiyan'xkiyē*, you (thou) . . . for me. *e'yan kūne'kiyēni'*, not to leave or put a standing object or a number of small objects there for him (*e'yan kūne'hakiyēni'*, *e'yan kūne'haxkiyēni'*; *e'yan kūne'kiyētuni'*, *e'yan kūne'hakiyētuni'*, *e'yan kūne'haxkiyētuni'*). *e'yan ne'kidahayē*, to leave or put a standing object or a number of small objects there for them (*e'yan ne'yaki'dahayē*, *e'yan ne'haxki'dahayē*). *e'yan ne'kidaha'yētū*, they . . . for them. *e'yan ne'yaki'dahayētū*, ye . . . for them. *e'yan ne'haxki'dahayētū*, we . . . for them. *e'yan ne'yiki'dahayē* (?), he . . . for you (pl.). *e'yan ne'hiñki'dahayē*, I . . . for you (pl.). *e'yan ne'yiki'dahayētū*, they . . . for you (pl.?). *e'yan ne'hiñki'dahayētū*, we . . . for you (pl.). *e'yan ne'yanxki'dahayē*, he . . . for us. *e'yan ne'yanxki'daha'yētū*, they . . . for us. *e'yan ne'hiyanxkidahayē*, thou . . . for us. *e'yan ne'hiyanxki'dahayētū*, you (pl.) . . . for us. *e'yan kūne'kidaha'yēni'*, not to put or leave a standing object or a number of small objects there for them (*e'yan kūne'yaki'dahayēni'*, *e'yan kūne'haxki'dahayēni'*). *e'yan kūne'kidaha'yētuni'*, they . . . not . . . for them (*e'yan kūne'yaki'dahayētuni'*) (2 pl.). *e'yan kūne'haxki'dahayētuni'*, we did not put it there for them. *e'yan kūne'yiki'dahayēni'* (?), he . . . not . . . for you (pl.). *e'yan kūne'hiñki'dahayēni'*, I . . . not . . . for you. *e'yan kūne'yiki'dahayētū*, they . . . not . . . for you. *e'yan kūne'hiñki'daha'yētuni'* *dandē*, we will not put it there for you (all). *e'yan kūne'yanxki'dahayē*, he . . . not . . . for us. *e'yan kūne'yanxki'dahayētuni'*, they . . . not . . . for us. *e'yan kūne-*

hiyan^xki'dqha'yēni', thou . . . not . . . for us. *e'yan kūne'hiyan^xki'dqha'yētuni'*, ye (you) . . . not . . . for us.—*e'wa*, yonder, that (26: 82). *ewaxti'*, further (29: 34), still further. *anya'di ewane' sanhan'ni'*, that man (further off) is strong. *to'hana' e'wayan*, day before yesterday. *ewanya'di* (= *ewa* + *anyadi*), yonder man, that man. *ewanya'di yande' ka'wa*, who is yonder running man? *ewande'* (= *ewe* + *hande'*), he, she, it (probably "he yonder"). *ewande' pa ni'tani' xyē* (m. sp.), his head is large. *e'wandehe'* or *e'wandehe'* (= *ewande* + *hē*), he (or she) too. *e'wandēhē'dan on'ni*, "he too did it," to do just the same, to repay an injury (*ayi'nthē'dan ayon'ni*, *nki'nthē'dan nkon'ni*). *e'we yuke'*, they (an. objects). *e'we yuke' ko kuyan' x-tuni'*, they hate him. *e'we yuke' pa ni'tata'ni xyē*, their heads are large. *e'weyukēhē'* or *e'we yuke'hē'*, they too.

e, ē, to say.—*e'kan*, "*Ayi'ndi ko iya' n̄kaku'yan*," *On'ti ya'ndi he'di*, etc., when he (the Rabbit) said this, the Bear said, "When you entertained me," etc. (2: 22, 25). *kawake'ni*, he said nothing (1: 10.—*hakē'tu i'yan* how do they call over yonder? Ans., *Lamori' ē'tu*, they say, Lamourie). *ka'wakē'tu* (= *kawak* + *ētu*?), what is it called?—*ē'di* or *ēdi'*, to say (*ē'tikiyē'di*, *ē'tūn̄kē'di*; *ētu'*, *ē'tikiyētū'*, *ē'tūn̄kē'tū'*). *Lamori' ē'tu*, they say (or, they call it) Lamourie. *ekan' ason' poska' in'sihixti ma'n̄ki*, *ē'di*, then he (the Rabbit) said that he lay (=was) in great dread of a brier patch (1: 16).—*ē'han* (ē + *han*), he said it and . . . *ayi'n'sihixti ko' ason' kde'hinya xo'*, *ē'han Tcētkana' du'si*, he said, "as you are in great dread of them, I will send you into the briers," and he seized the Rabbit (1: 20). "*ason' tan'xti n̄kati' na'*," *ēhan' kide'di*, "I dwell in a large brier patch," said he and he went home (2: 2).—*ē'takahedi'*, to say that, he says that (*ē'takaye'di*, *ē'tan̄kē'di*; *ē'takahetu'*, *ē'takayetu'*, *ē'tan̄ketu'*). *ē'takaha' dandē'*, he will say that. *ē'takaya' dandē'*, you will say that. *ē'tan̄ka' dandē'*, I will say that.—*ē'taxkiye'di*, to have said it to him (*ē'tikiya'kiye'di*, *ē'tikaxkiye'di*).—*ē'tan̄kē'hi*, I said it in that manner.

ē'tan̄kē'hi yate nkon'ni, I did call it thus.—*ē'tikihe'di*, to say it or that, he says it or that (*ē'tikaye'di*, *ē'tan̄kē'di*). *ē'tinye'di*, I said it to you. *ē'tiya'nan̄kē'di*, you said it or that to me.—"*ndohu yan^xkidūwa*," *ina' ē'tikihe'di ētuxa'*, "come and untie me," said the Sun to him (3: 21).—*ē'tikahex on*, he said that all the time (*ē'tikaye'dayon*, *ē'tūn̄kē'x nkon*, *ē'tikahexatu'* or *ē'tikahexontu'*, *ē'tikayexatu* or *ē'tikayex ayontu'*(?)). *ētuxa'*, it was said, they say—used in myths, and in quoting what was said by others long ago, but of the truth of which the speaker is not positive. *ēdi' ētuxa'*, it was said (long ago) that he said it (3: 8; 7: 15). *ē'tuke'tuxa'* (past of *ētuketu*), is that the way to say it? or, did they speak it in that manner? *ē'tuke ya'tuxa'*, is that the way you all say it? (J. O. D. doubts this form).—*ki'yē*, to say that to or about him (*ya'kiyē'di*, *a'xkiyē'di*; *ki'yētū*, *ya'kiyētū'*, *a'xkiyētū'*). *inyē'di*, I say or said it to thee (you). *inya' dandē'*; *iya'kūtiki na'*, I will say it to you; do not tell it. *inya' xo*, I am going to say it to you. *Tcētkana' On'ti'k*, "*Heyan'hinta'*," *ki'yehan' kide'di*, the Rabbit said to the Bear, "go there," and went home (2: 2) (see *kanhi*, *kūtū*). "*ū*," *kiyē'han*, *kiya' kīpana'hi dē' han*, *iñknē' On'ti ya'ndi*, the Bear said, "Oh!" and turned back again and went and vomited (2: 20). *kiye'di*, he said to him (6: 20).—*he*, to say it or that; to say it to him. "*inaye'yan*," *he' kan*, "*Aduti' ē'tuke' ko ndu'xni xa'na*," *ē'di Tcē'tkanadi'*, when he (the Bear) said, "you can swallow that," the Rabbit said, "I have never eaten that sort of food" (2: 20, 22). *he kan*, *ya'ndiyan tixixyē' na'n̄ki Tcē'tkana'di*, when he (the Bear) said that, the Rabbit's heart was palpitating (2: 25). *he' onde'*, he was saying that (which precedes) (1: 10).—*hedī'*, *hē'di* (1: 17), to have said it; he did say it; to say that; he did say that (which precedes) (*ha'yedi'*, *n̄kedi'*; *hetu'*, *ha'yetu'*, *n̄ketu'*). "*xkida' dandē'*," *hedī' na*, he said, "I will go homeward" (referring to himself). "*xkida' dandē'*,"

ha'yedi' na, you said, "I will go homeward" (referring to yourself). "*xkida' dande'*," *nkedi' na*, I said, "I will go homeward" (referring to myself). "*kada' dande'*," *hetu' na*, they said "they will go." "*ikada' dande'*," *hayetu' na*, you (pl.) said, "you (pl.) will go." "*xkada' dande'*," *nketu' na*, we said, "we will go homeward (?)" (referring to ourselves). *teyē' hētu'*, they say that he killed him. *tohana'k kide'di*, *hetu'*, they say that he went home(-ward) yesterday. *tche'daⁿ hetu'* (said to a woman or women); *tche'daⁿ hetu' naxo'* (to a man or men), how far, or, how long did they say that it was? *he haⁿtc kide'di*, he said that and went home, or, when he said that he went home (2: 10).—*On'ti yandi' he'di*, the Bear (the subject) said that (which precedes) (2: 6, 10, 12; 7: 13).—*hē'tika-he'di*, to have said that (?) (*hē'tikiye'-di*, *hē'tūn'kē'di*; pl., *hē'tikahetu'*; *hē'tikiyētu'*, *hē'tūn'kētu'*).—*dede'*, speech, language. *ta'nēks han'ya' dede'*, the Biloxi language (= *ta'nēks han'ya' ade'*).—*hade' or hade'di*, to talk. *hade' padə'a'dəa tcedi'*, a great talker. *hade' kade' niki'*, a silent person: lit., without talking a language (Bj., M.). *hade' natcka'*, "to talk short," to speak a few words at a time. *an'ya'di ne' hade'-di*, the standing man talks.—*hadetcko'*, "to talk standing," to act as a crier, herald, or preacher, to preach, to proclaim (*haya'detcko'*, *nka'detcko'*). *hade-tcko' ti'*, "preaching house," a church (= *yan'kode*, *yon kode ti*).—*adē'*, to talk; speech, language (*aya'dē*, or *yade'di*, *nka'dē* or *ūn'ka'dē*). *adē' sanhan'ni'*, to raise the voice (*aya'dē sanhan'ni'*, *nka'dē sanhan'ni'*). *ta'nēks han'ya' ade' ūn'ka'dē te'*, I wish to speak the Biloxi language. *tanē'ks han'yadi' ade' yade'di*, do you speak the Biloxi language? *adē' onde'*, he was talking so long (*aya'dē onde'*, *nka'dē onde'*, *adē'tu onde'*, etc.). *ade' hae'yē*, "to talk slowly," to whisper (*aya'de hae'hayē*, *nka'de hae'hūn'kē'*). *ta'nēks han'ya' ade'*, the Biloxi language. *ade' kade'ni*, he does not speak the language; a silent person (Bk.). *ade' kda-*

kayi', a mocking bird. *tanē'ks han'yadi' ade' yon hiya' n'kuka'dē kan' psde'hi ma'n-ḱdḱē panan' ayindi'ta dande'*, if you will talk to me in Biloxi, all these (horizontal) knives shall be yours. *ade' kū'deni he'di*, or *ade' kūdē'ni he'di*, "he can not speak the language well," i. e., the Biloxi language: a German, an Italian, hence, a Jew (as those near the Biloxi were German or Russian Jews): *hedi*, in this compound, may be, "one said it," or "one says it;" and *kū'deni* seems to be an unusual form of *kadeni*, as there is no idea of filth in the compound. *ade' nan'xk nan'pi* (or *kde'-nan'pi*), he talked till day (*aya'de in'axk nan'pi* (or *kde'nan'pi*), *nkade' nan'xknan'pi* (or *kde'nan'pi*), *ade' hama'n'xk kde'nan'pi*, *ayade' himan'xk kde'nan'pi*, *nkade' n'kaman'xk kde'nan'pi*). *ade' nan'xk kde'psi*, he talked till night. *ade' nan'xk kdekūtūta'xexe'*, he talked till noon. *ade' nan'xk kdeksihiⁿ*, he talked till late in the afternoon.—*a'de kūdū'-gayi'* or *ade' kda'kayi'*, "it mocks one's words," a mocking bird.—*tanē'ks han'yadi' ade' yade'di*, do you speak the Biloxi language? *kia'dēdaha'*, *kyade-daha'*, to talk or speak for them, "he talks for them," an interpreter (*ya'kia'dēdaha'*, or *ya'kyadedaha'*, *a'xkia'dēdaha'*). *yan'xkyada'daha'*, talk for us. *kyade'di*, to talk for another (*yakyadedi*). *i'nykade'di*, I talked for you. *i'nykada' dande'*, I will talk for you. *yan'xkyade'di*, did you talk for me? *kika'dētu*, they talk together. *yakika'dētu*, you talk together. *axkika'dētu*, we talk together.—*uka'dē*, to talk to, to read (aloud?) (*yuka'dē*, *ū'n'kuka'dē*; *uka'dētu'*, *yuka'dētu'*, *ū'n'ku-ka'dētu'*). *hi'nyu'kade* (or *nyukade'*), I talk to you. *ya'n'kukada'*, talk to me! *i'yuka'de*, he talks to you. *ya'n'ku-ka'de*, he talks to me. *san'ki' yukē' akūt'xiyi' uka'dē yin'spī'xtitu*, (all) those girls read very well. *tanē'ks han'yadi' ade' yon hiya' n'kuka'dē kan' psde'hi ma'n-ḱdḱē panan' ayindi'ta dande'*, all these (horizontal) knives shall be yours, if you talk to me in Biloxi. *uka'dē kde'psi*, he talked to him till night. *uka'dēdaha'*, to speak to them (*yuka'dēdaha'*, *ū'n'kuka'dēdaha'*). *uka'dētu'-*

daha', they speak to them. *yuka'dētu'-daha'*, ye (you) speak to them. *úñku-ka'dētu'daha'*, we speak to them. *i'yuka'dēdaha'*, he speaks to you. *i'yuka'dētu'daha'*, they speak to you. *ya'ñkuka'dēdaha'*, he speaks to us. *ya'ñkuka'dētu'daha'*, they speak to us. *hin'xkukade'*, to speak to himself (*yin'xkukade'*, *nkin'xkukade'*). *hade' kade' niki'*, "without talking a language": a silent person (Bj., M.).—*kyuka'dē*, to speak to another for a third person; to read to another (*yakyu'-kade'*, *xkyu'kade'*; *kyuka'dētu*, *yakyu'kade-tu'*, *xkyu'kade-tu'*). *ya'xkyuka'de*, he spoke to him for me. *ya'xkyu'kada'*, speak to him for me. *kyuka'dēdaha'*, he speaks for them. *yakyu'kadēdaha'*, thou speakest for them. *xkyu'kadēdaha'*, I speak for them. *kyuka'dētu'daha'*, they speak for them. *yakyu'kadētu'daha'*, ye (you) speak for them. *xkyu'kadētu'daha'*, we speak for them. *ya'xkyuka'dēdaha'*, he speaks for us. *ya'xkyuka'dētudaha'*, they speak for us. *ya'xkyu'kada'daha'*, speak to him for us.—*ka'deni'*, or *kade-ni*, not to speak or talk (*kaya'deni'*, *nka'deni'*). *ade' kade'ni na*, to be mute, dumb; he does not speak the language; a silent person (Bk.). *na'wú dē an'xti kade'ni ndon'xtu*, we have seen the mute woman to-day. *Tanč'ks han'yadi' ade' nka'de'ni*, I do not speak the Biloxi language. *kika'dētu*, they talked together (7:4).

ē, = e or ay (?).—*ē'kitē'naxi*, is he your friend? (*tēnaxi'*).

e'daki.—*yahe'dakiye*, you ought to make it a little better (p. 152:1). *yahe' e'-dakiye' naxki'ya*, he ought to have made it better (but he did not) (p. 152:2).

ēdaⁿ (?), completed; finished.—*dan* (?), 15:2. *hē'tu*, they finished (26:65). *te'hēdan*, finished that (28:42). *hēdhan* (*he'dan* + *han*), finished. *de'hēdhan*, when that (was) finished (6:15).—*edan'yē'*, to finish or complete a task (*edan' hayē'*, *edan' han'kē'*; *edan' yētū'*, *edan' hayētū'*, *edan' han'kētū'*).—*hedan*, sign of complete action; not used after verbs of motion. *waxi' apa'staḥ on' hedan'*, the shoe has been patched. *do'xpē naskē' kiko' hedan'*, she (has)

finished mending the coat. *yaduxtan' kiko' hedan'*, he has finished repairing the wagon. *an'se'wi aya'yinta'nini he'dan*, have you finished using the ax? *an'se'wi nka'yinta'nini he'dan*, I have finished using, etc. *inhin' yañka' nkon' he'dan nē*, I had already finished it when he came. *inhin' yañka' ayon' he'dan nē*, you had already finished it when he came.—*he'detu*, a sign of complete action in the plural. *uñktan'hin' he'detu*, we have finished running. *yini' he'detu*, you (pl.) have finished walking. *nka'toho he'detu*, we have finished lying on it. *ndu'ksuki' he'detu*, we have finished breaking the cord, etc.—*ehe'dan* or *ehē'dan*, so far and no farther; the end (1:21; 2:32; 3:26). *tēhe'dan ko e'hedan*, as tall as.—*kē'dan'ni'*, unfinished. *kedan' yēni'*, not to finish or complete a task (*kedan' hayēni'*, *kedan' han'kēni'*; *kedan' yētuni'*, *kedan' hayētuni'*, *kedan' han'kētuni'*). *kehe'detu'*, pl. sign of completed action. *waxi' apasta'ḥ nkon' kehe'detu'*, we have finished patching the shoes. *nka'hin'atsi' kehe'detu'*, we have finished selling. *nkon' kehe'detu'*, we have finished making it. *kito'-wehi'ñkehe'detu'*, we have swapped (*towē*). Other verbs use *hedetu* instead of *kehedetu*. (Also 8:4, 20, 25, 27; 9:5, 6, 15; 10:21; 14:7, 8, 10, 19, 23; 19:5, 7, 8; 20:1; 21:2.)

ēdi', behold; at length.—*ēdi' Tečkana' kân'kân' kīno'pa' ti' xyapka' kti'handon' ētuxa'*, at length (or, once upon a time) it is said that the Rabbit lived in a tent with his grandmother (3:1). *ēdi' ina' ko dusi' on'xa ētuxa'*, behold, the Sun had been caught (3:13). *ēdi'*, *an'yadi si' naskēxti' kiton'ni de' on'knē ētuxa'*, behold, a man with very long feet had passed along ahead of him (3:2,3). *ēdidiⁿ'* (word of uncertain meaning) (14:19).

e'kēdxyn', afterward (9:12).

ēktaⁿni', a sharp peak or hill.—*ē'ktaⁿ-nihi'xyē*, many sharp peaks.

ē'xka or hē'xka, the black-headed buzzard.—*E'xka po'tekana'* (10:17), or *Hē'xkanadi* (10:19), the Ancient of Black-headed Buzzards. *ē'xka naske'*

or *h'xka naské*, the red-headed buzzard, "the long *é'xka*." *Éckana' skéna*, *Hexkana' skéna*, Ancient of Red-headed Buzzards (15: 4), the Ancient of Long-necked Buzzards (28: 240, 256).

é'xti, far.—*éxti'k*, far off (29: 2). *éxtixti'*, very far (26: 63). *é'xtihin'*, how could that be? (26: 32).

e'ma.—*e'ma a'hi*, close to him (21: 6, 15). *éman'hin'*, she gets just there (28: 173). *é'man'*, just there (28: 77, 239).

ema', see! (?) look out!—*ema'*, *dupa'xkan'*, see! open the door! (said by a female to a female). *ema'*, *anya'di hu' hine'*, look out! some one is coming!—*ema'* . . . *na*, beware, lest . . . *ema' idon'daha' na'*, beware lest you look at them! (do not look at them!). *ema' idon'hi na'*, beware lest you look at him! *ema' i'da na'*, beware lest you go! *ema' iyotu' ha na'*, beware! they might shoot you! *añksapi' ema' aya'puxi' na, ohon' na'*, beware lest you touch the gun, (for) it might go off! *ema', kciaka' haka'naki xyo'*, take care! or the pig will get out.

e'tax.—*e'tax kike'*, it makes no difference (20: 22).

é'ti or *é'ti*.—*é'ti*, here (20: 23). *é'ti*, there (21: 31, 35), this is it (26: 17, 41; p. 158: 18, 21).

é'ti'ke, so, thus, as.—*é'tikétu'*, they do so (20: 47). *tany'i'ñkijyan' ti' tcina'ni ko é'ti'ke na'*, *Ba'yusyan'*, there are as many houses in Lecompte as there are in Bunkie. *tcina' yuke'di ko'é'ti'ke*, as many as. *ka'wa ni'ki na'xkan' é'tiké ya'ndena'*, he (the Rabbit) was there at length, but he (the Bear?) sat without anything for him (2: 16). *skáti'xtitike' ko é'tiké'*, it is as deep as that (water). *é'tiki'xti na*, he was poor enough (before that misfortune overtook him) (sometimes used with *kawaxti xyé*). *ké'tikéni*, that is not the way. *ké'tiki'ni; ti nē' ko ko'hi ti ne'di ko'hi ké'tiki'ni*, that house is not as high as this one (*ké'tikini* may be intended for *ké'tikéni*). *hayé'tiké pi'hédi*, you ought to do that (Bk.). (Also 7: 3; 8: 11, 22, 26; 9: 8; 10: 25; 14: 15, 19.)

é'tuké', because, since, that kind or sort.—*ka'wa nkyé'háwtuni' é'tuké' tci'waxti ndon'x to'n*, we have seen great trouble because we knew nothing. *ki'hiyé'hon'ya'ñké'dahani' é'tuké' tciwaxti' ndon'xt on'*, we have seen great trouble because he did not teach us. *tcidike' kadéni'*, why does it not burn? Ans., *é'tuké' kúdotci'*, because it is very wet. *ku'ti-mañkdé' kihiyéon'hi'yé é'tuké' ka'hena'n iyéhon' ni*, you know everything because God has taught you (5: 8, 9). *adui' é'tuké' ko ndu'xni xa'na*, I have never eaten that sort of food (2: 21). *é'túxkiké'*, at any rate, nevertheless, notwithstanding. *é'túxkiké' adé'*, it (wood) burns notwithstanding (it is not very dry).

eu (cf. *e*).—*eu'k toho' ha'nde*, he just went falling about (p. 153: 27). *e'uka'de i'de yuke'*, they just went falling about (19: 12; p. 153: 26). *e'wakandé' úñktoho' ñka'nde*, I just went falling about (p. 153: 29).

eyaxa', the only one.—*küdé'sk eyaxa'*, the only bird.

ha, to have (?).—*a'yihixti' hayetu*, you (pl.) have so much of it (20: 18).

ha (placed after the second of two nouns), or.—*sin'to' sañkí' ha ha'nán*, is that a boy or a girl? *toho'xk waka' ha ha'nán*, is that a horse or a cow? *Tané'ks' anya'di Ma'mo anya'di ha ha'nán*, is he a Biloxi or an Alibamu man? *toho'xk nonpa' da'ni ha ndon'daha'*, I saw two or three horses. *anya'di nonpa' da'ni ha ndon'daha'*, I saw two or three men.

ha.—*tcidike' ha ni*, how would it be? (26: 29, 31).

haata' tani', the banana.—*haata' tani' hapi'*, a banana leaf. *haata' tani' yo'*, the fruit of the banana. *haata' tani' udi'*, a banana stalk.

hade'hi, thin (see *supi'*).

hadhi', to beg (*haya'dhi, nka'dhi, had-hitu', haya'dhitu', nka'dhitu'*).—*hadhi' te ni'ki*, he does not wish to beg. *haya'dhi te ni'ki*, you do not wish to beg. *nka'dhi te ni'ki*, I do not wish to beg.—*kaha'dáhúni'*, not to beg (*ka'haya'dá-húni', nka'dáhúni'*; pl., *kaha'dáhútuni', ka'haya'dáhútuni', nka'dáhútuni'*).

hadiya'hi', a riddle or sieve.

hae'yě (*ha'ehayě*, *ha'ehũñkě'*). *ade* *hae'yě*, "to talk slowly," to whisper.

ha'hoⁿ.—*ha'hon de'di*, to stub the toe against something (*aya'hon de'di*, *nka'hon de'di*; *ha'hon detu'*, *aya'hon detu'*, *nka'hon detu'*).

hai, ai, haidi', blood; to bleed. *hiptcũ'* *haidi' na*, your nose bleeds. *ayi'nixu'x-wi ha'idi' na*, your ear bleeds, or is bleeding. *ai yan*, the blood (28: 42). *ayi'txaxti*, very bloody (28: 40). *haiti'*, "blood house," a vein, veins. *hai'kinenoni'*, "blood's mother," the milt or spleen. *hai'kinedi'*, the milt or spleen (?) *ai'kineyan*, the milt or spleen (*aya'ikineyan'*, *nka' kineyan'*). *iyu' yi'kine'di*, you have a pain in the spleen.—*haiki'*, to be related to another (to be of one blood). *aya'iki*, you are related to him. *nka'iki*, I am related to him. *ha'ikitu'*, they are related to him. *aya'ikitu'*, ye (you) are related to him. *nka'ikitu'*, we are related to him. *nya'iki*, I am related to thee (you). *yañka'iki*, he is related to me. *hi'yañka'iki*, thou (you) art related to me. *aya'yiki*, your kindred (26: 38). *ayã'ki tci'dikě*, what kin are you two? *kihã'ki tci'dikě yuke'di*, what kin are they two? *ũ'ñkikiha'itu'*, we are related to one another, we are kin. *ha'idi wãtkina'* (G.); *ha'idi wẽtkina'* (G.), the blood runs out. (Also 22: 8, 9; 28: 10).

ha'kanaki', **hakũ'nũki**, or **aka'naki**, to emerge, come forth, come out from (*haya'kanaki* (*yakanaki'*, *haya'kũnũki*), *nka'kanaki*, or *nka'kũnũki*).—*ina' ha'kanaki'*, "the sun comes out," sunrise. *ema'*, *keicka' haka'naki xyo'*, look out! the hog will surely get out! *ani' aka'naki'*, the water comes out of the ground. *aka'nanĩki*, he came forth from (16: 8). *ĩnkana'ñki* (= *ina aka'nanĩki*), sunrise (17: 2). *pe'tikana'akana'niyě*, to take it out of the fire (p. 146: 31, 32). *unatci'ktciđi hakũ'nũki*, when he dodged him (the Bear), he (the Rabbit) got out of (the hollow tree) (2: 27). *ikũ'nũkuwa'de*, *ĩnkana'ñki uwa'dě* (17: 2), "toward sunrise," the east. (Also 8: 28; 10: 3, 21, 28, 32, 33; 26: 18, 53, 54, 55; 27: 10; 28: 12,

129, 133, 180, 218, 219, 220, 239; p. 156: 25, 26, 27.)

haxeye', a crest of hair (on the human head).—*haaxaxeyě'*, the crest of a bird. *pka'navexel'*, a scalp lock.

ha'me, a bent tree.—"*ha'me tan' on'ni nkatĩ' na'*," *ẽhan' kĩdẽ' kan*, *Tcẽtkana'di ti'wo de'di*, when he (the Bear) had said, "I dwell in a large bent tree," and went home, the Rabbit went abroad (2: 11). *ha'me tan' on inda'hi ande' txye*, he was hunting for (in the past) the large bent tree (2: 12).

ha'nde or **a'nde**, to be (a sign of continuous or incomplete action), (*aya'nde* or *hiyande nka'nde*; plurals: *yuke(di)*; *yayuke(di)*; *nyuke(di)*).—*spdehi' du'si ha'nde*, he is holding a knife. *spdehi' i'dusi aya'nde*, you are holding, etc. *spdehi' ndu'si nka'nde*, I am holding, etc. *unoxě' ha'nde on'xa*, he was dwelling with her (continuous act). *uyi'hi ha'nde*, he was thinking (continuous act). *nkaduti' na'ñki yan kan'*, *ini'hin ha'nde*, while I was eating, he was drinking. *i' hande' na'ñki yan kan'*, *nkaduti' na'ñki na'*, while he was drinking, I was eating. *sin'io' iñksiyo' du'ti ha'nde*, the boy continues eating the meat, he is still eating it. *nkaunoxě' nka'nde on'xa*, I used to live (lit., I used to be living) with her (long ago). *nkaunoxě' nka'nde on'ni*, I did live with her for some time. *nkaunoxě' xa nka'nde*, I am still living with her. *maxin'tiya'w paspahon' ha'nde*, she is frying eggs. *xa'nina'tiñkẽ'hin nkaandě'*, I (still) stand (here) and make it (a heavy object) roll over and over in one direction. *kũteni' hande'*, he (or she) is not dead yet. *on'ti ya'w e'yan hi' ason' tan' inda'hi hande'txyan*, when the Bear reached there, he was seeking a large brier patch (2: 4). *aya'nde kan' ẽ'tikinyon'ni wò*, "When you were there, did I do that to you?": was that you whom I treated thus? (2: 6, 13). *ekãhan' akidi' si'psiwe'di duti' ha'nde*, and then he was eating (for some time, the insects known in Louisiana as) "Bessie bugs" (2: 15). *anya' kaka' ye'hon te' ha'nde ẽtuxa' Tcẽ'tkanad'*, the Rabbit (for some

time) had been wishing to know what sort of person this was (3: 4). *uyi'hi ha'nde*, he was thinking that for some time (3: 5). *tcúma'na kúnkúnyan' unoxwé' a'nde onxa'*, long ago he was living with his grandmother. *i'kiya-ho'ye a'nde*, he still owes him. *nka'di-yan e' ande'*, "my father he moves," I have a father. *ayon'ni e' ande'*, "my mother she moves," I have a mother. *tcu'ñki iñkta'ka'nde*, "my dog moves," I have a dog. *tcu'ñki i'tak a'nde*, you have a dog. *tcu'ñki kta'k a'nde*, he or she has a dog. (In forming such sentences *ande* is not inflected, the only change taking place being in the kinship term or else in the possessive pronoun.) *toho'xk tci'diki a'nde ita'*, ("horse which moves your") or *toho'xk tci'diki a'nde ko' a'yindi'ta*, which is your horse? *teé' a'nde*, he moves here, or he is (still) here (*teé' aya'nde*, *teé' nka'nde*; *teé' yuké'di*, *teé' i'yuké'di*, *teé' nyuké'di*). *teé' a'nde han'tca*, he was there, but (I do not know where he is now). *e'wa a'nde*, he moves there, he is there. *e'wa aya'nde*, you moved there, were there. *e'wa nka'nde*, I moved there, was there. *e'wa yuké'di*, they move there, are or were there. *e'wa i'yuké'di*, you (pl.) moved there, were there. *e'wanyuké'di*, we moved there, were there. *e'wa ka'nde hantca' hanan*, he was there, but (he has gone elsewhere). *e'wa yuké'di hantca' hanan*, they were there, but (they have gone elsewhere). *ha'me tan' on inda'hi ande' txye* (= *indahi hande txyan*), he was seeking a large bent tree (2: 13). *a'nde a'on dé' han*, when he had been gone a long time (2: 15); here *a'nde* seems to mean a long time. *ayu'yan nka'kantcki'ké nka'nde xa na'*, I am used to licking the dew off of (the ground) (1: 7).—*ant* (24: 1). *ande'dé*, this running animate object. *anya' tan'hin ande'dé nkyéhon'ni*, I know this running man. *tci'dike andede'*, which of the two (7: 4). *ande'yan*, that running animate object. *anya' tan'hin ande'yan nkyéhon'ni*, I know that running man. *spdehi' i'dusi aya'nde*, you are holding a knife. "*i'yinda'hi yuké'di ko' ayande'yua'yan nda'hi hani'*," *hé'di*

Tcé'tkanadi', "when they are seeking you (as they move about), I will go toward the place where you shall be," said the Rabbit (2: 6, 7). *ite'nihiya'nde*, you are still alive, you are not dead yet (see *te*). *spdehi' ndu'sinka'nde*, I am holding a knife. *úñkte'ni nka'nde*, I am still alive, I am not dead yet. *anya'di hande' sanhan'ni' xyé*, that man is very strong. *antkde'*, to keep on at it till. *étkayō'ndaha yantkde'*, you keep on at it till. *étiāñkon'daha nkanthkde* (+ *psi* =) midnight. *étiāñkon'daha nkanthkde* (no duration specified).—*ḡmedi* (possibly this should be *hinedi*), a sign of continuous action (?). *tcétkana' axokyan' yéskasan' dusi' uxne'di*, the Rabbit took a piece of cane and a tin bucket, and was approaching the well (1: 9). *dūkūtcké' han in'pi han kyan'-hiḡne'di*, he tied him and laid him down and was scolding him (as he stood?) (1: 15, 16). *yande'* (classifier), the running object. *anya' tan'hin yande'a'yé-hán'ni*, do you know the running man? *ewanya'di yande' ka'wa*, who is yonder running man? *anya'ot' yande'yin'kon'ni'*, is that man married? (w. sp.). *tcu'ñki yande' naxtate'* (w. to m.), kick that dog!—*ya'nde*, at length (?), now (?). *ka'wa ni'ki nax kan*, *é'tiké ya'nde na'*, he (the Rabbit) was there at length, but he (the Bear) sat without anything for him (2: 16).—*ka'nde*; *e'wa ka'nde hantca' hanan*, he was there, but (he has gone elsewhere, and I do not know whither). *ekandé'*, to have stayed there (*e'kaya'ndé*, *e'hañka'ndé*). (Also 2: 6, 15; 3: 7; 7: 3; 8: 1, 2, 12, 13, 18; 10: 5, 9, 19, 22, 30; 11: 1, 2, 3, 6, 8, 9; 13: 1; 14: 5; 20: 44, 46, 48; 21: 7; 28: 76; p. 117: 5; p. 157: 26, 27; p. 158: 11, 12; p. 160: 4, 5.) *ha'né, ane'* (16: 4, 5), to find it (*haya'né, nka'né*).—*inya'né*, I found you. *ewande' yañka'né*, he found me. *hayi'ndyañka'né*, you found me. *on'ti'k ha'ne otu' xa*, they have found a bear and (men) have shot him (2: 31). *anétu'*, they found her (20: 2).—*kanéni'*, not to find it (*kaya'néni'*, *nka'néni'*). *ka'wak ka'néni' étuxa'*, it is said that he found nothing (1: 4). (Also 7: 3; 9: 7, 11; 10: 17, 18; 13: 4; 21: 16; 22: 14; 23: 15; 26: 1, 81; 27: 1, 22; 28: 26, 55, 125, 130, 227; 31: 33, 34).

hani', meaning uncertain, a case of "happax legomenon."—*i'yinda'hi yukě'di ko'ayande'ywua'yaⁿ nda'hi hani'*, when they are hunting you, I will go to the place where you are (Bj., M.)—said by the Rabbit to the Bear (2: 29, 30).

ha'nûⁿ, hanaⁿ, (1) perhaps; refers to a present act or expresses uncertainty.—*de'di ha'n'*, perhaps he is going (or, has gone) said when both the speaker and the person addressed have not perceived the act (as when both are in a house). *ayi'ndi ko' ya'xkitca'di ha'nûⁿ*, perhaps you have forgotten me. *ně' p'ihiñkě ha'nûⁿ*, perhaps (or, I think that) I am making this correctly. *te'di ha'nûⁿ*, he may be dead. *e'wa ka'nde hantca' hanaⁿ*, he was there, but (he has gone elsewhere, I know not whither). *e'wa yukě'di hantca' hanaⁿ*, they were there, but (they have gone elsewhere, I know not whither). (Also 22: 10; 24: 4, 5.) (2) Used interrogatively: *sinto' sañki' ha ha'nûⁿ*, is that a boy or a girl? *toho'xk waka' ha ha'nûⁿ*, is that a horse or a cow? *Taně'ks aña'ya'di Ma'mo aña'ya'di ha ha'nûⁿ*, is he a Biloxi or an Alibamu man?

hao.—*hao'di*, to nail (*haya'odi*, *nka'odi*; *haotu'*, *haya'otu'*, *nka'otu'*).—*haoⁿkně*, *xya'*, he nailed it long ago. *ñnsidi'xti hao'*, a nail, nails (of metal).

ha'owudi', the beech tree.

haoⁿ, to cook (p. 142: 14, 15) (cf. *ue*).

hape'nixka xyaⁿ hayi', the meadow lark (cf. *hapi*).

ha'pi, hapi', **awi** (28: 28), **awiyaⁿ**, a leaf, leaves.—*ha'pi soⁿsa'*, one leaf. *ha'pi noⁿpa'*, two leaves. *ha'pi na'teka*, few leaves. *ha'pi yi'hi*, many leaves. *ha'pi panaⁿ*, all the leaves. *ha'pi a'mañki* (used because the leaves hang, M.), or *ha'pi te'ina'ni* (Bk.), some leaves. *ha'pi ni'ki*, no leaf. *haataⁿ tani' hapi'*, a banana leaf. *hap tcti'*, a red leaf. *hap tctitu'*, red leaves. *hap šupka'*, a brown leaf. *hap šupka' ayi'xti*, many brown leaves. *haawitka'*, under the leaves (17: 18). *awi'ask duti'*, "edible green (object)," turnips. *awi'ska tu'donni'*, turnips (5: 4). *awi'ask potcka'*, "round green (object)," cabbage. *hapě'tka ha'yi*, huckleberries, whortleberries.

hau.—*hauni'*, to dangle.—*nixuxwi hauni*, "dangle from the ears," earrings. *ptcûⁿ hauni*, "dangles from the nose," a nose ring. *hauni' tctituka'*, "they dangle and shine," silver earrings. *hauxyo'*, "something which hangs," a fringe of skin. *haudě'*, a woman's long skirt. (See *dorpe' tckdexyi' tcpu'xi*.)

hauti', to be sick in any way (*aya'uti*, *nka'uti*; *ha'utitu'*, *aya'utitu'*, *nka'utitu'*).—*ha'uti' xyě*, he is sick much or often. *tohana'kan aⁿya hauti' ndon'hi*, I saw a sick man yesterday. *aña' hauti'*, a sick man. *añti' hauti'*, a sick woman. (Also p. 143: 11.) *yañka'wati'*, I am sick; given in the following sentence: *yañka'wati' kikě' nkata'mñi*, although I am sick, I work (this may have been intended for *nka'uti*, I am sick). *nka'duti' na'ñkñi' xyeni yañka'ti*, I wished to eat it, but I was sick. *kúha'utini'*, not to be sick (*kú'yuha'utini'*, *nka'utini'*; *kúha'utituni'*, *kú'yuha'utituni'*, *nka'utituni'*). *ha'uti tcti'*, "the red sickness," measles.

hayi', an ending of many names of birds, fishes, insects, and plants, said by M. to mean, "that has its name all its life." (See *ma, di'xti hayi' ha'pi, xo, konicka, kúniski hayi, pe'ti, hapenixka xyan' hayi, txitu'mi hayi, yo, pozayi, xandayi, tctida'gayi, xondayi, omayi, púka'yi, kosayi, o, antcka, masa*.)

ha'yiⁿ.—*ha'yin naxě'*, to ask a question (*aya'yin naxě'*, *nka'yin naxě'*).—*nya'yin naxě'*, I ask you a question (4: 5, 6). *nya'yin naxa' dandě'*, I will question you. *ayindi' yañka'yin naxě'*, you will question me. *ewandě' yañka'yin naxě'*, he will question me. *ha'yinnaxě'daha'*, to ask them a question, to question them (*aya'yinnaxě'daha'*, *nka'yinnaxě'daha'*). *ewandě' yañka'yinnaxě'daha'*, he questioned us. *dehinⁿnaxě'daha'*, ask them! (31: 19).

haⁿ, ha, hither, toward speaker (p. 153: 4, 9). *dohu' han*, come right here! (male or female sp.). *ñkiyan'te han*, I am sleepy (7: 13).

haⁿ, and or when: always follows immediately after some verb.—*akútxyi' dusi' de han' tcaqedi'*, take the book, go, and hang it up on a nail. *han* causes the

elision of final *di* of verbs, thus: *pxi' han apūdi'yě*, he deceived him (*pxidi*) and (thus) repaid him; *ipxi' han apūdi' hayě*, you deceived him and (thus) repaid him; *ūnpxi' han apūdūñkē*, I deceived him and (thus) repaid him. *dū'kūtkē' han'*, *in'pi han' kyan'hiñne'di*, he tied him and laid him down and was scolding him as he stood (?) (1: 14, 15). *psdehi'dusi' hañkeyan' kiya' de ētuxa'*, he seized the knife and departed again (3: 19, 20). *eyan' hi ha' kiki'no'*, when he reached there, he spoke to him (1: 9). (Also 2: 2, 3, 5, 17, 18; 3: 22; 6: 13, 15; 7: 2, 4, 7, 8; 14: 1, etc.).

haⁿ aⁿ!, oh no! (26: 32).

haⁿtca, or **haⁿtc**, (1) implies uncertainty.—*tē' a'nde han'tca*, he was here, but (I do not know where he is now). *e'wa ka'nde han'tca' hanⁿ*, he was there, but (he has gone somewhere). *e'wa yukē'di han'tca' hanⁿ*, they were there, but (they have gone somewhere). (2) when. *on'ti ya'ndi he'di han'tca' te'yě tē Tē'tkana'kan*, when the Bear said that (which precedes), he wished to kill the Rabbit (2: 24). *hakū'nūki han'tca'*, when he (the Rabbit) got out of it (2: 27). *he han'tc kide'di*, when he said that he went home (2: 9).—*ka'ntca*, when (for some time) (21: 34), must have (28: 233). *ka'ntc*, at length (28: 230). (Also 2: 29; 9: 8; 14: 27; 20: 2, 31, 37; 23: 14; 26: 20, 24, 46, 49, 50, 68; 27: 7; 28: 14, 66, 235; 29: 23.)

he+!, O! yes (28: 99).

he, that.—*hewa'*, to that place, that way. *hewa' de' donhi'*, go to that place or in that direction and look! *he'yan*, there, in that place. *de' heyān'hin*, he departed and arrived there. *Tē'tkana' On'ti'k*, "Heyān'hinta'," *ki'yehan' kide'di*, the Rabbit said to the Bear, "go there," and went home (2: 1, 2). *he'yan ki'di*, to reach there again; to reach there, his home (*he'yan yak'i'di*, *he'yan xki'di*). *he'yan ki'di kān'kānyān' kūtiki'*, (when) he reached home, he told his grandmother (3: 16). *heyānka' yandi'hin*, to think of that person continually. *he'une'di*, that one. *he'une'di i'nantē*, that one kicked you. (Also 8: 5, 11; 9: 14.)

he, shall (11: 8).

he, **hē**, too, also. *anya'di an'xi'yan he'*, a man and a woman. *an'xi' anya'diyan he'*, a woman and a man. *sinto' sañki'yan he'*, a boy and a girl. *sinto' yihi' sañki'yan yihi' he'*, "boys girls too," boys and girls. *anya'di yihi' an'xi'yan yihi' he'*, men and women. It occurs as follows with the verb *hande*, to be: *hand-he ayindhē*, *ayinxtuhē*, *ewandehē*, *eweyukēhē*, *nkindhē*, *nkituhē*. *ehe'*, he too, she too, it too. *ehe' kidu'nahiye'*, he too turned it. (Also 7: 7; 9: 12; 14: 20; 15: 9, 10; 17: 20.)

hedaⁿ, tall, high, long.—*tcehe'dan*, how high? how tall? how far? how long? *sinto' ko tcehe'dan*, how tall is the boy? (i. e., Bankston Johnson). *ti' tko kowo'hi tcehe'dan*, how high is this house? *ti ne'yan kowo'hi tcehe'dan*, how high is that house? *yaduxtan' tanhin' natkoki' ndosan'hiyan ti ne'yan tcehe'dan*, how high is the house on this side of the railroad? *tcehe'dan nkyē'honni'*, I do not know how high or tall. *Tany'i'ñkiyan kinhin' yantcede' Lamo'ri tcehe'dan*, how far is it from Lecompte to Lamourie? *Lamo'ri kinhin' yantcede' Tany'i'ñkiyan tcehe'dan*, how far is it from Lamourie to Lecompte? *dehe'dan*, this high (p. 123: 6). *skūti' tcehe'dan nkyē'honni'*, I do not know how deep it is. *tcehe'dan hētu'*, how long, or, how far did they say that it was? (said to a female or to females); but, *tcehe'dan hētu' naxo'*, how far, etc., did they say that it was? (said to a male or males). *tcehe'dan ko e'hedan*, as tall as. *tcehe'dan nedi' ko uki'kinge*, half as tall.

he'diḡanⁿ (tea'), to wait.—*ny'i'tuhe'diḡan*, I wait till you get ready! *tuhe'diḡantea'*, wait till he gets ready! *ūñki'tuhe'diḡantea'*, wait till I get ready! *wa'xū'ñkusi he'diḡantea'*, wait till I put on my overshoes! *ndīkūtē' han' ko xku'di*, I got dull and so I started back hither without waiting any longer (?) (p. 165: 25).

he+ha<! interjection (used by the Bear): Oh! halloo! (2: 15).—**hehe+ha<**, oh! (28: 31). **hi+hq'**, interjection (used by the Rabbit): Oh! halloo! (2: 6).

hena'ni, every, every time.—*hanya'*
hena'ni, everybody, all the people.
ka'wa hena'ni, every thing. *e'witēxti'*,
hena'ni, very early every morning (3:
 1, 2). *in'kan' ndu'si na'ūñkīhi' xye'ni*
in'ske'yañkē' hena'ni, I wished that I
 could take my cord, but he (the Sun)
 scared me every time (3: 14, 15) (see
tēlna).—*ka'hena'ni* (= *ka'wa* + *henani*),
 everything. *ka'hena'ni nyu'kūtiki'*, I
 have told you everything. *ka'hena'n*
iyēhon'ni, you know everything (5: 10).
 (Also 10: 4; 11: 6; 19: 19; 24: 7.)

-hi, -hi^a, a common suffix which changes
 to *x* in contractions, and before *tu* (pl.
 ending); as: *asaⁿhiⁿ*, *asaⁿxtu*; *don'hi*,
don'xtu; *anahin*, *anartu*; *ayohi*, *ayox*
kēci; *anyasahi*, *anyasartu*.

hi, hi^a, to reach, arrive at (changes to *x*
 in contractions and before *tu*).—*e'yan*
hi, to reach there (7: 1, 2). *yatku'hi*,
 you reach the other side (28: 73).
atkyu'hi, you reach the other side (28:
 76); to get over him (29: 34). *e'yan*
kiha'hin, he carried it there for him
 (10: 20). (Also 8: 4, 8, 9; 10: 13, 14,
 24, 31; 12: 2; 16: 2; 17: 4; 18: 9, 15;
 19: 2, 3, 16; 20: 2-10, 16, 23, 25, 31, 34,
 40; 21: 19; 22: 2, 3; 25: 2, 7; 26: 14,
 16, 25, 47, 56, 57, 76, 77, 89; 27: 21, 22;
 28: 8, 27, 51, 55, 61, 67, 81, 99, 107, 116,
 117, 126, 156, 157, 165, 167, 173, 182,
 185, 188, 192, 194; 29: 3, 4, 6, 18, 19, 22,
 29; 31: 16, 20; p. 152: 30 passim; p.
 153: 1-8; 15-19 passim.)—*kidi'*, to have
 come back or home (*yakidi'*, *xkidi'*;
kinhin', *ikin'hin'*, *xkinhin'*). *kidi'da'nde*,
 will he come? I wonder whether he
 will come! *kidi'dande'*, he will come
 back. *xkinhin'dande'*, we will (have)
 come back. *kidi*, he reached home (7:
 7). *yaki'di*, you reach home (28: 59).
xki'di, I have come back (26: 60).
kūkīdomni'xti, she had not returned
 home at all (26: 13, 14). (Also 26: 2,
 20, 26, 28, 31, 33, 34, 60, 64, 74, 88, 89;
 27: 2, 13, 16, 18, 25; 28: 11, 16, 19, 23,
 35, 40, 60, 62, 70, 72, 75, 76, 84, 168, 169,
 205, 206, 207, 214, 231, 233, 241, 242, 244;
 29: 10; 31: 2, 6, 11, 23, 26, 34.)—*inhin'*,
 to have come here for the first time, or,
 to this place not his home (*a'yinhin'*,
nkinhin' or *nkinhin'*; pl. *ixtu'*, *a'yimxtu*,

nkinxtu'). *Tany'i'ñkiyan nkinhin' nku'di*,
 I came to Lecompte and have come
 here. *te' inhin' dande'*, he will come
 here. *wite'di ko te' ixtu' dande'*, they
 will come (or, be) here to-morrow.
ayi'hin yañka' nde on'knē, I had already
 gone when you came. *ayi'hin yañka'*
nde'knē, I went when (shortly after)
 you came. *inhin' yañka' nkon he'dan nē*,
 when he came, I had already finished
 making it (as I stood). *inhin' yañka'*
ayon' he'dan nē, when he came, you had
 already finished making it (as you
 stood). *inhin'xkan*, when it had to come.
inhin'xko, when it must come (future).—
inh'nt, when he reached there; but if
 followed by a verb ending in *knē*, at the
 moment that he reached there. *inh'nt*
nde'knē, I went at the moment that
 he arrived there.—*ayih'nt*, when you
 reached there; at the moment that you
 reached there. *ayih'nt nde'di*, I went
 when you reached there. *ayih'nt*
nde'knē, I went at the moment that you
 reached there.—*nkinhin'nt*, when I
 reached there; if followed by a verb
 ending in *knē*, at the moment that I
 reached there. *nkinhin'nt de'knē*, he
 went (or, departed) at the moment
 that I reached there. (Also 6: 13; 8:
 21; 10: 7, 23; 17: 4, 19; 18: 10, 13;
 19: 2, 3, 17; 20: 35; 21: 27, 34, 38; 22:
 1, 6; 23: 1, 9, 12, 16, 21; 24: 1, 11; 25:
 3; 26: 72, 73, 76; 27: 8; 28: 39, 42, 43,
 85, 89, 131, 137, 147, 150, 151, 159, 213,
 234; 29: 20, 22; 31: 13, 24, 28.)

hi, hi^a (7: 7; 8: 25), when (?) (cf. *han*).
ka'wa nkyē'hūntuni' naxo', *nkan'yasa'xtu*
hi', when we were (or, lived as) Indians
 in the past, we knew nothing (5: 9).

hi, particle "used to modify other verbs
 when they occur before verbs of saying
 or thinking;" ought (p. 143 passim;
 p. 160 passim; also 8: 3, 6, 9, 19, 20,
 21, 24, etc.); how it is (8: 3, 6); let! 8:
 9). *hi'kine' hiko'*, you ought to arise
 (= *yakine' pi'hedi'din*).

hi, to emit an odor, to smell. *pi'hi*,
 to emit a good odor, to smell good.
atēni pihi ayudi, "grease smells good
 tree," slippery elm tree. *xu'hi* or
xyu'hi, to omit a bad odor, to stink.
xuhixti', to emit a very bad odor.

ansna xuhi, "the bad smelling duck," the muscovy duck. *pixuhi'*, *pedere*. *ta' xuhi'*, "bad smelling deer," a goat. Its odor is *yan'xi*.

hidaⁿ, (interrogative particle) (27: 5). *hi'na*, (a word in Opossum's song) (7: 11). *hi'usaⁿ*, (a strong negation) (cf. 6: 19; 21: 18; 26: 66; p. 157: 2, 3, 4, 6, 7, 8). *hiⁿ*, hair, feathers. *hin' tcdki'*, thick hair (cf. *ahi*).—*axé'hiⁿ* or *axe'yahiⁿ*, wing feathers. *Tcét'kana' ason'ti' wa'nihya' hin' adatetka'*, the Rabbit's hair between the shoulders was scorched (3: 23).—*a'nahin*, the hair of the human head. *dodihin*, neck feathers. *sindihin*, tail feathers. *ihin'yan*, fur. *ihí'*, fur (G.). *ktu' ihí'* (*ya*), fur of a cat (G.). *Waka' tcdiyé' hin'tcétciya' ti' onyan'*, "Place where the man who Reddened Rawhides Used-to-live," Bismarck, La. (Also 14: 30; 28: 25, 28, 35, 51.)

hiñka'hi, to hook on or in anything.—*úñktea'ke hiñka'hi*, it hooked into my hand. *hiñka'hiyé*, to cause a hook to hook on or in anything (*hiñka'hihayé'*, *hiñka'hihúñké'*).

hiⁿya'ki, he got (a person) with them (31: 12).

hoit'é, an arrow head (see *añks*).

hoⁿ, present sign (p. 133: 5).

hoⁿ or *húⁿ*, to cry out or give forth a sound (*honhayé'*, *honhané'*) (see *tce'hi*, *añks*). *ka'wak hún'yé xo'*, what is he (or she) saying [probably "crying out"]?—*ohon'yé*, to cause to sound or cry out (*ohon'hayé'*, *ohon'húñké'*). *yohonyé' ohon'yé*, to play a fiddle. *ohon*, crying out (17: 23; 28: 101, 110, 252, 253, 254). *onhon'*, crying (14: 28). *ohon'ni*, onomatopoe, to caw, as a crow; neigh, as a horse; quack, as a duck; explode, as a gun. *mari' ohon'ni*, to crow, as a rooster does. *añksapi' emañ' aya'puxi' na*, *ohon' na'*, beware lest you touch the gun! It might go off.—*konha'yahonyé'*, "to cause a bell to sound" or "cry out," to ring a bell (*konha'yahonhayé'*, *konha'yahonhané'*).—*yohonyé'*, "what is made to cry out," a fiddle. *yohonyé' ohon'yé*, to play a fiddle.—*hohe'*, to bellow, as a bull does. *hohe' ha'nde*, he continues bellowing.

hoⁿna, just like (archaic for *éke*) (10: 9; 28: 233).

hu (18: 4), *u* (17: 9, 13, 17), *hu^x* (28: 50), to come. *yu*, you were coming (31: 15). *dohu'*, come right here! (male or female speaking). *ku^x nañké'di*, (he) was returning in the distance (26: 12). *hakuté'*, bring it hither (26: 59). *dohu' han*, come right here! (male or female sp.). *ndohu'*, come right to me! *ndohu' yan'xkiduwa'*, come right to me (and) untie me! (3: 20, 21). *ndoku'*, come from that place to me! be coming to me! *ndoku' xahata'*, come to me and take a seat (2: 7, 15). *yanhu'kañko'*, be coming to me! *wite'di ewa' ko yanhu'kañko'*, come to me day after tomorrow. *huyé'*, to cause to be coming hither; to send or pass an object this way (*hu'hayé'*, *hu'húñké'*). *kípa'nahi huya'*, hand it back (hither, to him)! The opposite of *huyé* is *deyé* (see *de*). *hu' wñi'*, he is coming. *ina' hu' wñi'*, the sun is coming (said when his first rays are visible above the horizon).—*u'di* or *hu'di*, to be coming hither for the first time, or to this place not his home (*yudi*, *ñku'di*). *na-hin'é' u'di*, the moon is coming (again). *yahédé' da'wo hu'kañko'*, be coming hither now. *da'wo hu'di*, he is coming hither.—*ku'di*, to come from a place (*kayu'di*, *ñku'di*). *kyahé'yan ku'di*, he comes from the same place. *Tanyan' kayu'di*, you have come from Alexandria. *Tanyi'ñkiyan tco'kanan e'yan kayu'di*, when did you come from Lecompte (or Cheneyville)? *ñku'di*, I have come from (a place named). *Tanyi'ñkiyan ñku'di*, I have come from Lecompte. *Tanyi'ñkiyan nkinhin' ñku'di*, I came to Lecompte and have come here. *Tanyan' ñku'di*, I have come from Alexandria. *ayan' dükxa'pka aya'inde' ndosan'hin ti ne' ñku'di*, I came from the house on this side of the bridge. *nan'pihudi'*, dawn.—*hu ne'di*, to be coming hither for the first time, or to this place not his home (*yahu' ne'di*, *ñku' ne'di*; *ahi' ha'maki*, *yahi' ha'maki*, *ñkahi' ha'maki*. Futures: *hu' dandé'*, *yahu' dandé'*, *ñku' dandé'*; *ahi' dandé'*, *yahi dandé'*, *ñkahi' dandé'*). *ñku' ne'di*, I was coming along.

to'hana' nku' dande', I was about to be coming yesterday. *ema'*, *anya'di hu' hine'*, look out! some one is coming! *anya'to' a'xti ya' a'hi ha'maki*, a man and a woman are coming. *uxne'di*, he was coming (1: 9).—*hu'kiyě*, to send an object hither by some one (*ha'yakiyě*, *hu'haxkiyě*; *hu'kiyětu'*, *hu'yakiyětu'*, *hu'haxkiyětu'*). *to'hana' ko akütxyi' hu'hiñkiyě'*, I sent a letter hither to you yesterday. *akütxyi' iñkta' idu'si ko'*, *akütxyi' on' hu'yaxkiya'*, when you receive my letter, send one hither to me. *akütxyi' idu'si ko' ayindhě' akütxyi' huyan'xkiya'*, when you receive the letter, do you (in turn) send me one. *akütxyi' ukša'ni hu'yaxkiyě' na' iñkihi'*, I hope that you will send me a letter very soon (4: 5). *ku' nedi'*, to be returning hither (*yaku' nedi'*, *xkudi'*; *kahi' ha'maki*, *yaka'hi ha'maki*, *xkahi' ha'maki*). *nde'ne' yañkan'*, *yaku' hine'*, while I was going, you were coming back. *yaku' ne' yañkan'*, while you were returning. *nku'* (rather *xku'*) *ne' yañkan'*, while I was returning.—*du'cicku'*; *tohoxka' du'cicku'*, to go and bring the horse; also, fetch the horse! (*du'ciku'du*, *ndu'cicku'*; *du'cickahi*, *i'ducika'hi*, *ndu'cika'hi*). (Also 8: 17; 10: 11; 18: 4, 9, 12; 21: 23, 28, 29, 32; 22: 5; 26: 46, 49, 68, 78; 27: 20, 23; 28: 22, 32, 49, 50, 60, 85, 98, 107, 116, 126, 157, 162, 223, 231, 239; 29: 2, 9, 11, 12, 15, 16, 17, 19, 21, 24, 28; 31: 14; p. 166: 4, 5, 7, 8, 9.)

i, *hi*, him (17: 12), *indi*, *ind*, *iñd*, *int*, *int*, he, she, it (16: 5; 28: 82). (cf. *ha'nde*.) *indhě'*, *indhě'* (cf. *he*), he too (7: 10). *iñxthě*, they too (8: 5). *i'nonpa'*, he too (12: 12), with him (20: 16). *iñxtu*, they (31: 30). *indhě' e'dekonxti'*, he (too) does just as he (another) did (or does).—*intxa'*, or *intxya'*, he or she alone, only he or she. *ayintxa'*, or *ayintxya'*, thou alone. *nķintxa'*, or *nķintxya'*, I alone. *intxatu'*, or *intxyatu'*, they alone. *ayintxatu'*, ye alone. *nķintxatu'*, we alone.—*indi'ta* or *i'ndita'yañ*, his or hers, his or her own; it is his or hers. *ayi'ndita'yañ*, your own. *nķi'ndita'yañ*, my own. *i'ndita'yañtu'*, their own. *ayi'ndita'yañtu'*, your own (pl.). *nķi'ndita'yañtu'*, our

own. *psde'hi nonpa' ma'ñkděě indi'ta*, these two (horizontal) knives are his. *i'ndikta'ni*, not his or hers. *psde'hi nonpa' ma'ñkiyañ i'ndikta'ni*, those two (horizontal) knives are not his. (Also 8: 23, 26; 10: 18, 28; 20: 25; 24: 13; 27: 15, 17.)

i . . . na, a sign of prohibition.—*inya' dande'*; *iya'kütiki na'*, I will say it to you; do not tell it.

i'dě, *idě'*, *hidě'*, to fall of its own accord, as rice or shelled corn from a burst bag. *wahu' xohi' idě'*, hail fell, it hailed. *wahu' xohi' idě'kan' nde'ni*, I did not go because it hailed. *wahu' xohi' i'dě ně'*, "ancient rain stands falling," it is hailing now. *wite'di ko wahu' xohi' i'da dande'*, it will hail tomorrow. *iñkowa' pütwi' hidě'*, it crumbled and fell of its own accord, as plaster or a decayed stump. *ani' hidě'*, the water falls. *a'yañ to'ho nañke'di*, the tree fell. *itáduye'* or *itáduye' wa'de*, "toward sunset," the west. (Also 10: 26; 14: 22; 19: 12; 23: 4; 28: 47, 68, 78.)

ihě', grunting (28: 11).

ihí', his or her mouth (*yihí'*, *nķihí'*; *ihitu'*, *yihitu'*, *nķihitu'*).—*ihí'yapi'*, his or her lips (*yihí'yapi'*, *nķihí'yapi'*). *ihí'yapi' ta'wiyañ*, his or her upper lip. *ihí'yapi' xwíhi'*, his or her lower lip.—*i'hi kuñhia*, palate, "upper mouth" (G.).

ixóñxti', to feel full after eating (*yixóñxti'*, *nķixóñxti'*).

ixyon'ni, *iñxyon'*, very rapidly, quickly.—*ade' ixyon'ni xyě*, he talks very rapidly (p. 164: 7). *aya'de'a'yixyon'ni xyě*, you talk very rapidly (p. 164: 18). *nķa'de nķixyon'ni xyě*, I talk very rapidly (p. 164: 19). *ade' ixyon'tu xyě*, they talk very rapidly (p. 164: 20). *ni ixyon'tu xyě*, he walks very rapidly (p. 164: 21). *ata'mini ixyon'ni xyě*, he works very rapidly (p. 164: 22). *iñxyon'xti*, making haste (26: 29), very quickly (p. 160: 1, 3).

imahí', to paddle, use an oar (*yimahin'*, *nķimahin'*; pl., *i'maxtu'*, *yimaxtu'*, *nķimaxtu'*).—*wite'di ko nķimahin' dande' naha'diyañ*, I will paddle the boat tomorrow.

ina' or *inayaⁿ'*, the sun.—*ina' hu' wⁿni'*, the sun is coming—said when his first rays appear above the horizon. *ina' ha'kanaki'*, the sun comes out; sunrise. *ina' taho'*, "the sun falls," sunset (Bj., M.). *ēdi' Ina' ko dusi' on'xa ētuxa'*, behold the Sun had been taken, they say (3: 15). *ina' hoo^e'*, the sun shines. *Ina' kuwo' dedi' ētuxa'*, they say that the Sun went up on high (3: 23). *inayan' ko'wa de'di*, the sun moved. *inayan' kō'kxahē'nīk tē'hīnyē kī ima'nīkī xyo'*, before the sun moves I will surely kill you as (or where) you recline (2: 24). *ina' hu'ye wa'yan*, "toward the coming of the sun," eastward (?). *ina' don'hi'*, or *ina' don'hon'ni'*, "sees the sun," a clock. *ina' don'hi' yi'nīkī*, or *ina' don'hon'yi'nīkī'*, "small (one) sees the sun," a watch. (Also 7: 8; 19: 2; 29: 39).—*in* or *nahintē'*, a moon or month. *in' son'sa'*, one month. *in' non'pa'*, two months. *in' naskē'*, "long month," March. *nahintē' kūnūxka'*, full moon. *nahintē' adopi'* (or *aṭopi'*), or *nahintē' aṭoho'*, new moon (see *ṭopi'*). *nahintē' u'di*, the moon is coming. *nahintē' son'sa'*, one moon or month (= *in son'sa'*). *nahintē' taho'*, the moon has set.

īndoke', a male animal.—*nsa īntoki'* (or *īndoke' ?*), a buffalo bull.

i'ni or *iniyaⁿ*, his elder brother (real or potential), including his father's brother's son older than himself (*yi'ni(yan)*, *nīkīni'(yan)*; voc., *hīn'ni'*).—*i'ni noxti'*, or *i'niyan noxti'*, his eldest brother. *yi'ni noxti'*, thy eldest brother.—*inon'ni*, her real or potential elder sister, including her father's brother's daughter, if older than she (*yīnon'ni*, *nīkīnon'ni'*) (26: 40). *inon'ni noxti'*, her eldest sister.

ini, to get well.—*ayi'ni*, you get well (28: 93, 103, 111). *nīkī'ni*, I get well (28: 94, 104, 112).

inixyi, to play roughly with something (28: 62, 64).

īnstodi', his elbows (*īnsto'di*, *nsto'di*; *īnsto'tu*, *īnsto'tu*, *nstotu'*).—*īnstodi' spe-wayan'*, his right elbow. *īnstodi' ka-skani'*, his left elbow.

isa', thicket (14: 29; 16: 3) (cf. *itcitca'*).

īskīxpa', a weasel.

itcitca', brush (undergrowth) (28: 5) (cf. *isa*).

itci'tcoki', a comforter (for a bed).

ita, *itani'*, *itaⁿ'* (20: 14, 16, 23, 24), *itaⁿni* (20: 10; 26: 30), *haita'ni*, mortar.—*itapka'*, a pestle. *nēto'pka*, pestle (G.).

itap, *itkap*, *itxap* (cf. *īnkapka'*).—*itap-xkin'*, a floor. (The same persons gave another word for floor, *īnkapxkīni*.) *itapxkin' ṭoxma'nīkī*, he is lying on the floor. *hai'tzapka'*, a plank. *itka'pxka* or *itxa'pxka itēdo'yoⁿni'*, a plane.

itē' (or contracted to *te*), his or her forehead (*i'yitē'*, *ūnīkitē'*; *itētu'*, *i'yitētu'*, *ū'nīkitētu'*). In one instance (see below) *itē* is rendered "face"; compare the Dakota, in which there is but a slight difference between face (*ite*) and forehead (*it'e*). *kanx te' asan'*, "white-faced bee," the bumblebee (also 26: 91). *teuso'*, the eyebrows.

itka.—*itka'yan*, inside, within, in.—*itka'yan inpi'*, to lay a large object in something. *itka'yan xahē'yē*, to put a curved object in something. *itka'yan tēudi'*, to put a number of small objects, as seeds, in something; to plant or sow (?). *itka'yan uski'*, to stand a tall object in something. *an'xu itka'yan*, within the stone. *itka'yan tēu'di*, to put a number of small objects, as seeds, in something (*itka'yan i'tēudi*, *itka'yan ūnīkten'di*; *itka'yan tēutu'*, *itka'yan i'tēutu*, *itka'yan ū'nīktenutu'*). *ha'awitka*, under the leaves (17: 18). *akūtxyi' itka'yan*, under or within yonder book (p. 139: 11). *hama itka'yan*, under or in the ground (p. 139: 13). *ē'tkā*, into the house (28: 1; 31: 10). *ukpeitkaxeye*, to put a curved object within the blanket. (Also 18: 18; p. 152: 5, 6, 7.)

iya.—*iya'daha'*, to be with them; he is with them. *a'yiya'daha'*, you (thou) are with them. *nīkī'yadaha'*, I am with them. *yiya'daha'*, he is with you (pl.). *nyī'yadaha'*, I am with you (all). *iya'dahatu'*, they are with them. *a'yiya'dahatu'*, you (pl.) are with them. *nīkī'yadahatu'*, we are with them. *yiya'dahatu'*, they are with you (pl.). *nyī'yadahatu'*, we are with you (pl.). *ewandē' ya'nīkiya'daha'*, he is with us. *ayindi' ya'nīkiyadaha'*, you (thou) are

with us. *e'we yuke' ya'ñkiya'dqhatu'*, they are with us. *ayin'xtu' ya'ñkiya'dqhatu'*, you (pl.) are with us.

i'yaⁿ, over yonder.—*hakē'tu i'yan*, how do they call over yonder?

iyaⁿ (cf. *ki'yasi*).—*iyān'hin*, to love him or her (said of either sex). pl., *iyān'xtu*, *i'yan'xtu'*, *hin'hiyan'xtu'*. *hin'hiyan'hin xto'* (probably means, I will surely love thee); *inyān'hinxti'*, I love thee (you). *i'xkiyan'hin*, to love himself (*yī'xkiyan'hin*, *nki'xkiyan'hin*; *i'xkiyan'xtu'*, *yī'xkiyan'xtu'*, *nki'xkiyan'xtu'*). *ayin'ktayan*, her pet one (deer) (28: 183).—*kiyan'hin*, to love what belongs to another. *toho'xk kiyan'hin*, to love another's horse. *toho'xk in'kiyan'hinxti'*, I love your horse exceedingly. *kīya'nite'pi*, to like the property of another (to like one on account of his property, or on account of what he has given) (?) (*ya'kīya'nite'pi*, *a'xkiya'nite'pi*). *i'ñkiya'nitepi'*, I like you (for or on account of it) (2: 22). *ya'xkīya'nitepi'*, he likes me, or you like me. *toho'xk i'ñkiya'nitepi'*, I love and pet your horse.—*ku'ya'ni'*, to hate; he hates him (*kuyan'ni*, *nyān'ni*). *kuyan'xtuni'* (prefix *e'we yuke' ko*), they hate him. *ayin'xtu ko' kuyan'xtuni'*, ye or you hate him. (*nki'xtu ko'*) *nyān'xtuni'*, we hate him. *ewandē kuya'ndqhani'*, he or she hates them. *ay'ndi kuya'ndqhani'*, thou hatest them. *nya'ndqhani'*, I hate them. *e'we yuke' ko kuyan'xtudqhani'*, they hate them. *ayin'xtu ko' kuyan'xtudqhani'*, ye or you hate them. *nki'xtu ko' nyān'xtudqhani'*, we hate them. *in'nyān'ni (±na')*, I hate you. *ewandē kuyan'ya'ni'*, he hates me. *ay'ndi kuyan'ya'ni'*, you (sing.) hate me. *in'nyān'xtuni'*, we hate thee. *in'nyān'dqhani'*, I hate you (pl.). *in'nyān'xtudqhani'*, we hate you (pl.). *ewandē ku'ya'nyān'dqhani'*, he hates us. *ay'ndi kuyan'ya'ndqhani'*, thou hatest us. *e'we yuke' ko ku'ya'nyān'xtudqhani'*, they hate us. *ayin'xtu ko' kuyan'ya'xtu'dqhani'*, ye hate us. *anya'di nyān'ni*, I hate (the) man (3: 11). *nkin'hiyan'nixti'*, I do not like it at all.

in.—*inni* or *hini*, to drink (*ayin'ni*, *nkin'ni*). *in' on'knē*, he drank (in the past), he had drunk it. *ani' in te'*, he wished (or,

wishes) to drink water. *ani' ayin' te*, did (or, do) you wish to drink water? *ani' nkin te'*, I wish (or, wished) to drink water. *i' ha'nde*, he was drinking (lit., he continued drinking); this use of *i*, instead of *hini* or *inni*, is puzzling. *ani' hi ondi'*, he was drinking water slowly (*ani' yin onde'*, *ani' nkin onde'*, *ani' in'tu onde'*, *ani' yin'tu onde'*, *ani' nkin'tu onde'*). *ani' hini'*, to drink water (*ani' ayi'ni*, *ani' nki'ni*). *ini'hin*; *ini'hin ha'nde*, he was drinking (=he continued drinking); the use of *inihin*, instead of *hini* or *inni*, is puzzling. *ayin*, you drink (28: 253). *ayinni'*, you did not drink. *ani' kiya' ayinni' dandē'*, you shall not drink again of the water from the well (1: 6). *ani' i'kin te'*, do you wish to drink water? a case of "hapax legomenon." *nihon' yin'ki'*, a tin cup, probably means "small drinking vessel."—*duniyē'*, (1) to be drunk. *i'duniyē*, you are or were drunk. *nduni'yē*, I am or was drunk (*duniyētu'*, *i'duniyētu'*, *nduni'yētu'*). (2) to cause to be drunk; to make another drunk. *duni'hayē*, you made him drunk. *duni'ñkē* (contr. from *duni'hin'kē*), I made him drunk. (Also 24: 2, 3, 8.)

inda'!, well! (27: 6).

inda (cf. *da*, to gather, and *de*, to go).—*inda'hi*, to hunt, seek (*ayinda'hi*, *nkin'da'hi*; *indaxtu*, *ayindaxtu*, *nkindaxtu*). *nyin'dahi*, I seek you. *i'yinda'hi*, he seeks you. *ya'ñkinda'hi*, he seeks me. *hiya'ñkinda'hi*, you seek me. Subsequently given thus: *yan'xkindahi*, you seek for me. *yan'xkin'dahi*, he seeks for me. *i'ñkinda'hi*, I seek for thee (you). *on'fi ya' e'yan hi' ason' tan' inda'hi handē'tryan*, when the Bear reached there, he was seeking a large brier patch (2: 4). *ha'me tan' on inda'hi andē'trye*, he was seeking a large bent tree (2: 13) (cf. *hane*). *i'yinda'hi yuke'di ko' ayandē'yūwa'yan nda'hi hani'*, *hē'di Tcē'tkanadi'*, "When they are seeking you (as they move), I will go toward the place where you shall be," said the Rabbit (2: 29, 31). *inda'xtu'*, the sought her (26: 28). (Also 18: 10, 20: 19; 23: 14; 26: 72; 28: 181, 182, 187; 31: 32; p. 148 passim.)

indě', dung, manure, feces; to dung, to go to stool (*ayin'dě*, *nkin'dě*). *toho'xk indě'*, horse manure. *wak indě'*, cow manure. *ma'xiindě'*, chicken manure.—*intiti'*, the anus; a bird's vent. *intiti' tpě'*, the orifice itself. (Also 25: 1, 6.)

in'kan', *iñkan'*, *ikān'* (28: 53, 54, 84), *kañ*, (28: 52) cord, line, muscle, sinew.—*In'kan' ndu'si na'ũñkhi' xye'ni inske'yañkě'* *hena'ni*, I wished to get the cord, but I was scared (off) every time (3: 18, 22; 28: 56).—*ñkikñkan'*, my sinews (28: 56). *kan'konni'* (*kan* = *in'kan'*), a noose, a trap (3: 8, 13, 14). *kũděska' kan'konni'*, bird trap. (Also 3: 22; 28: 56) *ita' kan'*, deer trap (28: 187). *kañkon'*, trapping (28: 30).—*añkada* (28: 201), *añkada'*, *añkada'k*, *añkada'ki*, *añkadaki* (28: 189). *añkadaka* (28: 190), *añkada'ka*, cord, string, thread. *añkada' yĩñki' daksũ'ki*, to bite a string in two. *añkada'k miska'*, "fine cord": thread (?). *an'sadũki' a'ñkada'ki udu'xtan'*, to thread a needle. *koxode' nika' a'ñkada'ka yonni'*, "the spider makes little cords," a spider web.—*uñktca'ki*, thread, sewing cotton, string. *uñktca'ki miska'*, fine thread. This word seems to be a synonym of *añkada'*.—J. O. D.

iñke', so (28: 14).

i'ñki, to let him go, to release him; to abandon or leave a person or place (*ayi'ñki*, *nki'ñki*) (p. 140: 31).—*iyi'ñki*, he let you go, let you loose. *nyi'ñki*, I let you go. *yañki'ñki*, he (or you) let me go. *i'ñkidaha' a'de*, release (or, loose) them and they go. *in'x kida'*, release him and let him go. *yañkin'x nda'*, release me and I go, let me go! (1: 12). *yañkin'xtu' nka'da*, release us (sic) and we go, let us go! *yañkin'x*, to release me. *yañkin'x nda'*, release me and I go, let me go! *in'x*, to let alone (p. 140: 27, 28, 29, 30). *in'xkan' na*, let it (the standing object) alone (p. 163: 30). *in'xkanda'*, let him (who is going about, *a'nde*) alone! (p. 163: 31). *in'xk nañki'*, let him (the sitting one) alone! (p. 163: 32; p. 164: 1, 4). *yañkin'x ñkanda'*, let me be (if I am moving, *ñkande*)! (p. 164: 5, 6, 10). *indaha'tě*, let them alone! (p. 165: 4, 5, 6). *in'kix*, he left him and (28: 40). *ayin'ktuni'*, do not

ye let him go (28: 119). *indaha'x*, you let them alone (28: 160).—*kĩñkini'*, not to let him go (*kũyi'ñgni*, *nki'ñgni*). *kĩyi'ñgni*, he did not release you. *nyi'ñgni dande'*, I will not let you go. (Also 23: 20; 28: 90, 122, 152, 162; p. 150: 31, 32; p. 164: 1, 2, 3, 4, 6, 7, 8, 9, 10; p. 165: 5, 6.)

i'ñkidudi', to mix together, as water and grease, or as earth and manure (*i'ñkidu' hayě'*, *i'ñkiduhũñkě'*) (cf. *du*).

iñkxapka', shingles (cf. *itap* and *xyapka*).—*iñka'pxkini'*, the floor (of a white man's house). Another word for floor was given by the same persons: *itapxkin'*; also, *ti u'xkũni'*. (See *ti*.)

iñkowa', by itself: of its own accord (cf. *i*).—*iñkowa' pũtu' hidě'*, it crumbled and fell of its own accord, as plaster or a decayed stump. *iñkowa' pũtepi' taho'*, it slipped off of its own accord, as a belt from a wheel, and fell (also 20: 19). *iñko'wa*, he depends on him (or her) to protect him (p. 154: 37). *ayiñko'wa*, do you depend on him (or her) to protect you? (p. 154: 38). *ñkiñko'wa*, I depend on him to protect me (p. 155: 1). *nyiñko'wa*, I depend on you to protect me (p. 155: 2). *yañkiñko'wa*, he depends on me to protect him (p. 155: 3). *iñks*.—*nki'ñksu*, I want fresh meat (22: 4). *iñksiyo'*, meat (p. 121: 14). *i'ñksu wa'di*, he wants fresh meat exceedingly (or greatly) (p. 157: 19). *ayi'ñksu wa'di*, have you a strong desire for fresh meat? (p. 157: 20). *ñki'ñksu wa'di*, I have a strong desire for fresh meat (p. 157: 21).

iñktca'hi, next to her (26: 43).

iñpi', *hiñpi'*, to put or lay down a large (horizontal) object on something (*ayin'pi*, *nki'pi'*; *in'pitu'*, *ayin'pitu*, *nki'pitu*).—*itka'yan iñpi'*, to put a large or horizontal object in something. *ũkũtckě' han' in'pi han' kyan'hiñne'di*, he tied him and laid him down and was scolding him as he stood (?) (1: 15). (Also p. 142: 24.) *hiñpi'*, (he) laid him down (21: 16).

iñ'pũdahi', to protect.—*in'pũdahi' de'di*, to go with him to protect him (p. 147: 10). *ñkin'pũdahi' nde'di*, I go (or went) with him to protect him (p. 147: 11). *nyiñ'pũdahi' nde'di*, I go with you to

protect you (p. 147: 12). *yañkin'-púdqhi' ide'di*, you go with me to protect me (p. 147: 13).

i²ská', a skunk.—*i²ská' ti kwia'yan xé' nañkí'*, a (or, the) skunk is sitting under the house.

i²ske, greedy (19: 15).—*ahin'ske*, he was greedy (22: 7, 12). *ahin'sketan'*, covetous (19: 18). *ahiské'*, fond of it, begrudged it to anyone else; was greedy (14: 23).

i²ské, to be scared, frightened, alarmed (*hayin'ské*, or *ayin'ské*, *nkin'ské'*).—*teí'-dika i'wahé'di*, why did you cry out? *nkin'ské' nixkí'*, because I was scared. *ekikan' On'ti yandi' inské'han yahe'yan d'é sin'hin'xkan*, etc., and then the Bear was much scared and went off very far, and when he stopped and stood (listening?), etc. (2: 5, 6).—*inské'yé*, to cause one to be scared, to scare him (*inské'hayé'*, *inské'húñk'é'*). *inské'hiyé'*, he scared you. *inské'hinyé'*, I scared you. *ewandé' inské'yañk'é'*, he scared me. *ayindi' inské'yañk'é'*, you scared me. *inské'hinyá' dandé'*, I will scare you.—*kinské'yéni'*, not to scare him (*kinské'hayéni'*, *kinské'húñk'éni'*). *kinské'hiyéni'*, he did not scare you. *kinské'hinyéni'*, I did not scare you. *kinské'hinyéni' dandé'*, I will not scare you. *ewandé' kinské'yañk'éni'*, he did not scare me. *ayindi' kinské'yañk'éni'*, you did not scare me.—*in'sihi'xti*, to be much afraid of. *ekan' ason' poska' in'sihi'xti ma'ñki, é'di*, then he said that he lay in great fear of a brier patch (1: 16). *ason' ayin'sili'xtiko'*, *ason' in'onnda'hi na*, as you are in such dread of briers, I will throw you into briers (1: 17.) *ason' nkin'sihi'xti*, I am in great fear of briers (1: 19). *insin-hin'xti*, he is much afraid of (25: 5). (Also 25: 4; 26: 18; 28: 175.)

i²su or **i²su'di**, a tooth, teeth, his tooth or teeth (*ayin'su(di) nkin'su(di)*; *insutu'*, *ayinsutu'*, *nkin'sutu'*).—*in'su son'sa'*, one tooth. *insu' kagi' k'gilsé'di*, to gnash the teeth. *in'su tu'diyan*, roots of teeth. *insu' ptaxka'*, the "wide teeth," the incisors. *insu' psánti'*, "sharp teeth," canine teeth. *insu' tū-dé'*, "long teeth," canine teeth. *nkin-su' pútsa' dé'xtca*, the sharpness of my teeth is all gone. *nkin'sudinskiksé'di*, I gnash my teeth. *yatkin' insudi'*, jaw

teeth. *insu' nedi'*, to have the toothache (*ayin'su ne'di*, *nkin'su ne'di*). *insu ne' onni'*, the toothache. *Insu'k'é-teo'na*, Ancient-one-with-crooked-teeth (26: 45, 55, 80). (Also 21: 1, 4, 14, 16.)

i²tc, old.—*hayasa'hi intcyá'*, an aged Indian man. *intétcyá'*, old (20: 16). *intitcyá'*, old man (24: 11; 28: 29, 43, 44). *hanya' in'teyatra*, "people all old men," the ancients, the people of the olden times. *tsi'pintcyá'*, "old man hundred," one thousand. *Ma intci'na*, Ancient - of - turkey - gobblers (8: 2, 5). *nya'in'tcyá'*, O, my old man! (Also 20: 26; 22: 15; p. 157: 30.)

i²tce.—*ka'intce*, to creak, as shoes. *úñkwa'xi nka'intce*, my shoes creak. *ka-intcedi'*, to cause to creak, as shoes (*ka-intcehayé'di*, *ka'intcehiñk'é'di*).

i²tcip²po', gall (cf. *tcip²on*).—*o' intcip²on'*, fish gall.

i²ti', **indi'**, or **i²ndiya'** (Bk.), an egg; eggs. The word for vent, *intiti'*, gives a reason for preferring *inti'* to *indi'* and *indiya'* for egg (J. O. D.).—*o inté'*, "fish egg," roe. *ind ahi'*, an eggshell (Bk.). *i²ndsanyan'* (= *indi* + *san*), the white of an egg (Bk.). *i²ndsiyan'* (= *indi* + *sidi*), the yelk or yolk of an egg (Bk.).

i²ti'.—*yukpé' inti'*, the calf of the leg.

i²ntka or **i²ntka'**, a star, stars.—*in'tka nitan'yan*, "big star," the morning star. *intka' poska'*, "stars in a circle," the Pleiades. *intka' pa' panan'*, "stars all heads (?)," three large stars in a row, near the Pleiades. *in'tka tanhin'*, "a running star," a meteor. *in'tka si'nd, on yan'*, "where the stars have tails," the Aurora Borealis.

i²to, **i²do**, brave, proud (cf. *ayinsihin* under *si*).—*intoxti'* (Bj., M.), *indoxti'* (Bk.), to be brave (*ayin' toxti'*, *nkin' toxti'*). *han'ya intoxti'*, a brave man. *intohe'danyé'*, she finished making him brave (17: 2). *indokinyé'*, proud (p. 157: 12). *kindo'kinha'ñ keni*, I am not proud (p. 157: 13). *indo'kini'ñkiyé'*, I am proud of you (p. 157: 13). (Also 17: 4; 21: 23; p. 157: 9, 10.)

i²tuhe'di, he is ready (in anger) (p. 142: 7).

ka, what, something, somewhat. *súpka'*, *súpka'*, somewhat black. *tcútká'*, somewhat (or, a sort of) red.—*kaka'*,

what sort or kind? *anya' kaka' ye'hon te' ha'nde* *štura' Tč'tkanadi'*, the Rabbit (for some time) had been wishing to know what sort of person this was (3: 3).—*ka'wa*, (1) what? *ka'wa dedege'*, what do you call it? (Bj., M.); subsequently given as, *kawat de'tikě*, what is this? *ka'wa nkyě'hántuni' naxo'*, *nkan'yasa'xtu hi'*, when we were (or, lived as) Indians in the past, we knew nothing (5: 6). *ka'wa hena'ni*, everything. *ka'wa ni'ki na'x kan'štikě ya'nde na'*, he (the Rabbit) was there at length, but he (the Bear?) sat without any thing for him (2: 16). (2) Who? *ewan'ya'di yande' ka'wa*, who is yonder running man?—*ka'wa xohi'*, "something ancient": an elephant. *ka'waxti' xyě*, said when one feels sorry for a poor or unfortunate person. *ka'waxti' xyě štiki'xti na*, poor fellow! he was poor enough already (without having this additional misfortune)! *ka'waxti' xyě, štiki'yontu' ya*, poor fellow! I feel sorry on account of the way in which they treat you.—*kawayan'*, something or other. *kánkúnya'*, *ka'wayan' ndu'si xyé'ni*, *inske'yañkě'*, O grandmother, I would have taken something or other, but it scared me (3: 16, 17).—*ka'wak*, what? *ka'wak ya'tčě*, what is its name? *hanya'di ka'wak ya'tčě*, what is the man's name? *a'xti ka'wak ya'tčě*, what is the woman's name? *tcu'ñki ka'wak ya'tčě*, what is the dog's name? (Bk.). *ka'wak ka'něni'*, "what he did not find": he found nothing (1: 4).—*ka'wat*, what? *ka'wat de'tikě*, what is this? (given at first as, *ka'wa dedege'*). *ka'wat štikě*, what is that?—*kawakě'*, what? *kawakě' hi'yatčě*, what is your name? *ka'wak hán'yě xo'*, what is he (or she) saying? *ka'wakěhi'*, what? in what manner? *ka'wakěhi' yate on'ni*, what does he call it? *ka'wakěhi' yate nkon'ni*, I do not call it anything (here the negative is marked by the initial *k* and the final *ni*). *ka'wakěhi' yatčě'*, what is its name? *anyadi' ka'wakěhi' yatčě'*, or, *hanya'di kawa'kěhi yatčě'*, what is the man's name? *ka'wakěhi yatčě' kika'*, I wonder what his name is! *ka'wakěhi yatčě'*, what is his name? *ka'wa tšipe'ta*, whose? *ti san' nonpa' ama'ñki ko ka'wa tšipe'ta ti'*, whose are

those two white houses? (*Also* 7: 1; 8: 13, 29; 9: 3; 10: 11, 14; 19: 23.)—*ka'ta*, whose? *toho'xk ne ka'ta*, whose horse is this? *waka' ne ka'ta*, whose cow is this? *anse'pi ne ka'ta*, whose ax is this? *psde'hi ne ka'ta*, whose knife is this? *akue' na'ñki ka'ta*, whose hat is this?

kâ!, Oh! (exclamation) (22: 8), said in ridicule (28: 232).

kâde' (=English, cord).—*ayan' kâde'*, a cord of wood.

kagi'.—*insu' kagi' kšgiksě'di*, to gnash the teeth.

kaha, to mean.—*peti' he yan ko ka'wa kaha' štike he'tu*, what do they mean when they say "fire"? (p. 156: 12). *ka'wak ikaha' štikaye'di*, what do you mean when you say that? (p. 156: 13). *ka'wak xka'ha*, what I meant (p. 156: 15). "fire" *ñke' yan kope'ti xka'ha*, when I say "fire" I mean *pe'ti* (p. 156: 16). *ayintk iñkaha' ñke'xyan*, I meant you when I said it (p. 156: 17). *iñka'-hadaha'*, I mean you (pl.) (p. 156: 18). *ya'ñkaha'daha'*, he means us (p. 156: 19). *iya'ñkakaha'daha' wo*, do you mean us? (p. 156: 20). *ya'ñkakaha'-tudaha'*, they mean us (p. 156: 21).

kahoyě', a grave (under ground) = *amaxi'*.

kahudi', a necklace.—*aho' kahudi'*, a bone necklace. *küďška' xohi' ptcu' kahudi'*, a necklace made of the bills of the red bird called "*küďška xohi*," or ancient bird.

Kamă'ntci.—*Kamă'ntci hanya'*, the Comanche people.

kana, in the past (10: 22).—*kana'ñki*, sitting in the past (10: 22).

kanatcki', a tick.

kaskani', on the left, the left, as distinguished from *spewayan*, the right.—*asanhin' kaskani'*, the left arm. *isi' kaskani'*, the left foot. *kaskani'wa*, *kaskan'niwa* (p. 130: 6), on the left side, on the left. *u'ñkatčutču' ka'skani'wa pahi*, my left eye is sore. *i'ni'xu' xwi ka'skani'wa ne'di*, does your left ear pain?

ka'tčidiktě', ka'tčidikte' (10: 9), **kas-diktě'**, an ant—generic.—*ka'tčidiktě' šupi'*, a black ant. *ka'tčidiktě' tci'*, a red ant. *Ka'tčidiktěna'*, The Ancient of Ants (12: 1, 2). *kasdiktě' ti*, an ant hill.

ka^tcū^{hi}, a paddle.

kāwa, a little farther (20: 29; p. 155: 7).

kayadi, to rip (see *sa*).

kaye, to give away.—*kaye de'di*, he has gone to give it away (p. 154: 11). *īkay ide'di*, did you go to give it away? (p. 154: 12). *xka'yi nde'di*, I went to give it away (p. 154: 13). *ka'ye a'de*, they have gone to give it away (p. 154: 14). *ka'ye aya'de*, did you (pl.) go to give it away? (p. 154: 15). *ka'ye nka'de*, we went to give it away (p. 154: 16). *ka'ye ku*, he is returning after having given it away (p. 154: 17). *ka'ye him*, he has come to give it away (p. 154: 18). *īkaye a'yim'hin*, have you come to give it away? (p. 154: 19). *xka'ye nkin'hin*, I have come to give it away (p. 154: 20).

ka^a, a fem. imperative ending of verbs ending in *di*, *ye*, *uni*.—*konicka' pstū-gon'kan*, put a cork in the bottle! *akue' xeh'e'kan*, hang up the hat! *xti'wiyēkan'*, turn or set it upside down! *doxp'e' nask on'kan*, put on the coat! *dūkse'kan*, sweep it!

ka^a.—*akan'*, to lean against, to come in contact with an object and stop (*yakan'* or *aya'kan*, *nka'kan* or *nkakan'*). *na-ha'd akan'*, the boat came against it and stopped.—*akan' ktaho'* (*yakan' ktaho'*, *nkakan' ktaho'*): *kohi'xti akan' ktaho'*, to make fall from a height by weight or pressure, as by leaning against. *xwūhi'xti akan' ktaho'*, to make topple and fall by weight or pressure, as by leaning against.

ka^a, **ka** (8: 3), **ka^a**, (1) an objective ending.—*waka'kan kito'weyē'*, to exchange cows. (Also 6: 16; 7: 1.) *Tcētkana'-kan*, the Rabbit (2: 24). *inayan' kō'k-xahe'nīk*, *te'hinyē ki ima'nīki xyo'*, before the sun moves (lit., the sun moves-not-when), I will surely kill you as (or, where) you recline (2: 24). (2) Marks the instrument, when followed by *on'ha*, as *tea'kīk on'ha kte'di*, he hit him with his hand (1: 10, 11).

ka^a, into.—*pe'tikan*, into the fire (p. 146: 27). *ani'kan*, into the water (p. 146: 28). *hama' kūdo'teikan*, into the mud (p. 146: 30).—*ani' knedi'*, in the water (p. 139: 27). *ti knedi'*, in the house (p. 139: 28). *tanyan knedi'*, in the town (p. 139: 29). *ayan knedi'*,

in the tree (p. 140: 1). *pe'ti knedi'*, in the fire (p. 140: 2). *an'xu knedi'*, in the rock (p. 140: 3).

ka^a, **ka^a** (6: 16; 9: 5), (1) if, when (at the end of a clause).—*tanē'ks han'yadi' ade' yon' hiya'nīkuka'dē kan'*, *psde'hi ma'nīkdē panan' ayindi'ta dande'*, if you will talk to me in Biloxi, all these (horizontal) knives shall be yours. *atspan'hi kte' kan*, he stuck to it when he hit it (1: 11). *naxtē' kan atspan'hi*, when he kicked it, he stuck to it (1: 12). *yahe'yan dē' sin'hin'xkan'*, he went to a distance, and when he stopped and stood (listening?), etc. (2: 6). *aya'nde kan' ē'tikinyon'ni wo'*, when it was you did I treat you so?: was it you whom I treated so? (2: 6, 7, 15). *kiduni'yan ku kan' duti' oxpa'*, when he (the Rabbit) gave him (the Bear) the young canes, he (the Bear) devoured them at once (2: 8). *Tcētkana' son'sa akū'skūsi'nīki nax kan'*, *On'ti ya'ndi, o'xpa*, when the Rabbit sat mincing a single piece (of cane), the Bear swallowed all (the pieces given him) (2: 9). "*ha'me tan' on'ni nkatī' na*," ē *kan' kīdē' kan Tcētkanadi' ti'wo de'di*, he (the Bear) said, "I dwell in a large bent tree," and when he went home, the Rabbit went abroad (2: 11, 12). (2) as, because, since: *kani'ki na'xkantea na'*, I have nothing at all as I sit (6: 4, 13). *tcūt-capi'xti kan' ndutcpī'*, as it was very slippery, I could not hold it. *dutci'p kan tahō'*, it falls because it slips from his grasp. *īnksiyo' steūki' kan sanhan'-xtiyē'*, as the meat was tough, he bore down hard on it (in cutting). *wahu' xohi' idē'kan ndē'ni*, I did not go because it hailed.—*ekan'*, or *ēkan'*, then; *ēkan'*, and then (8: 6, 21; 9: 5). *ekan Toweyan' eyan' hi*, then the (distant) Frenchman arrived there (1: 14). *ekan' ason' poska' in'sihī'xti ma'nīki, ē'di*, then he (the Rabbit) said that he was (lit., he lay) in great fear of the brier patch (1: 16). *ekan'*, "*ason' ayin'sihī'xti ko'*, *ason' in'non'da'hi na*," as you are in such dread of a brier patch, I will throw you into it, said the Frenchman (1: 16, 17). *ēkan' Tcētkana' de' on'xa*, then the Rabbit departed (in the past) (2: 31).—*ekanhan'* (= *ekan' + han'*), *ekanhan* (10: 8), *ēkīhan*, *ēkikan*, *ēkehan'*

(9: 11; 11: 8); *ekēkan'* (10: 11; 11: 7), and then, whereupon. *ekānhan' e'witē-xi' hēnā'nī wāx dē' ētuxā'*, and then he went to hunt the game very early each morning. *ekānhan' "xki'tōnni e'yan nēkihin' xyo," uyi'hi hā'nde Tcē'tkan-adī'*, and then the Rabbit was continually thinking, "I will get there ahead of him" (1: 2, 14; 2: 17). *ekihan' tāptowē'di Tcē'tkanadī'*, and then the Rabbit made a pattering noise with his feet (2: 5). *ekihan' tē'yē tē Tcē'tkanā'kan*, and then he wished to kill the Rabbit (2: 26, 27). *ekikan' On'ti yandi-inskē'han yahe'yan dē' sin'hin'xkan' Tcē'tkanadī'*, etc., whereupon the Bear was alarmed and went to a great distance and then stopped and stood (listening?) (2: 5, 6). *ekē'di*, that is why (11: 10). *ekēkan'k*, and then (7: 3). *e'keon'nidi*, since then (7: 14). *e'keon'ni*, therefore (9: 10, 13, 17; 11: 3). *ekēkan'*, and then (11: 7; 18: 4).—*nikan'*, as, since (11: 2). *toho'xk i'niku nan'ni nikan'*, *yan'tēnā'xi dā'nde*, as I have already given you a horse, will you be a friend to me? *ayi'ndi kō' iya'nikaku'yan i'nikiya'nitepi' yahe'tu kō'hē nan'ni nikan'*, *ēti'kiyan'kon'ni xyexyo'*, when you entertained me I liked your food very well and ate it all, but now when I give you food, why do you treat me thus? (2: 22, 23).

ka^hhi', to dip a vessel into water, etc. (*ani' ka^hhi'*, *ani' yi'ka^hhi'* *ani' nki-kan'hi'*).—*ikan'hin'*, she dipped up (water) (10: 32). *inkan'hin'*, to dip up water (28: 2; 31: 16, 29). *i'nikan'*, to dip water (28: 131). *inkan'x*, to dip water (31: 14). *nikikan'hin'*, I dip water (31: 23). *ikan'hin'x*, (he) dipped water (31: 25).

ka^hhi.—*hakan'hi'*, to tell (what has been heard?) (*haya'ka^hhi*, *nka'ka^hhi*) (cf. *kūli*). *kū'kikahin'ni*, he did not tell about it. *naxē hakan'hi*, to tell what he hears.

kaⁿxi', a bee.—*kan'x tē' asan'*, "white-faced bee," the bumblebee or humblebee. *kaⁿx konixka'*, the "bottle bee," the hornet (so called because of the shape of its nests, which it makes on boughs of trees). *kan'xko'nicka*, hornet nests (31: 28, 30). *kan'x u'si naskē'*, "bee with a long sting," a wasp. *kan'x*

u'si naskē' yokxi', a wasp's nest. *kan'x atcīnni'*, "bee grease," honey.

kaⁿxo' or **kaⁿxoyaⁿ'**, a grandfather; his or her grandfather; including father's father, mother's father, husband's father's father, husband's mother's father, wife's father and wife's mother's father (*ikan'xo'* or *i'kan'xoyaⁿ'*, *xkan'xo'* or *xkan'xoyaⁿ'*; voc., *xkan'xo'*). (Also 26: 78, 84.)—*kan'xo' a'kūko'xi*, a great-grandfather: includes his or her father's father's father, father's mother's father, mother's father's father, and mother's mother's father (*i'kan'xo' a'kūko'xi*, *xkan'xo' a'kūko'xi*).—*kan'xo' kūko' a'kūko'xi*, a great-great-grandfather: includes his or her great-great-grandfathers (paternal and maternal) (*i'kan'xo' kūko' a'kūko'xi*, *xkan'xo' kūko' a'kūko'xi*).—*kan'xo' kūko' kūko' a'kūko'xi*, his or her great-great-great-grandfather: includes such ancestors on both sides (*i'kan'xo' kūko' kūko' a'kūko'xi*, *xkan'xo' kūko' kūko' a'kūko'xi*).

kaⁿtcayi', a mallard duck (= *kan'tc hayi'?*) (cf. *ansna*).

kda^qayi', to imitate or mock the words of another (*i'kda^qayi'*, *u'nikū'kda^qayi'*).—*ade kda^qayi*, "it mocks one's words," a mocking bird.

kde (8: 4), **-kde** (8: 7), **kīde'** (28: 100, 101), for some time (when compounded with time words): until, till. (Also 9: 2; 14: 14; 15: 3; 19: 2; 20: 20, 25; 28: 108, 109, 124, 128, 129, 217; p. 139: 27, 28.)

kde.—*ason'wan kde'yēk ta'ho*, he threw it into the briars (p. 139: 27). *ason'wan kdehin'kē'k ta'ho*, I threw it into the briars (p. 139: 28).

kde, kdē, to creep up on.—*akde'di*, to creep up on (-di, causative). *akde'diye*, I creep up on you. *akde'diñkē'*, I creep up on him. *akde'dhayē'*, I creep [he crept?] up on him. *yakdēdi'yēdaha'*, did you creep up on them? *akde'-diñkēdaha'*, I crept up on them. *nikakde'-diñkēdaha'*, I crept up on them.—*kdēdye'*, to creep up on, as game, in order to surprise and kill it (*kdēdhayē'*, *kdēdhāñkē'*). *akūde'diyē*, creeping up on (the wolves) (23: 19).

kdē'.—*kdē'xi* (p. 119: 4, 5), *kdē'xyi*, *kūdēx* (20: 17), *kūde'xyi* (26: 6, 41; 28: 24), (1) spotted, striped. *kdēxtu'*, they are

spotted. *toho'xk kděxtu'*, spotted horses. *toho'xk tan'hin ko kdě'xi*, or *kdě'xi' xě* (w. sp.), the running horse is spotted. *toho'xk nonpa' tan'hin a'mañki' ko* (or *tan'hin ha'maki*) *kdě'xi* (or *kdě'xi' xě*, w. sp.), the two running horses are spotted. *toho'xk ha'tanhin a'mañki' ko kdě'xi* (or *kdě'xi' xě*, w. sp.), the running horses are (all) spotted. *natci' kdě'xi'*, mackerel sky. *nděs kdě'xi*, a garter snake. (2) tattoo marks. (Betsy Joe's grandmother had marks on her cheeks, but none on her forehead.)—*aho'ye kdě'xyi tca'yě*, to mark off or cancel a debt (*aho'ye kdě'xyi tca'hayě*, *aho'yekdě'xyitca'húñkě*).—*kděckū'dědēta'*, striped; plural, *kděckū'dědētatu'*. *toho'xk kděckū'dědētatu' da'ni yuke' yan'xan'*, where are those three striped horses?—*kděxyě'* (= *kdě'xi + yě*), to draw a mark, as on an arrow (*kdě'x-yayě'*, *kdě'xyiñkě'*; *kděxyětu'*, *kdě'x-yayětu'*, *kdě'xyiñkětu'*). *kdě'x sidiyě'* (= *kdě'xyi + sidi*), "used for making yellow spots or stripes," yellow paint (Bk.). *kdě'x süpiyě'*, "used for making black stripes or spots," black paint (Bk.). *kdě'x teutiye'*, "used for making red spots or stripes," red paint (Bk.).—*akütxyi'*, paper, a letter (epistle). *akütxyi' dusa'di*, to tear paper. *akütxyi tca'kě'di na'ñki patckě'* (= *akütxyi' patckě' dusi'*), to take a book from the place (or nail) where it hangs. *axisa'x akütxyi'*, paper money. *akütxyi' nķuka'dě xana'*, I can read (male sp.) (4: 1, 5). *akütxyi' aķiptadi'* "paper folded or doubled," a book (= *akütxyi aķiptatqadi*). *akütxyi' hapode'*, wrapping paper (Bk.). *akütx'yi aķiptqa'tqadi'*, "paper lies one on another," a book. *akütxyi' on'ni* or *a'kütxyi on*, "makes writing" or "makes books," a pen or pencil. *akütxyi' on'ni*, to write (*akütxyi' ayon'ni*, *akütxyi' nķon'ni*). *akütxyi' nķon' xana'*, I can write (male sp.). *akütxyi' nķon' xa*, I can write (fem. sp.). *akütxyi' on' tu'xayan'*, ink. *akütxyi' pahin'*, a paper sack. *akütxyi' uka'děti'*, "paper talk-to house," a schoolhouse. *akütxyi' uka'de tu'xayan'*, a newspaper ("paper to-talk-to"). *akütxyi' ada'gon'ni'*, a picture, a portrait (?). (Also 9: 8, 10; 11: 2; 28: 17, 21.)

kdeķě.—*kdeķědi'*, to cackle, as a hen does.

kdopka', deep dish, or soup plate.—*mūsūda kdopka*, an earthenware bowl.

ke.—*keyě'*, to saw (*ke'hayě'*, *ke'húñkě'*).—*yañke'onni* (= *yañkeyě + onni'*), "what is used for sawing," a saw. *yañke'onni' yan' xan' ko tca'kanmañki'*, where is the saw? (Also p. 121: 25.) *yañkeyě'* (*ayan' + keyě'*), to use a saw, to saw (*yañke'hayě'*, *yañke'hañkě*). *yañkeyě' pihedi'*, he can saw. *yañkeyě' pi'hedi'din*, he ought to saw. (Also p. 121: 19, 20.)

kě!, nonsense! (6: 9).

kě, *ka* (16: 8), to dig, etc.—*aye'kiyan' tudyayan' kě dutitcu' tca'yě*, he dug around the corn and pulled it all up by the roots (1: 3). *i'dutckě'x*, when they dig it up by (21: 19). *dutckě'*, to dig it up (21: 20). (Also 21: 27; 28: 2.) *nķakětu'*, we dig, or let us dig. *ani' kyā on'ni' k nķakětu'*, let us dig a well (1: 4).—*kědi'*, *kyā'di*, to dig, scrape, paw the ground, etc. (*i'kyā'di*, *xkā'di*; *kyātu'*, *i'kyātu*, *xkātu'*). *ani' kyā on'ni' kědi' xyo*, he must dig the well (alone) (1: 5). *toho'xka' ama' ke'di*, the horse pawed the ground. *kuya' kedi'*, to dig under, undermine (*kuya' ike'di*, *kuya' nķe'di*). *amaxi' kedi'*, to dig a grave.—*kikyā'di*, to scrape for some one (*ya'kikyā'di*, *a'xkikyā'di*; *kikyātu'*, *ya'kikyātu'*, *a'xkikyātu'*). *i'ñkikyā'di*, I scraped it for you. *ya'xkikyā'di*, you scraped it for me. *kikyā' dandě'*, he will scrape it for him. *ya'kikyā' da'nde*, will you scrape it for him? *a'xkikyā' dandě'*, I will scrape it for him. *i'ñkikyā' dandě'*, I will scrape it for you. *ya'xkikyā da'nde*, will you scrape it for me?—*kū'kyāni'*, not to scrape (*ku'yukye'ni*, *kxke'ni*; *kūkyā'tuni'*, *ku'yukyā'tuni'*, *kxke'tuni'*). *kūkyāni' dandě'*, he will not scrape it.

kehe'yaⁿ, the same, identical.—*küđě'sk kehe'yan*, the same bird.

kětci', crooked.—*Ayo'x kětci'*, "Crooked Lake," Bayou Larteau, Louisiana.

kě'tci', bent like a hook (distinct from *kětci'*; see *kāñkě'*).

ki or *kí*, to carry.—*kidi'*, to carry something on the back (*yaki'di*, *xki'di*; *kitu'*, *yakitu'*, *xkitu'*). Imperatives: *ki* (to a child); *kikañko'* (man to man);

ki'tki' (man or woman to woman); *ki-tate'* (woman to man); *kitu'* (to children); *ki'takañko'* (man to men); *ki-tatüki'* (man or woman to women); *kitatüte'* (woman to men)). *i'ndüa'yan kidi'*, to carry his own property on his back (*i'ndüa'yan yaki'di*, *i'ndüa'yan xki'di*). *kikidi'*, to carry something on the back for another (*ya'kikidi'*, *a'xkikidi'*; *kikitu'*, *ya'kikitu'*, *a'xkikitu'*).—*kihin'*, *kin'hin'*, (14: 4) to bring an object back (*i'kihin'*, *ü'nikkihin'*). *ki'kihin'*, to bring an object back to or for another (*yaki'kihin'*, *xki'kihin'*). *kyükihin'*, to take an object back (*ya'kyükihin'*, *xkyü'kihin'*). *dusi' dehan' kyükihin' tcakedi'*, take it off (the nail, and then) go and return it to the place and hang it up. *xkyükihin' dandé'*, I will take it back for him. (Also 6: 15; 8: 12; 14: 12, 14, 15; 22: 11; 26: 59; 28: 25, 194, 250; p. 142: 24, 25, 26.)

kī.—*inayan' kōkxahē'nik tē'hinyē kī i-ma'ñki xyo'*, before the sun moves I will surely kill you as (or, where) you recline.

kīda'giya', the edge of an object.—*kīda'giya' dasē'*, to bite out a piece from the edge. *kīda'giya' dusa'di*, to tear a piece from the edge of an object. *kīda'giya' uksa'ki*, to knock or chop a piece from the edge of an object with an ax, etc.

kīdē', forcibly, (28: 221, 223).—*kīdedi'*, expressing forcible action (see *kte*, *xte*, *kīntcē*) (11: 5). *naxtē'k okdē'*, kick him and make him go!

kīduni', the young growth of the plant *Arundinaria macrosperma*, young canes (2: 3) (see *axoki*).—*kīduni'yan*, the young canes remote from the speaker; those young canes. *kīduni'yan ku kan' duti' oxpa'*, when he (the Rabbit) gave him (the Bear) the young canes, he (the Bear) devoured them at once (2: 8).

kīduspē', (it) sank in the water (15: 7).—*kīduspē'yē*, to cause to sink in (18: 4, 8, 9). *isi' pa i'kīduspē*, only your feet went under the water (p. 150: 8). *ūñksi' pa yan'xkīduspē*, only my feet went under water (p. 150: 9).

kī'ka, **kīka'**, **kīka'** (20: 27; 28: 236), a sign of uncertainty; I wonder whether.—*keixka' nedi' ko tca'naska ukī'kiñge ko' skane' e'naska kīka'*, he won-

ders whether this hog is half as large as that one. *ani'sti kīka'*, it is uncertain (?). *kawakē' yatci' kī'ka*, I wonder what his name is!

kikē', although; yet (used at the end of the clause).—*ñka'uti kikē'*, *ñkata'mñi*, although I am sick, I work. *yan'xkte'di kikē'*, *ayin't kūnyikte'ni dandé'*, although you hit me, I will not hit you. *kūdo'tci kikē'*, *adē'*, though it be wet, it burns. *e'wītēxti' hena'ni dē' kikē'*, though he went very early every morning (3: 2). *xkiton'ni tē' ñka'ndekikē'*, though I have been continually wishing to be the first. (Also 7: 14; 8: 7; 10: 4; 16: 15; 18: 3.)

kikna'ni, may, perhaps (p. 137: 24): refers to the future or to a contingency.—*tē'di kikna'ni*, he or she may die (p. 124: 13). *witē'di ko' Tan'yī'ñkiyan' ndē'di kikna'ni*, I may go to Lecompte to-morrow. *ñē' pi'hīñkē' kikna'ni*, perhaps (or, I think that) I could make that correctly (if I tried). *yī'ndon'ha' kikna'ni snisni'hi*, I may see you against the autumn (4: 3). *yī'dond'qaha' kikna'ni* (5: 2), should be, *nyī'dond'qaha' kikna'ni*, I may see you (pl.).

kiko.—*kikodi'*, to mend (p. 120: 17, 21), to repair; to mend, as a garment (*ya'kikodi*, *a'xkikodi*; pl., *kikotu'*, *ya'kikotu'*, *a'xkikotu'*). *do'xpē'naskē' kiko'di na'*, the coat is mended. *do'xpē' naskē' kiko' hedan'*, she finished mending the coat. *do'xpē' naskē' kiko'di'ryan'*, the coat must be mended. *do'xpē' naskē' kiko' pi'hedi'din'*, she ought to mend the coat. *yaduxtan' kiko'di xyan'*, the wagon must be repaired. *yaduxtan' kiko' hedan'*, the wagon is or has been repaired (complete action). (Also p. 120: 17; p. 121: 1.)

kinaxa, to scatter.—*hati' ki'naxadi' mañki' ko sa' xē* (w. sp.), the scattered houses are white. *ayan' ki'naxadi' mañki' ko tē'di*, the scattered trees are dead. *asē'p xa'xaxa ki'naxadi' a'mañki' ko pa'na iñkta'*, all the scattered (standing) axes are mine. *asē'p tci'di ki'naxadi' (a'mañki' ko ?) pa'na iñkta'*, all the scattered (reclining) axes are mine. (Also p. 118: 10, 13; p. 120: 8, 9).

kinoⁿ'usa', a bat (recorded by Gatschet as *kina'psa*, and at first by J. O. D. as *kionsna'*).

kíntcě, to throw a stone, etc. (*i'kíntcě*, *nkí'ntcě*).—*kíntcě' sanhanxi' kidedi'*, to throw very far. *in'kanatcě'*, I throw you somewhere. *asonwan' inkanatcě'*, I (will) throw you into the briers (1: 20). (Also 10: 25; 20: 32; 28: 85, 88, 90.)

ki'skisa'yi, the sparrow hawk. (Future investigation may show that the word is *ki'skīs ha'yi*.—J. O. D.)

kítca (cf. *tea*).—*kítca'di*, to forget him, her, or it (*ya'kítca'di*, *a'xkítca'di*; *kítcatu'*, *ya'kítcatu'*, *a'xkítcatu'*). *in'kítca'di*, I forget thee (you). *ewande' ya'xkítca'di*, he forgets me. *ayin'di ko' ya'xkítca'di han'ni*, perhaps you have forgotten me. *kítca'daha'*, to forget them (*ya'kítca'daha'*, *a'xkítca'daha'*; *kítcatudaha'*, *ya'kítcatudaha'*, *a'xkítcatudaha'*). *in'kítca'daha'*, I forgot you (pl.). *in'kítca'tudaha'*, we forgot you (pl.). *ewande' ya'xkítca'daha'*, he forgot us. *ayindi' ya'xkítca'daha'*, thou (you) forgot us. *e'we yuke' ya'xkítcatu'daha'*, they forgot us. *ayin'xtu' ya'xkítcatu'daha'*, you (pl.) forgot us. *ya'xkítca'daha' xye'ni*, *nkí'xtu ko' in'kítca'tuni'*, you have forgotten us, but we have not forgotten you (4: 3). *kú'kítcani'*, not to forget him, her, or it (*kuyu'kítcani'*, —; *kú'kítcatuni'*, *kuyu'kítcatuni'*). *in'kítca'ni*, I have not forgotten thee (you). *in'kítca'tuni'*, we have not forgotten thee (you) (4: 3).

kítista', (1) a cross; (2) a member of the Roman Catholic Church (cf. *akida*).

kítití'kí, in a row or line (20: 3).

kíts, kúds.—*a'kídísti'* (= *akúds'ti*), a store. *A'sanpska-a'kídísti'-ti'-onyan'*, the Place of the Store of the One-armed (man, i. e., James Calhoun), Babbs Bridge, Rapides Parish, La.—*a'kídísti wata'*, "watches a store," a clerk (at a store). *akúds ti'*, "house where things are piled up": a store.—*an'ya akúds ti taneyan'*, "man store has elsewhere," a storekeeper. *Akúds ti' nitanyan'*, "big store," a former name of Lecompte, Rapides Parish, La., from the large brick store of a Mr. Stevens, which used to be there.—*Kíts an'ya*, an American (9: 9, 10). *kítsan'yadi'* (= *kítsan' + anyadi'*?), a white man, an American. *kítsan' yatu'*, O ye Americans (5: 1). *kítsan'hanxi'*, a white woman. *kítsan'*

hanxi' akue', "white woman's hat," a bonnet.

kitúpe.—*n'kakítúpe' wa nka'nde*, I am carrying something on the shoulder all the time (p. 149: 25). *a'kitúpe' xyě na'*, let us carry (them?) on our shoulders (p. 150: 23). *n'kin'txa n'kakítúpe' n'kade'di*, I went carrying it on my shoulder, with no companion (or assistance) (p. 150: 25). *ayin'txa aya'kitúpe' aya'dedi*, you alone went carrying it on your shoulder (p. 150: 26). *in'txa a'kitúpe' ade'di*, he alone went carrying it on his shoulder (p. 150: 27).

kiya', kiy (31: 24), again (cf. *akiya'*).—*kiya' kítan'ni de on'kně*, he had already gone ahead again (3: 6). *psdehi' dusi' han'keyan' kiya' de tuxa'*, he seized the knife and departed again (3: 19). *sanhin'kiya' n'kon in'kte' xo*, I will do it again and hit you on the other side (1: 11). *sanhiyan' kiya' n'kon in'naxta' xo*, I will do it again and kick you on the other side (1: 13). (Also 1: 2; 2: 20; 8: 3, 26, 27; 10: 25; 12: 5; 14: 11.)

ki'yasi', to like it (*yaki'yasi'*, *n'kaki'yasi'*) (cf. *iyān*).—*ki'yasi'xti*, he liked it very well. *nka'kiya'si xa na' yahe' ko*, this is what I have liked, and now I have it (?) (2: 9).

kiya'ska', the marsh hawk.

ki'yu (a word in Opossum's song) (7: 11).

kíhih'.—*Tanyi'n'kíhiyan' kinhin' yamtcede' Lamo'ri tche'dan*, how far is it from Lecompte to Lamourie?

kin'kě', pretending (28: 174).—*dekin'kě'*, motioning (28: 199).

kíno.—*kik'no'*, to speak to him, he spoke to him (*ya'kik'no'*, *a'xkik'no'*). *yan'xkik'no'*, he spoke to me. *yan'xkik'no'*, did you speak to me? *eyan' hi ha' kik'no'*, when he reached there, he spoke to him (1: 9).

kínti.—*dukin'xtu*, they slipped (the skin) off (from its tail) (21: 40).

kxi.—*hakxi'di*, to get angry (2: 27) (*ay-a'kxidi* or *yakxi'di*, *nka'kxi'di*; *hakxi'tu'*, *ya'kxi'tu'*, *nka'kxi'tu'*). *yakxi'di*, are you angry? (1: 10). *kakxi'ni*, not to be angry (*ka'yakxi'ni*, *un'kakxi'ni*; *kakxi'tuni'*, *ka'yakxi'tuni'*, *un'ka'kxi'tuni'*). (Also 25: 3; 31: 11.)

kxiipa, kipa, to meet.—*o'kxiipa*, he met him (7: 11). *ayo'kxiipa*, you met him.

nko'kxipa, I met him. *okxipadaha'*, etc., he met them, etc. *nyo'kxipa*, I met you. *yañko'kxipa*, he met me.—*kípukta' na'ñki*, he is sitting by him or her (p. 143: 3). *ikipukta' na'ñki*, you are sitting by him or her (p. 143: 4). *ñkipukta' na'ñki*, I am sitting by him or her (p. 143: 5). *yañkipukta' ina'ñki*, you are sitting by me (p. 143: 6). *nyikipukta' na'ñki*, I am sitting by you (p. 143: 7).

kxwi.—*iñkxwi'*, always, ever; follows the qualified verb. *ata'mñni iñkxwi'*, he always works. *nka'tamñni iñkxwi'* I always work.

kně.—*iñkně'*, to vomit (2: 20) (*ayi'ñkně*, *nki'ñkně*). *iñkne'di*, to vomit (*a'yĩñkne'di*, *nki'ñknedi*; *i'ñknetu'*, *a'yĩñknetu'*, *nki'ñknetu'*). *iküne'yě*, (he) made him vomit by means of it (29: 14). (Also 17: 1; 29: 14.)

kně, a verb ending.—(1) at the moment of another action: *a'yih'i'nt nde' kně*, I went at the moment you came. *iñh'i'nt nde' kně*, I went at the moment he came. *nkñh'i'nt de' kně*, he went at the moment that I came. *yan'xkiton'ni kně*, he reached there just before me, i. e., I was but a few yards or feet behind him.—(2) action shortly after some other action: *ayi'hin yañka' nde' kně*, I went when (= shortly after) you came.—(3) action after (not immediately after) another action: *anya'di si' naskěxti' de' kně kanxon'ni nētkohi' xěhe'kiyě ětuxa'*, *Tcě'tkanadi' ě'tukon'ni*, the Rabbit (himself) laid the trap in the path where the person with very long feet had been passing (3: 13, 14).—*on'kně*, *onkăně* (7: 2), one of the signs of past time: already. *e'yan hi'xyan kiya' de on'kně ětuxa'*, when he (the Rabbit) reached there, again he (the Sun) had already gone (3: 11, 12). *e'yan nkñhin' xyan de on'kně* or *e'yan nkñhin' yañka' de on'kně*, when I reached there, he had already departed. *ayi'hin yañka' nde on'kně*, when you arrived, I had already departed. *de' onkane'di*, (he) has gone already (7: 14). (Also 3: 6, 8; 9: 3.)

ko, a demonstrative; used in several ways:

(1) After classifiers: *ti ně' ko san' xě*,

the standing house is white. *ti nonpa' xa'xa ma'ñki ko tci' xě*, the two (standing) houses are red. *toho'xk tan'hin ko kdexi' xě* (w. sp.), the running horse is spotted. *toho'xk ha'kinini' a'mañki' ko toxka' xě* (w. sp.), the walking horses are gray. *toho'xk tci'diki a'nde ko a'yindi'ta*, which is your horse?—(2) After nouns: *ayipa' ko nedi'*, does your head ache? *i'toho' ko nitani' xě* (w. sp.), the log is large. *itcan'xka' ko tcan'xkon'ni'*, the post is forked (at the top). *keirka' ko tcina'ni yuke'di*, how large is the hog? *toho'xka' ko tcina'ni yuke'di*, how many are the horses? *ani' ko skuti'*, how deep is the water? *yaduxtan' ko tca'kanedi'*, where is the wagon? *Latci' ko Djim kue'naska'ni na'*, Charles Prater is not as large as Jim Jackson. *sinto' ko tcehe'dan*, how tall is the boy (Banks-ton Johnson)? *tcetkana' ko son'sa duti'*, the Rabbit ate one (2: 8; 3: 26). *ědi' Ina' kodusi' on'xaětuxa'*, behold, the Sun had been taken, they say (3: 15). *pd'si han' inkan' ko psdehi' ko ukša'ki Tcě'tkana'di*, the Rabbit lowered his head and cut (at) the cord with the knife (3: 22).—(3) After numerals: *ti' nonpa' ko tca'k ha'maki*, where are the two (standing) houses? *toho'xk nonpa' ko xkuku' onđaha' dande'*, I will give two horses to each (man). *toho'xk topa' ko kuku' onđaha'*, he gave four horses to each. (4) After verbs: as, when; before verbs: now. *ko' něo'di*, I shoot at it now. *keirka' ne'di ko tca'naska uki'kiñge ko' skane' e'naska na'*, this hog is half as large as that one. *tcina'ni nedi' ko uki'kiñge*, half as many. *tcina' yuke'di ko ěti'kě*, as many as. *skuti'x-tciti'kě ko ěti'kě*, it is as deep as that (water). Idea of waiting for some act: *akütxyi' idu'si ko'*, *ayindhě' akütxyi' huyan'xkiya'*, when you receive the letter, do you (in turn) send one to me. *akütxyi' nkta' idu'si ko'*, *akütxyi' on huyan'xkiya'*, when you get my letter, write one and send it to me. *kiya' mi'xyi ko'*, when it turns around again in a circle (do so and so). *ťe'yě ko'*, when he kills it (idea of waiting for the act). *toho'xk iñku'di ko'*, *yan'tēna'xi da'nde*, if I give you a horse, will you

be a friend to me? *ekən'*, "Ason' ayin'-sihi'xti ko', ason' in'non'da'hi na," then (the Frenchman said), "If you (or, as you) are in such dread of briers, I will throw you into them" (1: 19). (Also 2: 29; 7: 4.)—(5) After correlatives: *tca'naska ko e'naska*, as large as. *tcehe'dan ko e'heda'n*, as tall as. *tca'naska uki'kiñge ko'*, half as large (?). *keixka' nedi' ko tca'naska uki'kiñge ko' skane' e'naska na'*, this hog is half as large as that one. *aduti' etuke' kondu'xni xa'na*, I have never eaten that sort of food (2: 21).—(6) After pronouns: *ayi'ndi ko' kuyan'yan'ni'*, do you hate me? *ewande' ko kuyan'yan'ni'*, he hates me. *e'we yuke' ko kuyan'xtuni'*, they hate him. *ayin'xtu ko' kuyan'xtuni'*, you (pl.) hate him. *nki'xtu ko' nyan'xtuni'*, we hate him. *nki'xtu ko' nyan'xtudahani'*, we hate them. *nki'xtu ko' inktca'tuni'*, we have not forgotten you (4: 2). *nka'-kiyas' xana' yahe' ko*, this is what I usually (or, always) like (2: 10); *ko* here is not translated.—(7) After adverbs: *wite'di ko' nka'da dande'*, I will be on the way thither to-morrow.—(8) After conjunctions: *ekənhan' ko po'tekana'niki*, and then he (the Rabbit) sat (i. e., was drawn together) like a ball (1: 14). (Also 10: 3, 12; 14: 3, 5, 13, 16; 15: 5; 17: 22; p. 117: 17, 18; p. 118: 1, 2, 3 passim.)—*ko'wa*, probably a locative adverb, meaning in that direction, to that place, being the correlative of *dowa'* (?). *ko'wa de'di*, to move. *inayan' ko'wa de'di*, the sun moved. (Could this mean, the sun went in that direction—*ko'wa*?). *ko'wa desin'hin'*, to move, he moved (*ko'wa ide' yasin'hin'*, *ko'wa nde' uñksin'-hin'* (rare)).—*kode*, now (24: 5).

ko, a gourd.—*ko tcku'yě*, "sweet gourd": a watermelon. (Also 16: 3, 10, 11.)

kodé', together (cf. *kútske'*).—*kodé'yě*, taking all (26: 1). *kodé' han du'xtu*, they got together and ate (p. 162: 21). *yako'de han idu'xtu*, you (pl.) got together and ate (p. 162: 22). *nkako'dehan ndu'xtu*, we got together and ate (p. 162: 23).—*kú'dúk tciúgōnyě'*, to bolt a door.

kodé'haⁿ, alas! (masc. or fem. intj., used when anything happens).—*kodé'han*, *nyi'nkado'di de' a'tarnixi'* Alas! my

son's son is burnt severely (said the Rabbit's grandmother) (3: 25, 26).—*kodé'hi*, what is the matter? (1: 10).

ko'hě (= *dikohě*, *təkohě*), altogether, entirely, sure enough, just.—*yahe'tu ko'hě*, it was just like this, or, it was just in this manner (2: 22) (cf. *to*).—*təko'hě*, *tikohi* (24: 3; 28: 210), *tiko'hě* (27: 28), *diko'hě*, used (1) in forming the comparative degree of adjectives, as: *pi*, good; *pi təko'hě*, better; *pixti'*, very good, best.—(2) At all. *ku'yan'k-yě'hūnni' təko'hě*, you do not know me at all.—(3) Very, sure enough, really, entirely, altogether. *ni'stati təko'hě ya'ñ-kukātiki' na'ūñkhihi'*, I wish that you would tell me very accurately (how affairs are) (4: 4). *ksahon' təko'hě*, he has gone sure enough. (Also 9: 16; 17: 21.)—*xye'pixti diko'hě*, entirely dry (of water) (Bk.). *yoxaxti diko'hě*, he is entirely naked. *yoxaxti diko'hě*, you are entirely naked. *nyoxaxti diko'hě*, I am entirely naked. *tikohixti*, *dikohixti* (16: 12), sure enough (23: 5; 26: 4, 6, 7, 9, 10, 27; 27: 19; p. 157: 30). *tiko'hědi'*, real (sub.) (24: 1).

kohi, *kūhi'*, *kū'hi* (28: 77), or *kūhi'* (see *xwūhi'*), up, high.—*tikohi'*, the house is high. *anxu'di kohi'*, the rock is high. *ti nē ko'hi ti nē di ko'hi kē'iki'ni*, that house is not as high as this one. *tcahaman' kūhi'*, the river is high. *kū'hi-yan'*, up there (10: 21). *kohi'xti* (= *ko'hi +xti*) or *kūhi'xti* (7: 8), very high, up. *kūhi'xtiyan'*, very high (17: 4). *kū'hadi*, up stairs (14: 15, 17).—*kuwo'*, upward, on high. *ina' kuwo' ded'it tuxa'*, they say that the Sun went on high (3: 23). *kowo'hi*; *ti təko' kowo'hi tcehe'dan*, how high is this house? *ti nē yan' kowo'hi tcehe'dan*, how high is that house? *ti nē ko' kowo'hi ti nē di uki'kiñge*, that house is half as high as this one. *kowō'd*, upward (29: 38, 40). *kowohi'k*, up above (30: 2).—*kū'tūxaxē'*, noon. *kūtūta'xēhe'*, noon (28: 129). *kūtūta'yě ko'wa de'yě*, he stood it on end and moved it further (p. 149: 8). *kū'tūxaxa' yan'xa*, "almost noon," forenoon. *kū'tūxaxē' dunahi'* or *kūtxēhē' dunahi'*, "noon turned," afternoon. *kde'kū'tūxaxē'*, till noon. *ni' hine' kde'*

kütüxaxé, he walked (was walking) till noon. *kü'täxaxé' aduti'*, "noon meal," dinner. *Ku'ti ma'ñkdě*, "One up above," God. *Ku'ti ma'ñkdě kiki'-yeōw'higě čtułě' ka'hana'n iyěhōw'ni*, you know everything because God has taught you (5: 9). (Also 9: 1; 10: 11; 14: 18, 21; 19: 10; 20: 17, 24; 26: 4, 5, 6, 8, 9, 10, 11; 28: 46, 67, 98, 106, 130, 135, 160, 162, 163, 164, 165, 244; p. 149: 9, 10, 11; p. 155: 4, 5, 6.)

ko'kayudi' (= *kok* + *ayudi*), the magnolia of central Louisiana) (p. 147: 1).

koko.—*ko'ko'sědi'*, to give forth a cracking sound, as a hazelnut does when bitten (8: 23, 24, 25, 26).—*da'ko'ko'sědi'*; *dasě' da'ko'ko'sědi'*, to crack a hazelnut by biting (*i'dasě i'dako'ko'sědi'*, *nda'sě nda'ko'ko'sědi'*).—*ko'kohe'*, making rattling sounds (28: 177). *koko'hedi'*, to make the sound heard in coming in contact with a door, plank, or stiff hide. *pxwě' koko'hedi'*, to punch against a stiff hide, etc., and make it give forth a sound (?).

kōx, kōk.—*kōx xěhe' da on'ni*, he is sliding (a chair on which he sits) along (p. 149: 7). *kōk xěhe'tuni*, they did not sit farther off (p. 149: 14).

kox ti^upka', pokeberries (28: 66, 67).

koxode' nika', a spider (cf. *xoro*).—*koxode' nika' añkada'ka yon'ni'*, "the spider makes little cords," a spider web.

koxpě', diarrhea, to have diarrhea (*i'koxpě'*, *ūñkoxpě'*).

koxta', koқта' (25: 4), **kokta'** (28: 168), **kūкта**, **kot**, to run away.—(*i'koxta'*, *nkoxta'*). *kūкта'di*, to run away. *i'kūкта'di*, *xkūкта'di* *inakotkoti ide'ni hi ñkiki'*, I think that you ought not to sneak off (p. 145: 28). (Also 2: 14; 8: 30; 20: 47; 31: 39.)

komomo.—*komo'mohedi'*, a war whoop; to give the war whoop (*komo'mohayed'i'*, *komo'mohūñkedi'*).

konicka' or konixka', a bottle.—*konicka' yiñki'*, a vial. *konicka' pstūgon'ya'* (m. sp.) or *konicka' pstūgon kan'* (w. sp.), put a cork in the bottle! (Also 24: 7.) *konicka' kxwūlati'*, "bottle one can look through," a glass bottle. *konicka' pstūgon'ni'*, "bottle stopper," a cork. *konixka' sonhōn'ni'*, a jug. *konixka hayi'*, a horsefly (Bj., M.); probably

identical with the following: *kanikě'xyi*, a black horsefly (given by Bankston Johnson).

Kosate.—*Kosate' hany'a'*, the Koasati or Coushatta people.

kosayi', minnows (26: 91).

kotčě', to make a gulping sound, as a person or horse does in drinking when very thirsty (*i'kotčě, nko'tčě*) (Č., *čak'uci*).

kota'pka, the marsh hawk.—*Kota'p-kana*, The Ancient of Marsh Hawks (20: 4, 36, 45).

kotka' (see *ak'iñ*).—*akikūne kotka*, the wild goose.

ko^{hi}.—*kakon'hiwo'*, it makes no difference, it matters not (1: 6).

ksa.—*daksa'di* (in full, *spdehi' on' daksadi*), to cut with a knife (*i'daksadi*, *ndaksadi*). *spdehi' nkon' ndaksadi*, I cut with a knife. *spdehi' ayon' i'daksadi*, you cut with a knife. *yandaksa'di na' spdehi'*, the knife cut me. *dūksa'di*, to cut once with a knife (*i'dūksa'di*, *ndūksadi*; *dūksatu'*, *i'dūksatu'*, *ndūksatu'*). *isi' dūksa'di*, to cut his foot with a knife (*ayisi i'dūksa'di*, *iñksi' ndūksa'di*). *tūksadi'*, to cut an object in two with a knife (same as above) (*i'tūksadi'*, *ntūksadi'*; *tūksatu'*, *i'tūksatu'*, *ntūksatu'*). *dū'kūsa'di*, to cut with a knife (*i'dū'kūsa'di*, *ndū'kūsa'di*; *dū'kūsatu'*, *i'dū'kūsatu'*, *ndū'kūsatu'*). *dū'kūsa' dutcati'*, to make a splinter by cutting a stick, etc., with a knife. *dū'kūsasa'di*, to cut often with a knife (*i'dū'kūsasa'di*, *ndū'kūsasa'di*). *dū'kūsasa' du'tcatcati'*, to cut often with a knife, making many splinters.—*dū'ksasq'di hutpě'*, to cut a hole through with a knife (*i'dū'ksasq'di yutpě'*, *ndū'ksasq'di ūñkutpě'*).—*i'xkitūksadi'*, to cut himself with a knife (*y'i'xkitūksadi'*, *ñki'xkitūksadi'*; *i'xkitūksatu'*, *y'i'xkitūksatu'*, *ñki'xkitūksatu'*).—*kīdu'ksadi*, to cut an object once with a knife for another (*ya'kīdu'ksadi*, *a'xkīdu'ksadi*; *kīdu'ksatu*, *ya'kīdu'ksatu*, *a'xkīdu'ksatu*). *kīdu'ksasa'di*, to cut an object often with a knife for another (*ya'kīdu'ksasa'di*, *a'xkīdu'ksasa'di*; *kīdu'ksasa'tu*, *ya'kīdu'ksasa'tu*, *a'xkīdu'ksasa'tu*). *i'kīdu'ksasa ne'di*, he stands cutting it often with a knife for you.—*dī'ksasa'di*, to cut meat, a stick, etc., in pieces, across, or length-

wise (*i'diksasa'di*, *ndi'ksasa'di*).—*uksa'-ki*, to cut with an ax or knife. *kida'giya' uksa'ki*, to knock or chop a piece from the edge of an object with an ax, etc. (*yuksa'ki*, *n̄uksa'ki*). *psdehi' a'duxta'ni uksa'ki*, to cut a rope with a knife. *pá'si han' inkan' ko psdehi' ko uksa'ki Tcē'tka-na'di*, the Rabbit lowered his head and cut (at) the cord with the knife (3: 22). *ayan' duktca' ksa' xtahó'*, to fell, as a tree. (Also 16: 3; 28: 86, 87, 89, 201.) **ksahon'**.—*ksahon' t̄kó'hě*, he has gone sure enough.

ksapi, to grow (a human being).—*ksapi' hiyan'ra*, nearly grown. *iksapi*, you grow (12: 3). *yí'ñki ksa'wiyě*, he or she raised a daughter (p. 149: 16). *yí'ñki ksawí'hayě*, you raised a son (p. 149: 17). *yí'ñki ksawúñkě*, I raised a son (p. 149: 18). *kso'won*, she raised them (14: 1).

ksapi', wild.

ksaⁿ or **ksa'ni**, five.—*toho'rk ksan' ko xkuku' ondqha'*, I gave five horses to each (man).—*teksani'* or *deksani*, five times.

ksaⁿxa.—*ksan'ra tra'*, all the brothers and sisters.

kse.—*düksedi* or *düksē'di*, to sweep a room (*i'düksedi*, *ndüksedi*). *yusatra' ma'ñki*, *düksē'kan*, it is (lies) dusty; sweep it (said by woman to woman). *mantkse'onni* or *mēñkson'*, a broom ("sweeping dirt"). *tansi mēñkson'*, "broom grass" (*Andropogon macrourus*). *adüksē'*, she spread over him (29: 27). *aťo' miska' düksē' kó'wa teu*, to move small potatoes farther (on the floor) (p. 149: 12). (Also 20: 46; 26: 21.)

ksē.—*ksē'di*, to break, as a stick, in the hands (cf. *ksa*) (*i'ksē'di*, *úñksē'di*; *ksētu'*, *i'ksētu'*, *úñksētu'*). *pxwě' ksē'di*, to break, as a chair or rope, by punching. *ksē'di*; *aye'k ksē'di*, to pull ears of corn from the stalks (*aye'k ksayē'di*, *aye'k ksanke'di*). *ksá* (6: 20; p. 154: 5), *kso* (17: 14), broken. *ksúñka' hi*, I will break it (28: 225).—*naksē'di*; *así' naksē'di*, to break (a stick) with the foot. (Also 21: 23, 25; 28: 225.) *naksū'ki*; *así' naksū'ki*, to break (a string) with the foot.—*duksú'ki*, to break a string, cord, etc., by pulling (*i'duksú'ki*, *nduksú'ki*; *duksú'ktu*, *i'duksú'ktu'*, *nduksú'ktu'*). *ndu'ksúki' he'detu*, we have finished

breaking the cord, etc. *uxtúki' duk-sú'ki*, to break (a rope) by pushing.—*daksú'ki* (in full, *ayan' dasē' daksú'ki*), to bite a stick in two (*i'daksú'ki*, *ndaksú'ki*; *daksúktu'*, *i'daksúktu'*, *nda'ksúktu'*). *i'dasē' i'daksú'ki*, did you bite it in two? *ndasē' ndaksú'ki*, I bit it in two. *añkada' yin̄ki' daksú'ki*, to bite a string in two.—*insu'di iksē'di* (?), to gnash the teeth (*ayin'sudi ayi'ksē'di*, *n̄kin'sudi n̄iksē'di*) (Bj., M.). *insu' kagi' k̄igiksē'di*, to gnash the teeth. *ayinsu' ká'gúksuyē'di*, you gnashed your teeth (p. 140: 16). *ñkin'su' ká'gúksúñkē'di*, I gnashed my teeth (p. 140: 17). *insu'ká'gúksē'di*, hegnashed his teeth (p. 140: 18).

ksepi', clear, as the eye (9: 11).—*tútcon ksepi*, clear sighted. *ksepixti'*, clear, as water; "very clear".

ksihin', to be crazy (*i'ksihin*, *nka'ksihin* or *ú'ñkaksihin'* or *úñka'ksihin'*) (p. 164: 16). *iksixtu'*, you (pl.) are crazy (28: 195). *ksi'xtu*, they are crazy (31: 22). *ksixtki'* (= *ksihin' + ki*), to be partly crazy (*i'ksixtki*, *ú'ñkaksixtki'*). *kúksi'hinni'*, not to be crazy (*kú'yuksi'hinni'*, *ú'ñkák-si'hinni'*). The second singular was also given as *kiñksi'hinni'*, and the first singular as *kyañksi'hinni'*.—*ksix* (19: 19), *ksi'hu* (19: 22), bad.—*ha'aksi'hi*, she forgot and left (26: 44) (cf. *yihí'*).

ksiⁿhiⁿ or **úksihiⁿ**, evening (cf. *si* and *psi*).—*ksin'hin yan'ra*, almost evening.

ksüpi.—*daksüpi'*, to get the juice out of sugar cane by chewing (*i'daksüpi'*, *nda'ksüpi'*). Sometimes expressed by *dasē' daksüpi'*.—*daskipi'*, to get the juice out of sugar cane by chewing (*i'daskipi'*, *nda'skipi'*). *dasē' daskipi'*, sometimes used for this.

keicka or **keixka**, a hog.—*emaⁿ*, *keicka' haka'naki xyó'*, take care! or the hog will surely get out! *keixka' ne'di ko tca'naska uki'kiñge kó' skané' é'naska na'*, this hog is half as large as that one. *keixka' ko tēna'ni yuķē'di*, how many (living) hogs are there? *keixka' tca'naska*, how large is the hog? *kei'xka ohí' in̄kta'*, I have ten hogs (5: 6). (Also p. 122: 7, 14.) *keickayo'*, (= *keicka + yo*) "hog meat," pork, bacon. *keixka yoka'*, "swamp hog," an opossum. *Kúcka'yokana'* (21: 1, 26, 30, 35), *Ska-kana* (7: 1, 2, 3, 6, 7, 10, 13, 15),

The Ancient of Opossums. *ke'cka ma-yimika'*, a ground hog. *keicka' duday'*, hogweed, species not named; it grows near Lecompte, La.

ktca, to chop.—*ayan' ktcati'*, to cut wood (*ayi'dakta'di*, *aya'ndakta'di*; *ayan' ktcatu'*, *ayi'daktcatu'*, *aya'ndaktcatu'*). *ayan' ktca yuke'*, they are cutting wood. *ayi'dakta' i'da da'nde*, will you go to cut wood? *aya'ndakta' nda' dande'*, I will go to cut wood. *ayan' ktcade'di*, he goes or went to cut wood. *ayan' ktca xyaxyž*, to stop cutting wood. *ayan' ktca da' dande'*, he will go to cut wood.—*duktca'di*, to chop wood, etc. (*i'duk-tca'di*, *ndu'ktcati'*; *du'ktcatu'*, *i'dukcatu'*, *ndu'ktcatu'*). *isi' duktca'di*, to cut his foot with an ax (*ayisi' i'dukta'di*, *iñksi' nduktca'di'*).—*kiduktca'di*, to chop wood for another (*ya'kiduktca'di*, *a'xkiduktca'di*; *kidu'ktcatu'*, *ya'kidu'ktcatu'*, *a'xkidu'ktcatu'*). *kiduktca'*, chop it for him! *i'kidu'ktca ne'di*, he stands chopping for you.—*dúktca' ksa' xtaho'*, to fell, as a tree (*ayan' dúktca' ksa' xtaho'*; *ayan' i'dúktca ksa' xtaho'*, *ayan' ndúktca ksa' xtaho'*).—*dúktca' son'sa dutcati'*, to split at one blow (?) (*i'dúktca' son'sa i'dutcati'*, *ndúktca son'sa ndu'tcati'*).—*dúktca' hulpe'*, to cut a hole through with an ax (*i'dúktca yutpe'*, *ndúktca' ñ'ñkupte'*).

ktcaⁿ.—*in'ktcan'hi'*, next to, the next one. *isi' ayin'ka' in'ktcan'hi'*, the toes next to the little toes. *tca'k ayin'ka' in'ktcan'hi'*, the fingers next to the little fingers, the third or ring finger. *in'ktcan'hi' a'xohiya'*, the second toes (of a person). *in'ktcan'hi' a'xohiya'*, "next to the old one," the second toe, the second toes of a person.

кта.—*a'кта*, in a straight line, by the shortest cut. *a'кта dedi'*, to go straight across (*a'кта ide'di*, *a'кта nde'di*). One can say also *a'кта de' a'kiduxte'*, to go straight across (a stream) (*a'кта ide' ya'kiduxte'*, *a'кта nde' nka'kiduxte'*).—*kútata'*, straight, erect, upright. *kútata' sin'hinyž*, to set it up straight (*kútata' sin'hin'hañž*, *kútata' sin'hin'hañž*). *kúta-ťaxti*, straight, level; applicable to land as well as to other objects.—*kidu'-ktadi'*, to bend down. *a'dúкта* (it might) crush her (26:32). *kidu'ktayž*, to bend

down or fold an object (*kidu'ktahayž*, *kidu'ktahañž*). *kú'tátakta'di*, limber, supple, pliant.

kte, **kítě'** (7:14), **kitě'** (20:11), to hit (cf. *xte*).—*xkite'*, I shoot at (20:22). *ikte'tu*, they hit you; you are hit (28:196, 198). *atspan'hi kte' kan*, he stuck to it when he hit it (1:11).—*ktedi'* or *kite'di* (26:61), to hit, hammer (*ya'ktedi*, *xkte'di*; *ktetue'* or *kítě'tu* (31:30), *yaktetu'*, *xktetu'*). *ma'sa ú'tsa'xti' ktedi'*, to hammer very hot iron. Imperative: *кта* (to a child). *han'ya yan'x'ktedi' nixki'*, because a man hit me. *yarkte'di*, he hit me, you hit me. *iñkta' dande'*, I will hit thee. *sanhin' kiya' in'kte'xo*, I will do it again and hit you on the other side (1:11). *iñkte' ha dande'*, I will hit you (all). *ayan' kon' ktedi'*, to hit him with a stick (*ayan' kayon' ya'ktedi*, *ayan' nkon' xkte'di*). *toho'ka' kta' kte'di*, to hit his own horse. *tcu'ñki kta' ayan' kon' kte'di*, to beat his own dog with a stick.—*tca'kik on'ka kte'di*, he hit him with his hand or paw (1:10, 11). *ayindi' i'ktedi*, he hit thee (you). *yaxkte'tu na'*, they hit me (of their own accord). *kte' heda'n*, he finished hitting, he hit. *kte' exa'yž*, he stopped hitting. *kte' hande' yan'kan'*, *xku'*, while he was hitting him, I was coming back. *kte'daha'*, to hit them (animate objects) (*ya'ktedaha'*, *xkte'daha'*; *kte'dahatu'*, *ya'ktedahatu'*, *xkte'dahatu'*). *yan'xktedaha'*, he hit us. *yan'xktedahatu'*, they hit us. *ktekte'di*, to hit him often (*ya'ktekte'di*, *xkte'ktedi*; *ktektetu'*, *ya'ktektetu'*, *xkte'ktetu'*). *ayan' kon' ktekte'di*, to hit it (or, him) often with a stick. *kte' kidedi'*, to hit a light object and send it flying through the air (*ya'kte kidedi'*, *a'xkte kidedi'*; *kte' kidedu'*, *ya'kte kidedu'*, *a'xkte kidedu'*). *kte' ktaho'*: (1) *kohi'xti kte' ktaho'*, to make an object fall from a height by chopping or hitting with a club, ax, etc.; (2) *xwühi'xti kte' ktaho'*, to make topple and fall, as a tree, by chopping, or a person, etc., by hitting with a club, etc. (*yakte' ktaho'*, *nakte' ktaho'*).—*kúkteni'*, not to hit, hammer, strike (*káyu'-kteni'*, *nkukteni* (?). *káyan'xkteni*, he did not hit me, you did not hit me. *yan'xkte'di kixž*, *ayin'i kányikie'ni dande'*, although you hit me, I will not hit you.

kte'ni, not to hit him, her, or it. *kte'ni hande' yan'kan' n'kih'in'*, I came before he hit him. *ki'xkikte'di*, to hit himself (*yi'xkikte'di*, *n'ki'xkikte'di*; *ki'xkiktetu'*, *yi'xkiktetu'*, *n'ki'xkiktetu'*). *n'ki'xtedi*, I hit myself. *n'ki'xtetu'*, we hit ourselves. These seem to be irregular forms, for we might expect to see *n'ki'xkikte'di* and *n'ki'xkikte'tu*. *iñkte'onni'* (= *ktedi* + *onni*), to hit with. *nitawin iñkteonni*, "to hit a ball with," ball club. *mas iñkteonni*, "iron made for hitting," a hammer.—*ayan' kte'*, to shoot at a mark (lit., "to hit wood") (*ayan' yikté'*, *ayan' axté'* *n'ka'ni*, or *ayan' iñkikté'*).—*ayan' axté'* *n'ka'ni*, given as one form of first singular of *ayan' kte'*, I shot at the mark.—*kikte'di*, to hit an object for another person (*ya'kikte'di*, *a'xkikte'di*; *kiktetu'*, *ya'kiktetu'*, *a'xkiktetu'*). *teu'n'ki ya'xkikte'*, hit my dog! *teu'n'ki iñkikta' dandé'*, I will beat your dog. *teu'n'ki iñkikta' ha dandé'*, I will beat your dogs (sic). *i'n'kikte'di*, I hit your dog. *ya'xkikte'di*, he hit my dog. *hiya'xkikte'di*, you (sing.) hit my dog.—*kikté'*, a battle, a fight; war. *kikté' onni'*, to "make a fight," to fight (*kikté' ayon'ni*, *ki'kte' n'konni'*). *ki'ktehayan añksi'*, "fighting ball," a conical ball or bullet, such as a minie ball, as distinguished from the ordinary globular ball or shot (*añksawi*, *añksi*). (Also 20: 25; 21: 18, 19, 23; 28: 99, 108, 123, 186, 200, 202, 210, 220, 221, 222; 31: 10, 15; p. 140: 19, 20, 21, 22, 23, 24, 25, 26.)—*ukté'di'*; *tca'k uwú'si ukté'di'*, to fillip with the fingers (*tca'k uwú'si ukte'hayé'di'*, *tca'k uwú'si ukte'hañké'di'*).

kto^a.—*ktonhi'*, the common frog (28: 244). (See *pěska'*, *kún'n'nuhi'*.) *kton' xoxoni'*, "wants rain," the tree-frog.—*a'ktu daxka'*, a toad (*daxka'* = rough). *Aktada'kana*, Ancient of Toads (28: 245, 252, 254).

ktu, a cat.—*ktu' indoke'*, a male cat. *ktu' ya'n'ki*, a female cat. *ktu' yiñ'ki'*, a kitten. *ktu' ya'ndustúki'*, the cat scratched me.

ku, to give.—*kiduni'yan ku' kan' duti' oxpa'*, when he (the Rabbit) gave him (the Bear) the young canes, he (the Bear) devoured them at once (2: 8).—*xku*, I gave to it (26: 66). *ku'di*,

to give to him (*yikudi'*, *xku'di*; *kutu'*, *yikutu'*, *xkutu'*). *iku'di*, did he give it to you? *nyi'ku dandé'*, I will give it to you. *nyiku' ha dandé'*, I will give it to you (all). *nyi'kudi'*, I gave it to you. *ya'xkudi'*, give it to me! Imperatives: *ku* (to a child); *kukañko'* (man to man); *kutki'* (man or woman to woman); *ku-tate'* (woman to man); plurals: *kutu'* (to children); *ku'takañko'* (men to men); *ku'tatúki'* (man or woman to women); *ku'tatúte'* (women to men). *kpa'nahi kudi'*, to give back an object to the owner (*kpa'nahi yikudi'*, *kpa'nahi xku'di*). *kpa'nahi ya'xkudi'*, give it back to me! *añse'pi ne' yaxku'*, give me that (standing or leaning) ax. *añse'pi ma'n'kiyan yaxku'*, give me that (reclining) ax! *ku'daha'*, to give to them. *i'kudaha'*, you give to them. *xku'daha'*, I give to them. *ku'dahatu'*, they give to them. *ikudahatu'*, ye give to them. *xku'dahatu*, we give to them. *toho'xk xku'daha'*, I gave a (single) horse to them (as the common property of all). *iñku'di* (as well as *nyikudi*), I give to you. *toho'xk iñku'di ko'*, *ya'tēna'xi da'nde*, if I give you a horse, will you be a friend to me? *toho'xk i'ñku nan'ni ni'kan'*, *ya'tēna'xi da'nde*, as I have given you a horse, will you be a friend to me? *añse'wi nonpa' ma'ñkdé' i'yiku'di*, he gave you these two (horizontal) axes (N. B.—*iyikudi* instead of *ikudi*). *añse'wi nonpa' ma'ñkiyan nyiku'di*, I gave or give you those two (horizontal) axes. *kuku' on'daha'*, distributive of *kudi*, to give to each of them (*i'kuku on'daha'*, *xkuku' on'daha'*; *kuku' on'dahatu'*, *i'kuku on'dahatu'*, *xku'ku on'dahatu'*). This verb is preceded by the number of the objects given to each, as: *toho'xk nonpa' ko kuku'on'daha'*, he gave two horses to each; *toho'xk dani' ko kuku'on'daha'*, he gave three horses to each; *toho'xk topa' ko xkuku'on'daha'*, I gave four horses to each of them; *toho'xk sonsa' ko i'kuku'on'daha'*, did you give them one horse apiece? (Also 10: 28; 14: 2, 5; 15: 5, 6; 16: 11, 12; 23: 5; 24: 2, 7; 26: 64, 75, 86; 27: 4, 5, 9, 17, 20, 25; 28: 7, 72, 137, 138; 31: 25; p. 160: 14, 15, 16.)

- kûda'ni**.—*kûdēni'* (p. 125: 5), *kû'dīni* (28: 92, 102, 111; 29: 31), inferior, ugly. *kûda'nixti*, inferior, superfluous (=what is left) (11: 8). *kûda'nik*, not the best.
- kûdēska', kûdē'sk**, (rarely, **kûdēski'**), a bird; birds.—*kûdūpi' sanhin'yan' kûdēska' o'di*, shoot (at) the bird on the other side of the ditch! *kûdēski' yukpē'*, the legs of a bird. *kûdē'sk kiyo'wo*, another bird. *kûdē'sk axē'* (cf. *axē'*), the wings of a bird. *kûdēska' kañkonni'*, a bird trap. *kûdē'sk siyan'*, birds' tracks. *kûdē'ska atcūtkā'*, a red bird. *Kûdeska' tēūtkañā'*, Ancient of Red Birds (20: 15; 31: 32). *Kûdēska' atcūtkana'*, Ancient of Red Birds (31: 38). *kûdēska' atcū't xohi'*, "ancient red bird," the cardinal bird (G.), probably the cardinal grosbeak (*Cardinalis virginianus*). *kûdēska' dahayi'*, the "blue darter" of Louisiana, given as a hawk, but it may be the American snake bird, or *Plotus anHINGA* (20: 28, 33, 50). *Kûdē'ska daha'yina*, Ancient of Blue Darters (20: 6). *kûdēska' xohi'*, the "ancient bird": (1) a long-legged red bird, with a white bill; (2) a parrot. *kûdēska' xohi' pteñ' qahudi'*, a necklace made of bills of the birds called "*kûdēska' xohi'*." *kûdē'ska sidi'*, a yellowbird, or yellow warbler. *kûdēska' siñ' psoni'*, "sharp-tailed bird," the swallow. *kûdē'sk pa tēti'*, "red-headed bird," the red-headed woodpecker. *kû'dēsk sūpi'*, a blackbird: generic. *kû'dēsk tohi'*, a bluebird. (Also 15: 6; 20: 13, 32, 49; 28: 60, 61, 64, 72, 76, 92, 102, 157, 158, 159, 251.)
- kûdo**.—*kûdotci'*, *kûdo'tci*, *kû'dotc* (26: 54), wet, muddy. *ētukē' kûdotci'*, because it is wet. *ama' kûdotci'* or *hama' kûdotci'*, "wet earth," mud, a little mud; but, *hama' kûdo'tcixti'*, much mud, deep mud. *kûdo'tcixti'*, very wet. *kûdo'tci tki'*, "a sort of wet," damp, moist.—*kûdūpi'*, *kûdupi'*, *kûdo'*, a ditch. *kûdūpi' ndosan'liñ' siñto' ni nē' ndonhi'*, I see (or, saw) the boy walking on this side of the ditch. *kûdūpi' sanhin'yan' kûdēska' o'di*, shoot (at) the bird on the other side of the ditch! *ayi'x kûdo'tanyā'*, "Big Ditch," Louisiana. *dū-kūkūdūpi'*, to cut a trench with an ax or hoe (*i'dūkūkūdūpi'*, *ndū'kūkūdūpi'*).
- kûdūksa'**, crack ("a trench broken") (10: 8, 9).—*a'kûdūksa'ye*, peeping through a crack (10: 8). *kû'dūksa'yē*, through a crack (28: 7). *iya'kûdūksa'yañka na*, beware lest you peep at me! (p. 146: 15). *ka'kûdūksa'hinyēni'*, I did not peep at you (p. 146: 16). (Also 16: 8.)
- kūhi**.—*kūkuhi'* (=sisi'), a wrinkle, wrinkles; to be wrinkled (*i'ki kūhi'*, *ū'ñkikūhi'*).
- kūk**.—*okūki*, to fish. *ayo'kūki*, *nko'kūki o'kuk de'di*, he went fishing, to go fishing (6: 4). *okūktu'*, they went fishing (6: 14). *ū'ñkogoñni'*, a hook, fishhook (Bk.). *ū'ñkoqon' sudi'*, a fishhook. (Bj., M.). *ū'ñkoqon' inkan'*, a fishing line. *ū'ñkoqon' udi'*, a fishing rod.
- kūka'pi**.—*du'kūka'pi*, pulled off (17: 8).
- kūxwi'**, coffee.—*kūxwi' ne'di*, is there any coffee? *kūxwi' ni'ki*, there is no coffee. *kūxwi' on'(ni')*, to make coffee.
- kūñēki'**, (1) to bend any inanimate object; (2) a single bend or curve (*i'kūñēki'*, *ū'ñku'kūñēki'*) (?).—*pūdiyan' kūñēki'*, to bend the point of an object. *psdehi' kūñēki'*, the knife (edge) is turned. *kūñēkiyē'*, to cause an inanimate object to bend or be turned. *psdehi' kū'ñēkiyē'*, to turn the edge of a knife blade (*psdehi' kūñēki'hayē'*, *psdehi' kūñēki'hūñkē'*). *kūñēgnē'ki*, having a series of curves or bends (~~~~~).—*kūñūxka'* or *kanaxka'*, circular. *nahinte' kūñūxka'*, full moon. *kūna'xka kīdu'nanahi'*, to go round and round, as the hands of a clock (?).
- kūni**.—*kū'nini'* to ford a stream, to wade (*i'kūnini'*, *ū'ñkukū'nini'*; *kūni'tu*, *i'kūni'tu*, *ū'ñkukūni'tu*). *kūni' dandē'*, he will wade.
- kūni'ski hayi'**, a gnat.
- kūs**.—*akūskūsi'ñki* (=akūskūsē+yīñki), he nibbled a little now and then, he ate in a mincing manner. *Tētkana' son'+sa akū'skūsi'ñ+ki na'xkan On'fi a'nde o'xpa*, when the Rabbit sat (there) nibbling now and then at one piece, the Bear devoured all the rest.—*akū'skūsē*, archaic word for above.
- kūtcī'cka'**, the red-winged blackbird.—*Kūtcī'ckana'*, Ancient of Red-winged Blackbirds (23: 16). *Kū'tcī'cka'a*, Ancient of Red-winged Blackbirds (23: 21).

kât, kûd.—*kû'dûkûxpeyê'*: *an'pstûgonni'* *pxwê' kû'dûkûxpeyê'*, to thrust a stick through meat in order to barbecue it (*pxwê' kû'dûkûxpehayê'*, *pxwê' kû'dûkûxpehûñkê'*).

kâtî.—*kû'tiki'*, to tell what one has perceived himself (not what he has heard or has been told, *kanhi*) (*ya'kâtiki'*, *û'ñkukû'tiki'*). *inyu'kâtiki'*, or *nyuku'tiki'*, I tell it to you. *ewande' ya'ñkukû'tiki'*, he tells it to me. *ayindi' ya'ñkukû'tiki'*, you tell it to me. *he'yan kî'di' kûñkûnyan' kâtiki'*, he reached home (and) told it to his grandmother (3: 16). *yañku'kâtiki'*, tell me! *nî'stûti tko'hê ya'ñkukû'tiki' na'ûñkîhi'*, I wish that you would tell me very accurately (how affairs are) (4: 4). *inya' dande' iya'kâtiki na'*, I will say it to you; do not tell it. *hiñkson'tkaka'*, *naxa'xa nyu'kâtiki'*, O younger brother, now have I told you (5: 7, 8). *kûkû-tîni'*, not to tell another what one has seen or observed (*ku'yukûdûni'*, *û'ñkukûdûni'*). *nyu'kûdûni'*, I did not tell you. *nyu'kûdûni' dande'*, I will not tell you. *tc'îdikê' ya'ñkukûdûni'*, why did you not tell me? (Also 26: 67, 85.)

kâtska' or kûdëska', a flea (31: 5). (cf. *kûdëska'*.)

kâtske' (used by females=*kâtskeyê'*), to shut a door (*kâtske'hayaxan'*, *kâtske'hûñkaxan'* (cf. *kodê'*).—*eye'wi kâtske'kan'*, shut the door (said by a female to a female). *kûdâske'yê'*, shut the door (19: 5, 7, 9). *kâtske'yê'*, (they) shut it up (31: 10). *eye'wi kâtske'yê'*, to shut a door (*kâtske'hayê'*, *kâtske'hûñkê'*) (said by men and boys).

kuya', under.—*kuya' keai'*, to dig under, undermine (*kuya' ———*, *kuya' nkê'di*). *ayahi' kuya'*, under the bed (p. 139: 9). *yaxon' kuya'*, under the chair (p. 139: 10). *aduhî' kuya'*, under the fence (p. 139: 12). *î'tkap kuya'*, under the board (p. 139: 14). *okaya'*, under, underneath (p. 142: 21, 22, 23).—*kwia'yan*, under. *an'xu kwia'yan*, under the stone. *ati' or ti' kwia'yan*, under the house. *inska' ti k wia'yan xê' nañk î'*, a (or, the) skunk is sitting under the house.

kûya.—*dukûya'di*, to pick to pieces or into shreds, as sinew (*î'dukûya'di, ndu'-kûya'di*).

kûñkûñ', a grandmother, his or her grandmother (*îkûñkûñ'*, *xkûñkûñ'*). O grandmother! (3: 7, 8, 16, 17, 24).—*Tcêtkana' kûñkûñ' unoxê' ha'nde on'xa*, it used to be that the Rabbit lived with his grandmother. *Tcêtkana' kûñkûñ' kînonpa' ti' xyapka' ktihandon' êtuxa'*, it is said that the Rabbit used to dwell in a low tent with his grandmother (3: 1, 10, 26).—*kûñkûñ'yan*, a grandmother, his or her grandmother; includes the following affinities: his wife's mother, his wife's father's mother, his wife's mother's mother, her husband's mother, her husband's father's mother, her husband's mother's mother (*î'kûñkûñ'yan*, *xkûñkûñ'yan*). *tcûma'na kûñkûñ'yan' unoxwê' a'nde on'xa'*, long ago he was living with his grandmother. *kûñkûñ'yan' kâtiki'*, he told his grandmother (3: 16).—*kûñkûñ'yan' a'kûko'xi*, a great-grandmother, his or her great-grandmother (*î'kûñkûñ'yan' a'kûko'xi*, *xkûñkûñ'yan' a'kûko'xi*).—*kûñkûñ'yan' kûtko' a'kûtko'xi*, a great-great-grandmother, his or her great-great-grandmother (*î'kûñkûñ'yan' kûtko' a'kûtko'xi*, *xkûñkûñ'yan' kûtko' a'kûtko'xi*). (Also 29: 1, 10, 12, 25, 27; 31: 16, 23.)

kûñ'nînuhi', or **kûñnînuhi'**, the bull frog (see *kton*, *pêska'*).

kwinhi', a valley.

kya^mhe, kya^{hi}, from, to take from.—*kyahé'yan ku'di*, he comes from the same place. *kyahé'eyan*, to the same place (?). *ya'ñkakyan'hi*, they took from me (23: 17). *ñkakyan'hin*, we take it from (them) (23: 18). *akyan'hi*, (he) took her from him (27: 12). *akyan'hi*, he took from her (28: 202). *î'yanxkya'tuxan na*, beware lest you search in my house for my possession (?) (p. 158: 17).

kya^mhi, to scold, reprove.—*dûkûtkê' han in'pi han kya^mhiñne'di*, he tied him and laid him down and was scolding

him (as he stood?) (1: 15, 16). (Also 8: 18; 10: 3; 12: 3; 31: 2, 3, 7.)

kyěto^{hi}, the duck hawk (see *ki'skisa'yi*).
kyūski', the jack fish, a small fish resembling the gar.

x.—Several words in "x" admit of a synonym in "xy" (cf. *exayě* and *exyaxyě*; *xuhu* and *xyuhu*; *xa* and *xya*; *xapka* and *xyapka*; *txa* and *txya*; *xanaxka* and *xyinixka*; *xě* and *xyě*; *xuhi* and *xyuhi*). Most words ending in *-hi* or *hiⁿ* (in the singular) change that ending to *-x* in contractions and before the plural ending *-tu*: *Asan^{hi}*, *asan^xtu*, *asan^x non^{pa}*; *anah^{hi}*, *anaxtu*; *don^{hi}*, *don^xtu*; *ayohi*, *ayox kěci*; *tan^{hi}*, *tan^x* (in *yaduxtan^x tan^x sin^{hi}yanⁿ*); *amihi*, *amix*; *pahi*, sore, *pax* (in *apaxtonyě*); *milihi*, *mīxkitedi*; *axisahi*, *axisax*; *tcětkohi'*, *tcětkō'x*.—As in Čegiha, Dakota, etc., there is in Biloxi the permutation of *c*: *x*; as, *keicka*, *keixka*; *konicka*, *konixka*.—*k* followed by a vowel is sometimes changed to *x* in contractions, as *iñki*, *inx*; *wax ta'hixti* or *wax ta'xti* (in *waka' + tahi*). *yañkiⁿ xnda'* (for *yañki'ñki nda'*), *yañkiⁿxtu'*.

xa, still, yet.—*nk^unožě' xa nk^ande*, I am still living with her (or him). *kaděni' xa*, it does not burn yet. *kana'xtetuni' xa*, they never did kick (fem. sp.). *nk^aduti te xa*, I am still hungry. *a'duti te xa*, he is still hungry.—*xa'na* (masculine term for the above with a negative "never"). *kana'xtetuni' xana'*, they never did kick. *aduti' čtuke' ko ndu'xni xa'na*, I have never eaten that sort of food (2: 21). *ndonⁿi xya*, I have not yet seen him or her.

xa, feminine sign of ability: can.—*tan^{hi}*/*xa*, he can run (but he will not run at present). *tan^{hi} de' xa*, he can run away (but he will not). *akūtxyi' nk^{on}' xa*, I can write (if I wish). *toho'xk non^{pa}' ama'ñki a'naxtetu' xa*, those two horses are in the habit of kicking (idea of ability also).—*xana'*, masculine sign of ability: can. *tan^{hi}*/*xana'*, he can run (if he wishes; but he will not run at present). *akūtxyi' nk^{on}' xana'*, I can write. *akūtxyi' nkuka'dě xana'*, I can read. *ññktan^{hi}*/*xana'*, I can run (if I wish). *éyan nde' xana'*, I can go thither. (Also 7: 5, 6.)

xa or **xya**, a sign of past time.—*č'taⁿke xa'*, I said that. *čtuwa'*, they said (did say) it (long ago) (see *e*).—*ki'těnda'xtu xa'*, they had been friends to each other (2: 1). *haoⁿkně xya*, he nailed it long ago.

xa, customary or usual action (also 9: 13, 17; 10: 13; 11: 10; 12: 5, 6, 7; 14: 30); he used to say so (but we do not know that it was true) (see *e*).—*onⁱ'k ha'ne otu' xa*, they (the dogs) have (usually) found a bear and (men) have shot him (2: 31). *ayn^yan nk^a'kan-tcki'kě nk^ande xa na'*, I am used to licking the dew off of (the ground) (1: 7). *nk^a'kiyas' xana' yahe' ko*, this is what I usually (or always) like (2: 9, 10).

xa or **xya**.—*č'xa*, that is all. *č'xa on ne'di*, that was all which he had on or wore (Bk.) (22: 17). *č'tixya*, this is all. *nkint xya ndedi*, I went alone, by myself.—*xya'xyě*, *i'xyaxyč'*, *č'xyaxyě*, to cease, quit, stop doing anything (*ixyayayč'*, *č'xahañkě'*; pl., *č'xatu'*, *exayitu'*, *č'xahañkětu'*).—*exa'ya da'nde*, will he stop? *ixya'yaya da'nde*, will you stop? *č'xa'hañka' dandě'*, I will stop (doing it). Imperatives: to a child, *č'xaya'!* man to man, *č'xa'yěčakta'*; man to woman, woman to woman, *č'xa'yětki'*; woman to man, *č'xa'yěčatě'*. *ayaw kteca xya'xyě*, to stop cutting wood. Some parts of this verb seem to belong to *č'xayě*, and others to *ixyaxyě*, but they are recorded as dictated.

xa (27: 8), **xapi'**, **xap** (28: 146), **xam** (28: 140, 151), a box or trunk (28: 213). *omiska xa utcidi*, "small fish put in a box," sardines. *xa' utcu'di*, to pack or put articles into a box or trunk (*xa' yu'tcudi*, *xa' nk^u'tcudi*). *xa' utcu'nedi'*, he stands putting things into a box or trunk.

xa, **xyi**.—*ha'xahě*, to laugh. *ha'xahě dě'di Tč'tkanadi'*, the Rabbit went off laughing (1: 21) (also 10: 10, note). *iñkxihi'*, or *iñkxyihi'*, *i'ñkihi* (18: 16), *iñkxihi* (23: 8), to laugh (*ay'iñkxihi* or *ay'iñkxyihi'*, *nk'iñkxihi'* or *ññki'ñkxihi'*). *nk'iñkxihi ne'di*, I am laughing (as I stand). *nk'iñkxihi na'ñki*, I am laughing as I sit. *nk'iñkxihi on'*, I was laughing. *nk'iñkxihi' dandě'*, I

will laugh. *k'ñkxihiñ'*, or *k'ñkxyihiniñ'*, not to laugh (*kay'ñkxihiñ'* or *kay'ñkxyihiniñ'*; *nk'ñkxihiñ'* or *ññk'ñkxihiñ'*).

xa.—*pa'xaxahi'*: *dorpa'sa'hiñ'* *pa'xaxahi'*, to pull up or roll up the sleeves (*dorpa'sa'hiñ'* *i'paxaxahi'*, *dorpa'sa'hiñ'* *ññk'paxaxahi'*).

xa, to stand (cf. *si*).—*xa'xa, a'xa* (20: 3), dual and plural of *siñhiñ'*, they stand. *añya nonpa' xa'xa ha'maki nk'yě-hon'ni*, I know the two standing men. *ti' nonpa' xa'xa ma'ñki ko teli' xě* (w. sp.), the two (standing) houses are red. *ayan' nonpa' xa'xa a'mañki' ko tedi'*, the two (standing) trees are dead. *toho'xk nonpa' xa'xa a'mañki' ko sūpi' xě* (w. sp.), the two standing horses are black.—*xa'xaxa*, they (pl.) stand. *añya xa'xaxa ha'maki nk'yěhon'ni*, I know (all) the standing men. *añya xa'xaxa ma'ñktu*, they (all) are standing (said of many). *toho'xk xa'xaxa a'mañki' ko san' xě* (w. sp.), the standing horses are (all) white. *añsē'p xa'xaxa ama'ñki ko pa'na iñkta' (±xě, w. sp.)*, all the standing axes are mine. *añsē'p xa'xaxa ki'na-xadi' ama'ñki ko pa'na iñkta' (±xě, w. sp.)*, all the scattered (and standing) axes are mine. (Also 18: 16; 20: 41; 21: 9; p. 117: 6, 12; p. 118: 5, 9; p. 119: 6, 11; p. 120: 6, 8; p. 151: 25.)

xahi', rough to the touch (14: 27).—*mas-xahi'*, "rough iron," a file.—*xaxahi'*, rough to the touch here and there. *astotonizka akidi xaxahi*, a black lizard with rough skin.

xak.—*a'xakonni'*, to be poor (*aya'xakonni'*, *nka'xakonni'*; *a'xakontu'*, *ayaxakonni'*, *nka'xakontu'*).—*a'xakon'yě'*, to make one poor, to treat one ill (*a'xakon'hayě'*, *a'xakon'hūñkě'*; *a'xakon'yetu'*, *a'xakon'hayětu'*, *a'xakon'hūñkětu'*).

xanaxka or **xyinixka** (6: 16, 17; 28: 218), an otter (cf. *ni*, to roll). *ci'naxka*, otter (G.). *Xyini'xkana*, Ancient of Otters (29: 1, 26, 39). *xyi'nixka'hi* (= *xyinixka* + *ahi*), an otter skin. *ci'naxk a'hi*, an otter skin.—*xanaxpě'*, a muskrat.

xandayi', the fishhawk.

xati.—*axati'*, to slide, as on ice (*aya'-xati*, *nka'xati*).

xaye.—*duxayě'*, to scratch in order to relieve itching (*i'duxayě*, *ndu'xayě*). *pa' duxayě'*, to scratch the head. *tca'ke duxayě'*, to scratch the hands. *si'ya ski'xtiki' duxayě'*, to scratch the top of the foot. *nyi'duxaye'*, I scratched you. *nyi'duxaya' dande'*, I will scratch you. *ya'nduxaya'*, he or she scratched me. *ya'nduxayata'*, scratch me! (male to male).—*du'xayaxa'* (fem. of *duxayě'*), to scratch (*i'duxa'yaxa'*, *ndu'xaya xa'*); used when a female addresses a female.—*nxayonni'*, riding spurs.

-xaⁿ, feminine ending of certain verbs answering to the masculine ending *-di*, thus: *pa'tētcuxa'* (fem.), *pa'tētcudi'* (masc.).

xaⁿ, where.—*tañyan' xa' ko tēuwa'*, where is the village? *añsudioñ'yan xa' ko tca'kan'nañki'*, where is the pine forest? *añsē'wi yan xa' ko tca'kan-mañki'* (sometimes shortened to *añsē'wi yan xa'?*), where is the (reclining) ax? *spdehi' yan xa' ko tca'kan'mañki'*, where is the knife? *mikōn'ni yan xa' ko tca'kan'mañki'*, where is the hoe? *yañke'ōnni' yan xa' ko tca'kan'mañki'*, where is the saw? *toho'xka' yan xa' ko tca'kan'nedi'*, where is the (standing) horse? (Also 29: 29.)

xaⁿ, bring! (28: 148, 149).

xdo.—*đixdo'*, to hull beans or green nuts. *aye'k đixdo'*, to husk corn (*aye'k i'đixdo*, *aye'k ndi'xdo*).

xě, one form of the feminine oral period; its masculine equivalents are *xyě* and *xyěxo*. *ti nē' ko san' xě*, the house is white (w. sp.). *xě* affects the accent of the preceding word, thus: *ayan' siñ-hiñ nē' ko tedi'*; but *ayan' siñ'hiñ nē' ko tedi' xě*, the (standing) tree is dead; *toho'xk tañ'hiñ ko kde'xi*; but *toho'xk tañ'hiñ ko kde'xi xě*, the running horse is spotted.—*xyě*, (1) one of the masculine forms of the oral period, the others being *xyěxo* and *na*; the corresponding feminine forms are *xě* and *ni*. *añya' pi' xyě*, he is a good man. *añya' ptu' xyě*, they are good men.—*hanti' xyě*, he is sick much or often. (2) Indeed, at any rate, at all hazards. *e'yan' nde'di xyě'*, I went thither at any rate (whether he consented or

not). *e'yaⁿ nda' dande' xyě* (or *xyěxo'*), I will go thither at all hazards (whether he consents or opposes). *tedi' xyě*, he is (indeed) dead. (3) Very, exceedingly. *nyukpe'yaⁿ nedi' xyě*, my legs pain (exceedingly?). *a'ya'di hande' saⁿhaⁿni' xyě*, that man is very strong.—*xyěxo'*, an emphatic form of the masculine oral period, sometimes having the force of very; the other masculine forms being *xyě* and *na* (*e'yaⁿ nda' dande' xyěxo' = e'yaⁿ nda' dande' xyě*).

xedi', frost.

xěhe', to sit (*i'xěhě*, *nķixěhe'*, *xěhetu'* or *taⁿtu'*, *ixěhětu'* or *itaⁿtu'*, *nķi'xěhětu* or *ntaⁿtu*). Imperatives: To a child, *xaha'!* man to man, *xa'hata'* (2: 7, 15) or *xěhe'kaⁿko'*! man to woman, or woman to woman, *xěhe'tki'* woman to man, *xaha'e'!* man to men, *ta'ntkaⁿko'*; man to women, *ta'ntukaⁿko'*; women to men or children, *ta'nttātūtē'*; woman to women, *ta'ntukan'*. *axehe*, *axěhě*, *xěheye*, *donxěhě*, *uxěhe*; D., *iyotaⁿka*; O., *gēin*; K., *lin*; Os., *ķēin*; Kw., *kt in*, *ķnīn*; Tc., *mina*; H., *ama'ki*).—*a'ya xěhě na'ñki a'yěhūⁿni*, do you know the sitting man? *a'ya nonpa' xěhe' ha'maki nķyěhon'ni*, I know the two sitting men. *toho'xk xěhe nē' ko tēti' xě* (w. sp.), the sitting horse is red. *a'ya' xěhe na'ñki ko tcakna'ñkihaⁿ*, where is the sitting man? *a'ya' xěhe na'ñkiyaⁿ nķyněho'ni*, I know that sitting man. *a'ya' xěhe na'ñkidě nķyěhon'ni*, I know this sitting man. *nķi'xěhe' na'ñki*, I am sitting. *i'xěhe na'ñki*, are you sitting? *xē' na'ñki*, she is sitting. *yaduxtaⁿ nķi'xěhe*, I sit (ride) in a wagon. *e'we yuke' taⁿ ha'maki*, they are sitting. *ason' poska' dē xěhě hawtea' haka'x' di Tē'łkanadi'*, when the Rabbit went to a brier patch and sat there, he was angry (2: 28). *Tē'łkanadi' koxta', yahē'yaⁿ kide' xē'hě*, the Rabbit ran from (what he thought was) danger, he went some distance and sat down (2: 14).—*xě*, *xěx* (28: 135), a contraction of *xěhe*, to sit (26: 14). *iⁿskā' ti kwia'yaⁿ xē' na'ñki'*, a skunk is sitting under the house. *ason' poski'ñki xě na'ñki Tē'łkanadi'*, the Rabbit was sitting (=was) in a very small brier patch (2: 4).—*xěheyē'*, to

cause to sit; to hang up, as a hat, coat, or shirt on a nail or post (*xěhe'hayē'*, *xěhe'hāñkē'*). *doxpē' xěheyē'* (= *doxpē' tcakēdi'*), to hang up a coat, etc. *akue' duxpi' xěhe'kaⁿ*, pull off (your) hat (and) hang it up (w. sp.)! A man or boy would use *xěheya'* instead of *xěhe'kaⁿ*. “*kaⁿkoⁿni' nķoⁿhaⁿ nētkohi' xē'hēñkē' ndu'si xyo'*,” *ēdi' ētuxa' Tē'łkanadi'*, they say that the Rabbit said, “I will make a trap and set it on the road and catch him!” *doxpē' itka' xahē'yě*, to put a bottle inside a coat (p. 139: 6).—*xěhe'kiyē'*, “to cause to sit for another,” to set down an object for another. *a'yadi' si naskēxti' de knē' kaⁿkoⁿni' nētkohi' xěhe'kiyē' ētuxa' Tē'łkanadi' ētuⁿkoⁿni'*, the Rabbit did thus: he set the trap down in the road where the man with the very long feet had been going, they say.—*axěhe'*, collective of *xěhe*; they (many) sit. *a'ya a'xěhe ha'maki a'yěhūⁿni*, do you know (all) the sitting men? (can refer to persons riding).—*a'xěhě* (= *a+xěhe*), to sit on, as on a chair (*aya'xěhě*, *nķa'xěhě*; *a'xěhětu'*, *aya'xěhětu'*, *nķa'xěhětu'*). *nķa'xěhe' psū'ki*, I sat on it (and) it broke. *axěhe' oyē'*, to break down an object by sitting on it. *tohoⁿka' axěhe'*, to ride a horse (O., *agēin*; K., *alin*).—*axěhe' utpē'*, to make a hole through an object by sitting on it (*yaxěhe' yutpē'*, *nķaxěhe' ūñkutpē'*).—*uxē'* or *uxěhe'*, to sit in or within an object. *uxē' na'ñki*, he was sitting in it (2: 13). *yu'xē inā'ñki*, you were sitting in it. *nķuxē' na'ñki*, I was sitting in it. *utaⁿ ha'maki*, they were (already) sitting in it (when seen). *utaⁿtu'* they sat in it (if they enter and take seats, the act of going being seen; said when one reports what he has observed). *yaduxtaⁿ u'xaha'*, get into the wagon!—*xa'hēyē'*, to put a cv. object, etc., on something (*xahē'hayē'*, *xahē'iñkē'*; *xahē'yētū'*, *xahē'hayētū'*, *xahē'i'ñkētū'*). *itka'yaⁿ xahē'yē'*, to put a cv. object in something.—*akyěhe'*, to take a seat, to sit down (*aya'kyěhe'*, *nķa'kyěhe'*).—*uxki'ni*, a seat (Bk.), to spread out, as a mat or carpet (*yuxkini'*, *nķuxkini'*; with the oral period, *yu'xkini na'*, *nķu'xkini na'*).—*xwē'hě*, she sat in

(26: 15; 28: 221). *uxwě'hěñkě*, I put it in (28: 236). *uxwě'hě'yě*, she set it in (the water) (28: 237). *xwá'hě*, he put her in (28: 203). *xoxo' kxwě'hě*, to swing himself, "to sit in a swing." (Also 6: 14; 9: 7; 10: 22, 31; 11: 9; 14: 26; 16: 3; 20: 17, 39; 25: 1; 26: 2, 42, 43, 46, 48; 28: 18; 29: 28, 32, 40, 71, 80, 114, 120, 135, 221, 229; 31: 17; p. 117: 2, 7, 13, 17, 18; p. 119: 1.)

xěpi, to go down.—*aniyan' xěpi*, the water went down (15: 3).

xi, supernaturally mysterious (10: 15).—*xí'di*, strange (10: 11). *xiya'*, bad (cunning) (10: 15). *ta xí'di* (27: 20), *taxi* (27: 22, 24), supernatural deer. *axi'hinya' dandé*, I will shut you up, diet you, and give you medicine (in order to give you magic power) (p. 150: 34). *axiya'kidáha'*, you putting them in the house to treat them (28: 12). *ayañkxi-yan*, a doctor. *axi'kiyě*, treating him (=doctoring) (28: 1). *tixyi'* (28: 2), *tix* (29: 13), medicine. *xidi'*, a chief, governor, doctor; a lawyer (Bk., *fide* G.). *an'ya xi*, chief (27: 7, 9). *nděs xidi*, "a chief snake," a rattlesnake.—*ayaxiya'*, a law. *a'yaxi'onni'*, a law-maker. (Also 10: 6, 20, 24, 23, 27; 16: 12; 17: 1; 26: 42; 27: 19.)

xídi'dihe'.—*ama xídidihe onni*, a quicksand.

xiha.—*xí'hayudi'*, a thorn; thorns. *ayan' xí'hayudi'*, the thorn tree (a species of *Cratægus*). *xi'hayudi'*, the large thorn; probably identical with the *ayan' xí'hayudi'*. *xi'hayu' yíñkí'*, the small thorn; probably a species of *Cratægus*.

xixika', to ruffle up the feathers, as birds do.

xiye.—*a'xiyehi'*, *axiye'*, *xye'hi*, *xayehi'*, blossoms, flowers. *pan'hin' a'xiyehi' nüpí'hi*, "the vine with fragrant blossoms," the honeysuckle. *axiye' san pan'hin'*, "the vine with white blossoms," the Cherokee rosebush. *xye'hi sí'di*, yellow blossoms (of the *ninda'yi*). *xayehi' sonsa'*, a single flower; *xa'yehitu'*, flowers. (Also 21: 8, 10.)

xiñ.—*axin'* (assumed 3d sing.), to pierce with a tined instrument (*aya'xin*, *nkaxin'*).—*mas-tátcutka' tan'si' nkaxin'*, I thrust a pitchfork into grass or hay.

xke (cf. *du*).—*duixkě'*, to unbraid (*i'dui-xkě'*, *ndu'ixkě'*).

xkě (cf. *du*).—*duxkě'*, to bark a tree; to flay or skin an animal (*i'duxkě'*, *nduxkě'*). *wa'k duxka' dandé*, he will flay the cow. *ayan' duxkě'*, to skin or bark a tree. *a'düküxkě'*, to peel vegetables. *aťo' a'düküxkě'*, to peel potatoes (*aya'dükü-xkě'*, *nka'düküxkě'*).—*orke'*, to have the hand, etc., skinned. *orke'yě*, to cause the hand, etc., to be skinned (*orke'hayě'*, *orke'háñkě'*).—*adaxkě'*; *tećmu' kadaxkě'*, to make a gnawing sound, as a mouse does; to gnaw on a bone, as a dog or person does; to bite pieces off a manger, like a horse (*aya'daxkě'*, *nka'daxkě'*). (Also 22: 7, 12, 13; 26: 81.)

xku.—*dxkuhi'* (*i'dixkuhi'*, *ndí'xkuhi'*), *aye'ki dxkuhi'*, to shell corn.

xo.—*xo' hayi'*, the screech owl (cf. *hayi*).—*xo' yíñkí'*, the "little king" or "switch king" of Louisiana, a weed. *xo'yíñg a'pi*, the leaves of the preceding.

xo, a future sign, implying a contingency (it differs from *dandé* and *xyo*).—*te'ya xo'*, he will kill it (if he does not desist, as a horse that is trespassing, if not removed very soon). *e'wa nda' xo*, I will go further (if —). *sanhin' kiya' nkon' inñkte' xo*, I will do it again and kick you on the other side (if you do not reply) (1: 11).—*sanhin-yan' kiya' nkon' in'naxta' xo*, I will do it again and kick you on the other side (if you do not reply) (1: 13).—Use of *xo* after *ko*: *ayin'sihi'xti ko'*, *ason' kde'hinya xo'*, as you are in great dread of briars, I will send you into them (1: 20).—*xyo*, shall (24: 10) (see *xyan*, *xyexyo*, *xa*).—*ndé' hindon'hi xyo'*, *wite'di ko*, I will go to see you to-morrow. *kan'konni' nkon'han nētkohi' xēheñkě' ndu'si xyo'*, I will make a trap and place it in the road, and (thus) I will catch him. "*xkí'tonni e'yan nkihín' xyo*," *uyi'hi ha'nde*, he was thinking for some time, "I will reach there first." *ema'*, *keicka' haka'naki xyo'*, take care, or the pig will get out! *inaya'w kōkxahé'ník te'hinyě'kí ima'ñki xyo'*, before the sun moves, I will kill you as you recline, or where you recline (2: 24). *te'háñkě' ma'ñki xyo'*, I will kill him as (or where) he reclines. These last express cer-

tainty (also 16: 17). *ani' kyă onni' kēdi' xyo*, he must dig the well (alone) (1: 5).
xo, interrogative sign.—*ka'wak hūn'yě xo'*, what is he (or she) saying?
xo, oh!—*xo+xo*, oh! (22: 14). *xo'xoxo'xo*, oh! oh! (22: 15).
xo, *hâ*, *o*, to break (modern for *kse*).—*xoxo'ki*, broken here and there (17: 6). *dū'kxoxo'ki*, knocked to pieces (31: 31). *nya'ndi hā'yě*, my heart is broken (p. 154: 7). *ya'n'xtu hā'yě*, their hearts are broken (p. 154: 8). *ya'ndi kahā'yěha'ñ-kēni' dandē*, I will not break her heart (p. 154: 9). *axēhe' oye'*, to break down, as a chair, by sitting on it.
xohi, **xo'xi**.—*dūkxohi'* or *tūkxohi'*, to make smooth with a knife, to scrape (*i'dūkxohi'* or *itūkxo'hi*, *ndūkxo'hi* or *ntūkxo'hi*).—*dūkxohi' tedoyě'*, to make smooth by using a drawing-knife (*i'dūkxohi' tēdo'hayě*, *ndūkxo'hi tēdo'hañkě'*).—*panhin' tūkxo'hi*, to shave himself (*panhin' i'tūkxo'hi*, *panhin' ntūkxo'hi*).—*kītū'kxohi'*, to scrape for another (*ya'kītū'kxohi*, *a'xkītū'kxohi'*).—*panhin' kītū'kxohi*, to shave another (*panhin' ya'kītū'kxohi*, *panhin' a'xkītū'kxohi*).—*intūkxo'honni* (rather, *intūkxo'honni'*), a draw-shave.—*paxoxi'*, to scrape an object by pushing.
xo'hi or **xohi'**, rain.—*xohi'xti nedī'*, it still rains (rather, it is raining very hard). *to'hānak xo'hi*, it rained yesterday. *wite'di ko xo'hi dandē*, it will rain to-morrow. *psidē' xo'hi ko' ndē'ni dandē*, if it rains to-night, I shall not go. *kxohoni*, not rain (28: 254). *xo'x saha'ni*, shower, "hard rain." *xohi-di'*, it rains. *xotpiska'*, a drizzling rain (G). *xoha'txeonni'* (*xohi+atre+onni*), "frozen rain," icicle. (Also 28: 167, 252.)
xohi', old (see *intc*).—*han'yasanhan'xti xohi'*, an aged Indian woman. *teak xohi'*, "old hand," the thumb. *kūdēska xohi'*, "the ancient bird." *adū'sk xohi'*, a species of rat. *kawa xohi*, "something ancient," an elephant. *ak'ni xohi*, the ancient goose (a species). *xonniyohi dudayi xohi*, "the old one that eats crawfish," a pelican. *nya'n-xohi'*, O my old woman! (voc. of *yiñkonni*). *Xohan'tiyan'*, "Old-woman's-house," Mrs. Martin's place at La-

mourie, Rapides Parish, La.; also Hirschmann's store at the same place. So-called after old Mrs. Martin, an owner of the plantation, who died in January, 1892. (Also 14: 1, 7, 10, 23; 16: 1, 2; 18: 1, 10.)—*axohi'*, old. *isi' axohi'*, "the old toes," the big toes. *iñktecanhi' a'xohiya'*, the second toes (of a person): lit., "next to the old ones."—*xoxo'hi*, pl. of *xohi*, ancient ones. *wahu' xoxo'hi*, "ancient snows," i. e., hailstones (in the plural), hail. *xoxo'hiyan'*, "the old ones," both parents. *xoxtētū'yan'*, both parents. *antatka' xoxtētū'yan' tēadi'*, a child both of whose parents are no more (i. e., dead).

xoho' or **xoho'ni**, a saddle.—*xohon' onni'*, to make a saddle (*xohon' ayo'ni*, *xohon' n'kon'ni*). *xohon'na*, a saddlemaker. *toho'xk xohon'yě'*, to saddle a horse (*xohon'hayě'*, *xohon'hūñkě'*).

xoxo', a swing; to swing in a swing (*i'xoxo*, *n'ka'xoxo*).—*xoxo' kxwēhě'*, "to sit in a swing," to swing himself or herself (*xoxo' yu'kxwēhě*, *xoxo' ū'ñ-kukxwēhě*).—*ani' xoxoni'*, a wave, waves.—*yaxo'* (p. 142: 21), *ya'xoxonni'*, a chair.

xoxo', to cough (*i'xoxo*, *n'ka'xoxo*; *xoxotu'*, *i'xoxotu'*, *n'ka'xoxotu'*).

xotka', hollow, empty.—*ayan' xotka' uxě' na'ñki On'ti ya'ndi*, the Bear was sitting in a hollow tree (2: 13). *ayan' xotka' ak'ipūpsūki'*, he (the Bear) headed off (the Rabbit) in the hollow tree (thus preventing his escape) (2: 26). (Also 7: 8; 28: 146; 31: 34.) *xotkayan'* (= *xotka+ayan*), a hollow tree (= *ayan' xotka*). *xotkayan' hakū'nūki*, he got out of the hollow tree (2: 27).

xoⁿ, to have enough (6: 18) (*ixon*, *iyi'xon*, *n'ke'ron*) (6: 9).—*ñkixon'pi*, I have had plenty (14: 11).

xoⁿdayi', the wingless grasshopper when young. "It is reddish and very offensive." Probably the lubber grasshopper.

xoⁿhe'.—*doxpě' itka' xonhe'di*, to put a knife, etc., inside a coat (p. 139: 7). *axkidon xonhedi*, to put a curved object in the belt. *axkidon kidamañkēye xonhedi*, to put a horizontal object in the belt.

xoⁿniyohi', a crawfish (7: 9, 11).—*xon'niyohi' duda'yi xohi'*, "the old one that eats crawfish," a pelican.

xpi.—*duxpi'*, to pull off a scab or something else adhering to another object (*i'duxpi*, *nduxpi'*).—*du'xapi*, (he) pulled off (31: 25). *akue' duxpi'*, to remove a hat from the head. *duhapi'*; *akue' duhapi'*, to pull a hat from the head (*akue' i'duhapi'*, *akue' ndu'hapi'*).

xtaⁿ, (cf. *xtúk*).—*duxtán'*, to pull (*i'duxtán*, *nduxtán*; *duxtántu'*, *i'duxtántu'*, *nduxtántu'*). *duxtán' ma'nte deyé'*, to move an object by pulling it (*i'duxtán ma'nte de'hayé'*, *nduxtán ma'nte de'híñkí'*). *duxtán' dutcké'*, to pull out a single arrow from the quiver. *duxtán' du'téctudi'*, to pull out several arrows from the quiver. *son'sa duxtán' dedi'*, to take one large object off another or from a pile. *nonpa' duxtán' dedi'*, to remove two large objects from a pile. *duxtán' túsíyé'*, to bend backward, as a person, by pulling (*i'duxtán túsí'hayé'*, *nduxtán túsí'húñkí'*). *in'duxtán túsí'hínyé'*, I pull you (used if one already holds the person). (See *si*.) *duxtán' dupúdi'*, to pull open a cache or box. *duxtán' xtaho'* (*kohi'xti duxtán' xtaho'*), to make an object fall from a height by pulling. *xwúhí'xti duxtán' xtaho'*, to make a tree, etc., topple over by pulling (*i'duxtán xtaho'*, *nduxtán xtaho'*). *du'xtaxtán' na*, jerking now and then to straighten it (6: 5) (*idu'xtán' na*, *ndu'xtán' na*) *duxtán' de'di*, to pull and go, to drag it along (6: 14) (*idu'xtán' de'di*, *nduxtán' de'di*). *duxtuxtán*, he pulled them out (19: 13). *dasé duxtán xtaho*, to make fall from a height by biting. *psdehi' a'duxta'ni ukxa'ki'*, to cut a rope with a knife.—*udu'xtán*, to pull through. *aw'sadúki' a'ñkada'ki udu'xtán*, to pull thread through a needle, to thread a needle (*yudu'xtán*, *nku'duxtán*).—*yaduxtán'*, a wagon (p. 120: 12, 21; p. 121: 1). *yaduxtán' inktitu'* (or *inktatu'*), the wagon is ours. *yaduxtán' kotca'karnedi'*, where is the wagon? *ya'duxtán* or *ya'tctán* (G.), wagon. *yaduxtán' tanhín'*, "running wagon," a railway car. *yaduxtán' tanhín' nütkohi'*, a railway. *yaduxtán' tanhín' nütkohi' ndosan'hín*

anyadi' sin'hín ně ndonhi', I see (or saw) the man standing on this side of the railway. *yaduxtán' tanhín' natkahi'*, "wagon running road," a railroad. *Yaduxtán' tan'xsinhinyan'*, "Where-the-running-wagon-stands," i. e., a railroad station; a former name of Lecompte, Rapides Parish, La.—*partanní'*, to move an object by putting a stick against it and pushing it along (*i'partanní*, *npa'xtanní'*). (Also 21: 40; 28: 85, 87, 147, 148, 150, 151; 31: 33, 36.)

xte (probably = *kte*, to hit).—*naxté'*, to kick (*hina'xté*, *wna'xté*; *naxtétu'*, *hina'xtétu'*, *wna'xtétu'*). *wite'di ko'kiya' naxta' dandé'*, he will kick him again to-morrow. *kiya' hina'xta, da'nde*, will you kick him again? *kiyan'naxté'*, I kicked him again (*kiya' naxtétu'*, 3d pl.; *kiya' ina'xtétu'*, 2d pl.; *kiyan'naxtétu'*, 1st pl.). *naxte' hedan'*, he has kicked, has finished kicking (*hina'xté hedan'*, *wna'xté hedan'*; *naxte' hetu'*, *hina'xtehetu'*, *wna'xtehetu'*). *he'une'di i'naxté'*, that one kicked you. *yan'na-xté'*, he kicked me. *naxté'k-okde'*, kick him and make him go! Imperatives: *naxta'* (man or woman to child); *na'xtekan'ko'* (man to man); *na'xtédé'ki'* (man to woman); *na'xtate'* (woman to man); *naxtékan'* (woman to woman). *tcu'ñki yande' naxtate'* (woman to man), kick that dog! *naxté' ma'nte deyé'*, to move an object by kicking it (*i'naxté ma'nte dehayé'*, *wna'xté mante dehinke'*). *nkana'xté te' nkihín'*, I have come here to kick him; but it is probable that the first word should be *wna'xté*. *in'naxta' xo*, I will kick you, if—(1: 12). *naxté' kan atspan'hi*, when he kicked him, he stuck to him (1: 12). *a'naxté*, to be in the habit of kicking; *a'naxtétu'*, 3d du. and pl. *toho'xk nonpa' ama'ñki a'naxtétu'*, those two horses will kick, are in the habit of kicking. *naxté'daha'*, to kick them (*hina'xtédaha'*, *wna'xtédaha'*; *naxtétu'daha'*, *hina'xtétu'daha'*, *wna'xtétu'daha'*). *ayin'xtitu' yan'na'xtétu'daha'*, you (pl.) kicked us. *naxte' ktaho'*, to make fall by kicking (*i'naxte ktaho'*, *wna'xte ktaho'*). *kohi'xti naxte' ktaho'*, to make fall from a height by kicking. *xwúhí'xti naxte' ktaho'*, to make topple and fall by kicking.

naxtē' kidedi', to kick a light object and send it flying through the air (*i'naxtē kidedi'*, *inna'xtē kidedi'*; *naxtē' kidedu'*, *i'naxtē kidedu'*, *inna'xtē kidedu'*). *kana'-xtēni'*, not to kick (*kaya'naxtēni'*, —; *ka'naxtētuni'*, *kaya'naxtētuni'*, —). *kana'xtētuni'* *xa* (w. sp.), or *kana'xtētuni'* *xana'* (m. sp.), they never kicked. *ioho'xk no'pa' ama'ndē ka'naxtētuni'*, these two horses do not kick (are not in the habit of kicking). *kina'-xtētū'*, they kick one another (*ya'kina'-xtētū'*, *nki'xkina'xtētū'*, instead of *a'xki-naxtētū'*). The last form was given thus, also: *nki'xtuha nki'xkina'xtētū'*. *kūnaxtē'*, to kick something. *nki'ndi nkon' kūnaxtē'*, "I-caused-it-he-kicked-something," I made him kick something.

xte.—*ūñkta'ke de'xtē*, my hand is numb (asleep) (p. 149: 23).

xti (cf. *sti*).—(1) Very; sign of superlative degree, as: *pi*, good; *pi tko'hē*, better; *pixti'*, very good, best; *ū'tsan*, hot; *ū'tsan'xti'*, very hot; *amihin'*, warm weather, summer; *amihin'xti na'*, it is very warm weather. — (2) Preceded by a negative: not at all. *kadē'-nixti'*, it does not burn at all. *i'ndix-tihin' ē'tikon na'ni*, he could not do that! how would it be possible for him to do that! (p. 159: 1, 2, 3).—*xti on* (rather than *tēxti on*), a sign of past action or condition. *a'duti tē'*, he is hungry (he desires to eat). *a'duti tē'-xti on*, he was hungry. *aya'duti tū'xti on'*, you were hungry. *nka'duti tē'xti on'*, I was hungry.

xto.—*hin'hiyan'hin xto'*, given as meaning I love him or her, but probably means I love you (see *iyān*).

xtu.—*uxtu'wiyē'* or *xtiwiyē'*, to set or turn an object upside down (*uxtu'wihayē'* or *xtiwihayē'*; *uxtu'wihāñkē'* or *xtiwihāñkē'*). *uxtu'wiyā'*, masculine imperative; *xti'wiyeka'*, feminine imperative. — *a'wixtupi' xtu'wiyū'ñkitute*, turned over on; turn it over on me! (20: 10). *awixtu'witu*, they turned it over (20: 11). (Also 20: 14, 24.)

xtūk.—*uxtū'ki* or *uxtū'k* (*uxtaki'*, *uxtaxki'*), to push (2d pers., *yuxtūki*, *yu'xtaxki*, *yuxtaki'*; 1st pers., *nkū'xtūki*, *nkū'xtaxki*, *nkū'xtaki'*). *i'yū'xtūki'*, I

push you. *nyu'xtūki'* (?), you push me (rather, *nyu'xtūki*, I push you; *yañku'xtūki*, he pushes me, you push me.—J. O. D.).—*uxtūki' ma'nte deyē'*, to move an object by pushing it (*yuxtūki' ma'nte de'hayē'*, *nkū'xtūki' ma'nte de'hāñkē'*). *uxtūki' tēdedi'*, to push a vessel, making it spill its contents (*yu'xtūki' itcu'de*, *nkuxtūki' ntcu'de*). *uxtūki' duxsū'ki*, to break (a rope) by pushing. *nxtuki xaninatiye*, to push a heavy object, making it roll over and over in one direction (*yuxtūki' xa'nina-tihayē'*, *nkū'xtūki' xa'nina'tihāñkē'*). *uxtū'ksan'ha'nyē'*, to push hard against (a thing) (*yu'xtūksan'ha'nyayē'*, *nkū'xtūksan'hañkē'*). *uxtūki' tpe'* or *uxtūki' kut'pē'*, to push a hole through (*yuxtūki'yutpē'*, *ūñkuxtūki' ū'ñkutpē'*). *uxtaxki' idē'*, to overturn a vessel by pushing (making its contents spill out) (*yu'xta' xki' idē'*, *nkū'xtaxki' idē'*). *uxta'k taho'* (*uxtūki+taho*), to make fall by pushing. *kohi'xti uxta'k taho'*, to make fall from a height by pushing. *xwūhi'xti uxta'k taho'*, to make topple and fall by pushing (*yu'xtak taho'*, *nkux-ta'k taho'*). *nyuxta'k taho'*, I make you fall by pushing you. *ya'ñkuxta'k taho'*, he pushes me or you push me. *kīdux-tūki'*, to push it for him (*ya'kīdux-tūki'*, *a'xkīdux-tūki'*). *ikīdux-tūki'*, he pushes for thee (you). *i'ñkīdux-tūki'*, I push for thee (you). *ya'xkīdux-tūki'*, he pushes for me. *hiy a'xkīdux-tūki'*, thou (you) push for me. *kyu'xtūki*, to push an object for another person (*ya'kyuxtūki*, *a'xkyutū'ki*); given as equivalent to *kīdux-tūki*, but there may be a difference). *kohi'xti kyuxta'k taho'*, to make an object fall by pushing it from a height for the benefit or injury of another. *xwūhi'xti kyuxta'k taho'*, to make an object topple and fall by pushing it, for the benefit or injury of another (*ya'kyuxta'k taho'*, *a'xkyuxta'k taho'*). *uxta'x*, *uxta'ki*, he pushed her (26: 70). *uxta'xk utohotē'*, push her and make her fall in! (28: 173, 177).

xude'dike (28: 196), **xūde'dikē** (29: 36), that way (female speaking).

xu'he, to roar (?) (cf. *wu'xwē*).—*Ayixyi xuheyan*, "Waterfall Creek," Roaring Creek, Rapides Parish, La.

xuķe.—*xuķe'di*, to mock the crying or weeping of another (*i'kuhe'di, nkuķe'di*).

xuki, to crush or shiver.—*naxuki'*, to crush in or shiver an object by treading on or by kicking it (*i'naxuki'*, *u'na'xuki'*). *daxuki'*, to crush in or shiver an object by biting. *duxuki'*, to crush in or shiver an object by pressing between the hands. *dū'kū-xuki'*, to crush in or shiver an object by hitting or punching. *maxi'ihi' ahi' dū'kū-xuki'*, to crack an eggshell. *kidu'xuki'*, to crack it for another (*ya'kidu'xuki*, *a'xkidu'xuki*). *i'kidu'xuki*, he cracks it for thee (you). *i'nikidu'xuki*, I crack it for thee (?) *yan'xkidu'xuki*, he cracks it for me. *hiyan'xkidu'xuki*, thou (you) crack it for me.

xūxwē', the wind (cf. *xyu'we*).—*xūxwē' poska'*, a whirlwind. *xūxwē' poska' yi'ñ-ki*, a small whirlwind. *xūxwē' san'ha'ni'*, a strong wind, or, the wind blows hard. *xūxwē'di*, it blows: said of the wind. *xuxē' ta'ni* (= *xūxwē' nitani* ?), "big wind." *xuxē' ta'ni natecyan'*, a storm cloud. (Also p. 151: 4.)

xūnūmi', the north wind.—*xūnūmi' kdi'*, the north wind has returned; probably equivalent to *anan*, winter. *xūnūmi'-wade'* "toward the north wind," the north.

xwī, interjection of pain: Oh! Alas! The final sound is a whispered one.

xwī'tka, muddy (Bk.).—*ani' xwī'tka*, the water is muddy. (Also 9: 14, 16.)

xwūdiķe.—*xwū'diķē'di*, loose, loosely. *dū'kū'tckē' xwū'diķē'di*, to tie an object loosely. *duni'ni xwū'diķē'di*, to roll up loosely, as a bundle (*i'dū'kū'tckē' xwū'diķē'di*, *ndū'kū'tckē' xwū'diķē'di*; *ndū'kū'tckē' xwū'diķa' dandē'*, 1st sing., future).

xwūhi', lower; opposite of *tawiyān* (cf. *kohi*).—*tātān' ahi' xwūhi'*, the lower eyelids. *ihi'yapi' xwūhi'*, the lower lip. *natei' xwūhi'*, the "lower cloud" or horizon. *tea'hamān xwūhi'*, the river is low.—*fwū'hi'*, low (24: 8) (evidently erroneous).

xya, let.—*tudiyān' ka' ndu'ti xya'*, let me eat the roots (1: 2, 3).

xyapka' or **xapka'**, flat, low (near the ground) (cf. *tapka*).—*Tčētkana' kū'ñkū'*

kīno'pa' ti' xyapka' kti'handon' ētuxa', it is said that the Rabbit used to dwell in a low tent with his grandmother (3: 1). *ati' xyapka'*, a tent (like Dakota or Winnebago tent). *akidi xapka*, "flat bug," bedbug. *waxaxapka*, "flat shoes," slippers. *aya' dū'kxapka aya-inde*, a bridge.

xyaⁿ, a sign for must, must be.—*do'xpē naskē' kiko'di xyaⁿ*, the coat must be mended. *yaduxtan' kiko'di xyaⁿ*, the wagon must be repaired. *waxi' apa'staķ on'di xyaⁿ*, the shoes must be patched. *toho'xk waxi' on'di xyaⁿ*, the horseshoes must be made. *te'di xyaⁿ*, he or she must die. *te'tu xyaⁿ*, they must die. *nde'di xyaⁿ*, I must go. *nde'tu xyaⁿ*, we must go.

xyaⁿ, when (refers to past time).—*e'yan hi' xyaⁿ ki'ya de on'knē' ētu xa'*, when he reached there, he (the Sun) had already gone again, they say (3: 11, 12). *e'yan nķi'mhi' xyaⁿ de on'knē'*, when I reached there, he had already departed. *eon'nidi' tcy'ñki tčētkā'k no'xē yuķē'di xyaⁿ on'ñik ha'ne otu' xa*, for that reason (it has come to pass that) whenever dogs have chased a rabbit they have found a bear and (men) have shot him (2: 30, 31).

xyaⁿ.—*hapi'izka xyaⁿ hayi*, the meadow lark.

xye.—*xye'pi*, shallow, dry (emptied of water). *xye'pixti*, very shallow (cf. D., *xepa*; Ć., *xebe*). *xye'pixti tiki'*, somewhat shallow. *xye'pixti diķo'hē*, entirely dry (Bk.).

xyexyo', why? wherefore?—*ēti'kiyañ-ķon'ni xyexyo'*, why do you treat me thus? (2: 23).

xye'ni (19: 19; 27: 11), **xyē'ni** (19: 21; 20: 7), **xe'ni** (9: 6, 9; 11: 7; 15: 6), **xē'ni** (18: 17), but, though (15: 6).—*nkti'yaⁿ nķon'ni pixti' xye'ni ya'xkiha'-taxni'*, I made a very good house for myself but it was burnt (5: 5, 6). *nķa-duti' na'ūñkihi' xye'ni yañka'ti*, I wished to eat it, but I was sick. *te'huñkē' na'ūñkihi' xye'ni añksapi' ya'ñkiya'mān*, I wished to kill it, but I had no gun. *ka'wayān ndusi' xye'ni i'nske'yañkē'*, I caught something or other, but it scared me (3: 16, 17). *ya'xki'tca' dāha' xye'ni*,

etc., you have forgotten us, but, etc. (4: 2).

xyi, **xyiⁿ** (12: 3, 5; 13: 3, 4; 14: 4, 13, 14, 15), if, when.—*de'di xyi pi' na*, if he should go, it would be good. *ide'di xyi pi' na*, if you should go, it would be good. *aya'on xyi pi' na*, if you should do it, it would be good.

xyi.—*ekē' xyi' din ida' hi ko*, well, why don't you go? (p. 160: 25). (Also p. 160: 25, 26, 27, 28, 29, 30, 31, 32.)

xyi.—*xyi'dē nedi'*, to make the sound heard in sawing. *xyixyi'he a'nde*, he was making a sort of blowing noise (10: 26).—*xyihē'*, to growl as a bear does. *xyihē' na'ñki On'ti ya'ndi*, the Bear was (sitting) growling (2: 13, 14).—*xyi'wahē'di*, to make leaves rustle by coming in contact with them (*xyi'w ahayē'di*, *xyi'wahanē'di*).—*xyuwa'hedi'*, to make the sound heard in coming in contact with sunflowers, grass, or leaves (*xyuwa'hayedi'*, *xyuwa'hanē'di*). This is probably a synonym of *xyi'wahē'di*.

xyuhi' (cf. *xyi*).—*ani' xyuhi'*, a current.

• *kixyoxtu'*, they ran off (23: 20).

xyuhu, (it) smells bad (26: 66; 28: 142, 144); a close odor as from a closed cellar, cache, or room.

xyuⁿwe.—*ixyⁿwē'*, to roar or whistle, as the wind does (see *xuxwē'*).—*cun'we*, to whistle, as the wind does.

Lamo'ri (adopted word), Lamourie Bridge, Rapides Parish, La.—*Lamo'ri ētu*, they say, Lamourie. *Tanyi'ñkiyan kñhñ' yantcedē' Lamo'ri tcehē'dan*, how far is it from Lecompte to Lamourie? *Lamo'ri kñhñ' yantcedē' Tanyi'ñkiyan tcehē'dan*, how far is it from Lamourie to Lecompte?

Latci' (adopted word), Biloxi name for Charles Prater, a member of the tribe—meaning not learned.—*Latci' ko Djñ' kuē'naska'ni na'*, Charles Prater is not as large as Jim Jackson. (See *Tealē*.)

m+, feminine sign of admiration or disgust; Oh! *M+*, *do'xpē kūdēni'*, Oh! what an ugly garment! (meaning the reverse). *M+*, *ka'pixyē'*, Oh! how pretty (meaning, how ugly)!

ma or **mani**, a turkey, turkeys.—*ma'sa iñkta'*, I have a turkey (5: 7). *mayoka'*, a wild turkey. *mahñ'*, turkey feathers (28: 25). *Ma'incina'*, (8: 2).

Ma'incina' (8: 5), Ancient of Turkey Gobblers.—*maxi'*, a chicken, chickens; i. e., domestic fowls. *ma'xi indoke*, a rooster. *ma'xi ya'ñki*, a hen. *ma'xi yññi'*, a chick. *ma'xi indē'*, chicken manure, hen manure. *ma'xi ohon'ni*, to crow (see *kdeķē ayē'k ma'xi ya'ñki du'ti nē'*, the hen is (standing) eating corn). *maxiti'*, a hen egg, hen eggs. *maxiti' ahì'*, an eggshell (see *xuki, intì'*). *max in'tiyan'*, hen eggs. *maxin'tiyan' paspahon' ha'nde*, she is frying eggs. *maxi' taini'*, a chicken's gizzard. (Also 8: 19, 23, 27; 11: 1, 5; 28: 26, 27, 28, 34, 37, 49.)

ma, **ama**, **hama**, **maⁿ** (26: 20), the ground (cf. *hamaki* below). *nsúk ma iyoka*, "squirrel staying under ground," a salamander. *ma'hieyan'*, an island. *mayin'ni'*, to walk on the ground (*i'ma-yin'ni'*, 2d and 1st sing.). *ma'yin'ni' tpē':wa'xi ma'yin'ni tpē'*, to wear holes in shoes by walking on the ground (*wa'xi i'mayin'ni' yutpē'*, *wa'xi i'mayin'ni' úñ-ķutpē'*). *isi' mayin'ni'*, the soles of the feet. *kcicka mayintka*, ground hog. *ama' toxmā'ñki*, he is lying on the ground. *ama' atxe*, frozen ground. *tohoxka' ama' ke'di*, the horse paws (or pawed) the ground. *ama' tee'*, "this country," Louisiana. *pētuxte amateiha*, fireplace. *ama' kūdotci'*, *hama kūdotci'*, "wet earth," mud, a little mud. *ama' kūdo'tcixti'* (= *hama kūdot-cixti*). much mud, deep mud. *Ayixyi makūdotc onyan*, "Muddy - place creek," Mooreland, Rapides Parish, La. *ama' kūdūpi'*, a hollow (in the ground). *ama' xidi'dihe' onni'*, a quicksand. *a'mañkta'* (= *ama' + iñkta'?*), this is my land (rather, the land is mine). *watekuyē hudi amān'ya*, a sugar field. *amatci'*, *amati'*, red paint (G.), "red dirt." *amon'ni'* (= *ama + onni*), "land worked," a field. *amotci' hayi'*, "field dwells-in always," a weed found in Louisiana, the *Solidago*. *Amo'yixyan'* (= *amon'ni + ayixyan'*), "Field Bayou," Baton Rouge, La. *ansē'p hama' toho' ma'ñki ko kta'*, the ax lying on the ground is his. *hama' māsūda'*, a dish made of earthenware or pottery. *hama' pxaki'*, sand, sandy land. *hama' yuhedi'*, an earthquake (*yuhi*, to shake).

(Also 10: 6; 15: 1; 20: 46; 21: 3, 26, 27.) *hama'ñk*, on the ground. *hama'ñk tanhin'*, he ran on the ground.—*ma'yinkēdi'*, to use a hoe, to hoe (*i'mayinke'di*, *maxke'di*; *ma'yinketu'*, *i'mayinketu'*, *marketu'*).—*maxawon'ni*, a spade. *maxawon'ni kon' hutpē'*, to dig with a spade (*maxawon'ni ayon' yutpē'*, *maxawon'ninkon' ūñkutpē'*). (Also 28: 239, 256, 258.)—*ma'x honni'*, a cache; to bury in a cache or grave (*ma'x ayon'ni*, *ma'x nkon'ni*). *amaxi'*, a grave (= *kahoyē'*). *amaxi' kedī'*, to dig a grave (*amaxi' ike'di*, *amaxi' nke'di*).—*amañka nini'*, he is walking on the ground (*amañka yini'ni*, *amañka ūnni'ni*; *amañka ni' ha'maki*, they are walking, etc.; *amañka yī'ni ha'maki*, *amañka ūnni' ha'maki*).—*mañki*, *mañki'*, classifier, the reclining or horizontal object with *xaxa*, sig. "standing." *a'ya to'xmañki' a'yēhān'ni*, do you know the reclining man? *ti' nonpa' xa'xamañki' ko tei' xē* (w. sp.), the two (standing) houses are red. *hati' kī'naxadi' mañki' ko san' xē* (w. sp.), the scattered houses are white. *ayan' nonpa' xa'xamañki' ko te'di*, the two standing trees are dead. *ayan' kī'naxadi' mañki' ko te'di*, the scattered trees are dead. *ayan' poska' mañki' ko te'di*, the curving forest is dead. *toho'x toho' mañki' ko san' xē* (w. sp.), the reclining horse is white. *ansē'p hama' toho' mañki' ko kta'*, the ax lying on the ground is his. *spdehi' mañki' ko kta'*, the knife is his. *a'ya to'xmañki' ko teakan' mañkihan'*, where is the reclining man? *inayan' kōk xahē'nik te'hinyē kī imañki xyo'*, before the sun moves, I will kill you as (or, where) you recline (2: 24, 25). *te'hāñkē mañki xyo'*, I will certainly kill him as (or, where) he reclines. *yusatxa' mañki*, it is (=lies) dusty. *ayan' kadē'ni mañki*, the wood does not lie burning (=is not burning). *ayan' kadē'ni xa mañki*, is not the wood still burning? *tey'ñki mañki a'duse*, that (reclining) dog bites. *nka'diyar' e mañki'*, my father he reclines, I have a father. *nki'niyar' e mañki'*, my-elder-brother (male sp.) he reclines, I have an elder brother. *xkanxo' e mañki'*, I have a grandfather. *mañki'* in all such sentences refers to males, not to

females (see *mañki'*). *antatka' mañki' no' ūntē'*, a child reclined to-day, i. e., a child was born to-day. *ason' poska' in'sihixti mañki, ē'di*, he said that he lay (=was) in great dread of a brier patch (1: 16). *imañki*, you recline (?). *inayan' kō'kxahē'nik te'hinyē kī imañki xyo'*, before the sun moves, I will surely kill you as (or, where) you recline (2: 24, 25).—*amañki*, classifier, du. and pl. of *mañki*: *ayan' nonpa a'mañki' ko te'di*, the two standing trees are dead. *toho'xk nonpa' xa'xa a'mañki' ko sūpi' xē* (w. sp.), the two standing horses are black. *toho'xk nonpa' ta'ni a'mañki' ko teti' xē* (w. sp.), the two sitting horses are red. *toho'xk nonpa' tei'di a'mañki' ko san' xē* (w. sp.), the two reclining horses are white. *toho'xk nonpa' ni'ni a'mañki' ko toxka' xē* (w. sp.), the two walking horses are gray. *toho'xk nonpa' tan'hin a'mañki' ko kdexi' xē* (w. sp.), the two running horses are spotted. *toho'xk xa'xaxa a'mañki' ko san' xē*, the standing horses are (all) white. *toho'xk ia'ani a'mañki' ko teti' xē*, the sitting horses are (all) red. *toho'xk tei'di a'mañki' ko sūpi' xē*, the reclining horses are (all) black. *toho'xk ha'ki-nini' a'mañki' ko toxka' xē*, the walking horses are (all) gray. *toho'xk ha'tan'hin a'mañki' ko kdexi' xē*, the running horses are (all) spotted. *ansē'p nonpa' amañki ko kta'*, the two (standing) axes are his. *ansē'p nonpa' hama' tei'di amañki ko iñkta'*, the two axes (on the ground) are mine. *ansē'p xa'xaxa amañki ko pa'na iñkta' (±xē)*, all the standing axes are mine. *ansē'p tei'di amañki ko pa'na iñkta'*, all the reclining axes are mine. *ansē'p xa'xaxa kī'naxadi' amañki ko pa'na iñkta'*, all the scattered (standing) axes are mine. *ha'pi a'mañki*, some leaves (used because they hang down, M.; but Bk. gave instead *ha'pi te'ndā'ni*). *ya'nikiš-yon amañki*, some pipes are still there. *toho'xk nonpa' amañki a'naxtetu' xa*, those two horses will (are apt to) kick (fem. sp.). *toho'xk amañki i'ñkta-daha'*, those are my horses. *toho'xk amañki i'tadaha'*, those are your horses. *a'ya nonpa' ni'ni amañki*

nkyēhōn'ni, I know the two walking men. *an'ya tē'di amā'ŋki a'yēhūn'ni*, do you know (all) the reclining men? *an'ya ha'kinini' amā'ŋki a'yēhūn'ni*, do you know (all) the walking men? *an'ya ha'tānhin' amā'ŋki a'yēhūn'ni*, do you know (all) the running men? *amaki'*, trailing something (28: 41). *an'ya xa'xaxa mā'ŋktu*, they (all the men) stand (said of many). *mā'ŋki-wa'yan*, toward the horizontal or reclining object. *ayixyan' mā'ŋkiwa'yan*, toward the bayou. *an'ya'di mā'ŋkiwa'yan*, toward the reclining man. *mā'ŋki-dē*, *mā'ŋkdē* or *mā'ŋdē* (= *mā'ŋki+de*), this reclining or horizontal object. *teu'ŋki mā'ŋkdē ka'duseni'*, this reclining dog does not bite. *psdehi' mā'ŋkdē iŋkta'*, this (horizontal) knife is mine. *psde'hi nonpa' mā'ŋkdē iŋdi'ta*, these two knives are his. *an'se'wi nonpa' mā'ŋkdē i'yiku'di*, he gave you these two (horizontal) axes. *tema'ŋkdē*, this reclining or horizontal object. *an'ya' to'x mā'ŋkdē nkyēhōn'ni*, I know this reclining man. *amā'ŋkidē* (= *mā'ŋki+de*) or *amā'ŋdē*, these two standing, sitting, reclining, walking, or running objects; these (pl.) standing, sitting, reclining, walking, or running animate objects.—*an'ya' nonpa' amā'ŋkidē ka'doxtuni'*, these two men are blind. *toho'xk nonpa' amā'ŋdē ka'naxetuni'*, these two horses will not (=are not inclined to) kick. *toho'xk nixuxw' naskē' amā'ŋdē a'dustu'* ($\pm xa$), these two mules bite. *e'wa-mā'ŋki*, all of them (the reclining ones). (Gatschet gave this as *heuma'gi*.) *he-mā'ŋki nonpa'*, those two reclining objects. *axkidon' kidamaŋkye xon'hedi*, *mā'ŋki*, to put a horizontal or long object, as a knife, in the belt. *he'xaxa' mā'ŋki nonpa'*, those two standing objects. *mā'ŋkiyan*, that reclining or horizontal object. *an'ya' to'x mā'ŋkiyan' nkyēhōn'ni*, I know that reclining man. *psde'hi mā'ŋkiyan iŋkta'ni*, that (horizontal) knife is not mine. *psde'hi nonpa' mā'ŋkiyan i'ndikta'ni*, those two (horizontal) knives are not his. *psde'hi mā'ŋkiyan pana' iŋkta'*, all those (horizontal) knives are mine. *an'se'wi nonpa' mā'ŋkiyan nyiku'di*, I gave, or give, you those two (horizontal) axes.

tē'diki mā'ŋkiyan ūna'xē tē', I wish to hear how he is (lit., how he reclines). *tē'diki hi'mā'ŋkiyan' ūna'xē tē'*, I wish to hear how you (sing.) are (4: 12). *tē'diki mā'ŋktu' ūna'xē tē'*, I wish to hear how they are. *tē'diki hi'mā'ŋktu' ūna'xē tē'*, I wish to hear how you (pl.) are. *on' mā'ŋki'*, one of the signs of past time, referring to a horizontal object: already. *e'yan nkinhin' yaŋka'*, *tē' on mā'ŋki'*, when I reached there, he was (lay) already dead. *ha'max*, they lay (14: 8). *max*, (they) lay (14: 18). *manx*, she lay (16: 4). *amax* (18: 16). *mā'ŋktu*, they reclined (24: 12). *man*, reclining (28: 165). *mako'ni'*, he made it lie (28: 240). *inmā'ŋki'*, bathing (lying?) in the blood (31: 37, 41). (Also 8: 12, 16, 17, 28; 9: 1; 10: 14, 17; 11: 7; 19: 2; 20: 15; 21: 18, 22, 24; 22: 4; 23: 8; 24: 14; 26: 4, 38, 40, 41; 28: 11, 13, 98, 99, 107, 108, 116, 117, 126, 141, 148, 150, 240; 29: 27, 34; 31: 18, 36; p. 117: 3, 10, 14, 15, 16; p. 118: 9, 10, 11, 12, 13, 14; p. 119: 2.) *hīmkī'*, applied to animals (not human beings) and inanimate objects.—*non'pa tē' hīmkī'*, one (book) is lying on another, two (animals) are reclining together. *da'ni tē' hīmkī'*, one (book) is lying on two others in a pile, or, three (animals) are reclining together.—*ha'maki*, a collective sign, refers to a few (*aya'maki*, *nka'maki*). *an'ya nonpa' xa'xa ha'maki nkyēhōn'ni*, I know the two standing men. *an'ya nonpa' xēhe' ha'maki nkyēhōn'ni*, I know the two sitting men. *an'ya nonpa' tē' ha'maki nkyēhōn'ni*, I know the two reclining men. *an'ya nonpa' nī' ha'maki nkyēhōn'ni*, I know the two walking men. *an'ya nonpa' tan'hin ha'maki nkyēhōn'ni*, I know the two running men. *an'ya xa'xaxa ha'maki a'yēhūn'ni*, do you know (all) the standing men? *an'ya a'xēhe ha'maki a'yēhūn'ni*, do you know (all) the sitting men? *toho'xk nonpa' tan'hin ha'maki kdexi' xē* (w. sp.), the two running horses are spotted. *ha'maki* implies that the attitude was assumed before the persons, etc., were observed by the speaker: *uta'v ha'maki*, they were already sitting in it. This differs from *-tu*: *utantu'*, they (went and) sat

in it (acts of going and sitting being seen). *ptqaskûnni' du'ti ha'maki*, they are eating bread. *ptqaskûnni' i'duti aya'maki*, you (pl.) are eating bread. *ptqaskûnni' ndu'ti nka'maki*, we are eating bread. In the following case, *hamaki* was said to refer to a single agent. *e'yan k'i'dihan k'iduni' da' tca-ktca'ke ha'maki*, when he reached home, he gathered a lot of young canes and hung them up (2: 2, 3). *aya'maki*, 2d pl. or collective. *ptqaskûnni' i'duti aya'maki*, you (pl.) are eating bread. *nka'maki*, 1st pl. and collective. *ptqaskûnni' ndu'ti nka'maki*, we are eating bread. (Also 20: 39; 28: 131, 134; 31: 19, 22, 29; p. 117: 6, 9, 11, 13.)

mak, the chest.—*tama'nik*, deer-brisket (26: 50, 86, 88). *ama'ngiyaw*, the chest of a male or female. *ma'ngiyah'o'ya*, sternum, breast-bone (G.). *mak ti'didih'e' on tyi'*, "medicine for darting pains in the chest": the root of this plant is made into a tea, which is used as a remedy for darting pains in the chest. *ha'ima'ngiyaw o'ya*, the front of your garment (dress) is open. *ima'ngiyaw pûde*, your dress is open (p. 140: 32). *toho'xk ma'nikiyatu'*, a saddle girth.

maktcuhî', grapes.—*maktcuhî' pa'n'hin*, a grapevine, grapevines. *ma'xco xohi'*, "ancient grapes," raisins.

maxoⁿtka', the palmetto (the larger variety).—*maxoⁿtka yixki'*, the small palmetto. *maxoⁿtk xo'hi a'uaki*, "ancient palmetto fruit," a cocoanut; cocoanuts. *maxoⁿt xohi'*, "the ancient palmetto," a species of cactus found in central Louisiana, along the banks of Bayou Boeuf, Rapides Parish. This species is not over 2 feet high, is destitute of leaves and red buds, being green all over and abounding in thorns averaging half an inch in length.—*maxoⁿni'*, a fan. *maxoⁿt ha'tkuxoⁿni'*, a palmetto fan.

Ma'mo, an Alibamu.—*Ma'mo anyadi*, *Ma'mo han'ya'* (Bj., M.), or *Ma'mo haya'di* (Bk.), an Alibamu person, the Alibamu people. *Ma'mo han'xti'*, an Alibamu woman.

ma'nte, **ma'nta** (27: 8), out of the way, aside.—*ma'nte da'*, get out of the way! begone! (p. 149: 9, 10, 11, 13). *mantk*,

aside (11: 19; 18: 9). *maⁿtka*, elsewhere (21: 28). *axkte' han matû'nikde*, I hit him and got away from him (p. 140: 21, 22, 23, 24, 25, 26).—*ma'nte deyé'* (*mante* + *de*), to put him aside or out of the way (*ma'nte de'hayé'*, *ma'nte de'hiñké'*). *ktcihin ma'nte deyé'*, to throw aside the cover (of a bed). *duxtan' ma'nte deyé'*, to move an object by pulling (*i'duxtan' ma'nte de'hayé'*, *ndu'xtan' ma'nte de'hiñké'*). *pxu'é' ma'nte deyé'*, to move an object by punching it. *uxtûki' ma'nte deyé'*, to move an object by pushing it. *naxté' ma'nte deyé'*, to move an object by kicking it.

ma'sa, **mas** (28: 208, 209), **masi'**, **amasi'**, iron, metal.—*ma'sa ú'tsaxti' ktedi'*, to hammer very hot iron. *ma'sa ú'tsaxti' teti' on'ni*, to make iron red hot. *ma'si kon' útsan' úkpé'*, to burn a hole through an object with a hot iron, etc. (lit., iron using hot burn-a-hole-through). This peculiar collocation was given by M., who gave the synonym also, the latter being the better collocation. *masi'ñ-kteonni'*, "iron for-hitting made," a hammer. *masi'ñkte yûñki'*, "iron for hitting small (object)," a hammer. *masi' nduxtan'*, I pulled a chain. *ama'sikte' hayi'* ("always beating iron" ?), a blacksmith. *mas kte'ti* (= *masa* + *ktedi* + *ti*), "iron beat house," a blacksmith shop. *mas pson'ti*, "sharp-pointed iron," a bayonet. *mas' xahi'*, a file. *ma's tûtcûtká'*, a pitchfork. *ma's tûtcûtká' tansî' nkanin'*, I thrust a pitchfork into hay or grass. *ma'sûtsan' kon' úkpé'* (lit., hot-iron using burn-a-hole-through; a better collocation than *ma'si kon' útsan' úkpé'*, which see) (*ma'sûtsan' kayon' yukpé'*, *ma'sûtsan' nkon' ú'ñkúkpé'*). *añks amasi*, "gun iron," gun barrel. *amasi' sonhoⁿni'*, an iron kettle. *ha'masa pstûki'*, "sewing metal," a sewing-machine. *amasi' sidi'*, "yellow metal," brass. *amasi' sidi' sonhoⁿni'*, a brass kettle. *hama'sa teti'* (= *axisax teti'*), "red metal," copper.

maⁿtu'hu, "leather vine" (6: 14).

mi.—*mihin'*, *ami'hi*, to be warm, as weather (*ayim'i'hi*, *nka'mihi'*). *tohãna'k mihin'*, it was warm yesterday. *wite'di ko mihin' dandé'*, it will be warm to-morrow. *wite'di ko mihin' ko*,

nda' dande', if it be warm to-morrow, I shall go (also 12: 3, 6).—*a'mihin'xti*, to be very warm (*aya'mihin'xti*, *nka'mihin'xti*). *a'mihin'xti'*, hot weather. *amihin'xti na*, it is very warm weather.—*i'xkimiye'*, to warm himself at a fire (*i'xkimi'haye'*, *i'xkimi'háñkě'*).—*amih'iye'*, to warm any object (*amih'i-haye'*, *amih'iñkě'*).—*a'mix kte'di*, *măkkted'i'*, to "be hit by the heat" (?); to perspire (*ayi'mixkte'di*, *mixkte'di* (sic); *i'mixkted'i'*, *ámim'xkted'i'*).—*amihín'*, *a-mi'x*, (1) summer; (2) a year.—*amihinde'*, this year (M.). *amin' sonsa'*, *ami'x sonsa'*, a whole year; one year; *amin' noppa'*, two years. *amihahna'*, this year. *ami'x kdi*, or *ami'x kidi'*, "warm weather has returned," spring of the year.—*amixkan' yihí'*, to be waiting for summer to come (*amixkan' ayihí'*, *amixkan' nkihí'*).—*amihon'*, or *a'mihonni'* (= *amihín'+onni*), a fever; to have a fever (*ya'mihon'ni*, *nka'mihon'ni*; *a'mihontu'*, *ya'mihontu'*, *nka'mihontu'*). *ya'mihon-daha'*, you (pl.) were feverish; had a fever. *a'mihontu' ha'nún*, perhaps they have a fever. *amihon' ha'nde*, he still has a fever. *ki nka'mihon dande'*, I shall have the fever again. *amihon' sidi'*, the yellow fever. *amihon' tixyi'*, "fever medicine," fever weed; a weed about 4 feet high, growing in the pine forests near Le-compte, La. It has white blossoms, and its leaves resemble those of peach trees. A tea made from this weed is drunk to produce perspiration.

mikoⁿni, a hoe.—*mikon'ni toho' kta'ni*, the hoe (reclining) is not hers. *mikon'ni kon' hutpe'*, to dig with a hoe (*mikon'ni ayon' yutpe'*, *mikon'ni nkon' únkutpe'*). (Also 21: 33; p. 120: 11.)

mixyi', to move in a circle, as the hands of a clock; to go around an object by moving in a circle (*i'mixyi*, *nmixyi*).—*kiya' mixyi ko'* (implies a contingency), when it turns again in a circle.—*Tcětkana' kicu'di*, *mixyi de'di*, when he (the Bear) had put down (the young canes) for (before) the Rabbit, he started off to walk around him (2: 19). *amixyi'*, they passed [around] (20: 32).

misi', to sneeze (*i'misi*, *ámim'si*, *misitú'*, *i'misitu'*, *ámim'situ*).

miska', or **mi'ska**, (1) fine (not coarse); thin. *uñktca'ki miska'*, fine thread. (Also p. 149: 12, 13.)—(2) (= *yin'ki*), small. *a'yipatu' miska' xyě* (= *a'yipatu' yin'ki' xyě*), your heads are small. *tcwi' miska'*, the small intestines. *ansna' mi'ska*, small ducks (of all species). *ayan' miska'*, undergrowth. (Also 20: 50.)—*Mi'skigu'la*, said by Gatschet to have been the Biloxi name for the Pascagoula Indians. Not known to Bj. and M.

momoxka' (Bj., M.), **tamo'maha'yi** - (Bk.), a humming-bird. (Also 26: 25.)

müstüse' (Bj., M.), or **müsüdse'** (Bk.), a bridle.—*müstüseye'*; *toho'xk müstüseye'*, to put a bridle on a horse (*müstüse' haye'*, *müstüse'háñkě'*).

müsuda, **müsüda'**, **müsü'da**, a dish; a bowl.—*a'yan' müsüda'*, a wooden dish. *hama' müsüda'*, a dish made of pottery. *müsüdañkta' dutcadi'*, to wash her own bowl. *müsüda' kdopka'*, an earthenware bowl. *müsüda' sditka'*, an earthenware dish (such as is used for meat): literally, "elliptical dish." *müsüdi' yin'ki'*, an earthenware cup. *müsada' hon'ni'*, "dish with a handle," a pitcher. *mü'süt xapka'*, an earthenware plate.

na-, prefix indicating action by means of the foot.

-na, a sign of habitual action; as, from *asně*, to steal, comes *asněna'*, one who steals habitually, a thief; *yetcúmna'* (perhaps from *yětcpi*), a habitual liar. Used frequently in forming names of mythic representatives of the various species of animals: *Ska'kana*, the Ancient of Opossums (7: 1, 2, 3, 6, 7, 10). *Tumotckana*, The Ancient of Wild Cats (8: 1, 4, 5, 9, 11, etc.).

na, masculine oral period; used in making assertions; a sign of voluntary action (its feminine is *ni*).—*on'ni na'*, he made or did it of his own accord. *nkon'ni na'*, I did or made it of my own accord. *nde'di na'*, I went of my own accord. *ti ně' ko sa'na'*, that is a white house (m. sp.). *do'xpě naskě' kiko'di na'*, she mends or mended the coat, the

coat is mended. (See *xa*, *xě*, *xyěxyo*, *naxo*, *neyaⁿ*, *hanāⁿ*.) *na* sometimes indicates that a person out of doors is addressing one in a house, as *dedi na*, he has gone; *ndedi na*, I am going. *Ekaⁿ*, "ason' ayin' sihi'xti ko', ason' inonⁿ da'hi na," "then" (the Frenchman said), "as you are in great fear of briers, I will throw you into them" (1: 17). *ason' kde'hinyā na'*, I will send you into the briers (1: 18; 6: 13).

na, used (1) in warnings and prohibitions, after *emaⁿ*, lest; also alone (p. 142).—*emaⁿ i'da na'*, beware lest you go! (or, do not go!) *emaⁿ iyotu' ha na'*, beware lest they shoot you!—(2) might; *ohon' na'*, it might go off!—(3) would; *de'di xyi pi' na*, if he would go, not be (18: 3, 5, 6; 20: 22; 21: 16). it would be good. *nani (wo)* it would *ayaon xyi pi' na*, if you would do it, it would be good. *nka'pstuki na kde'psi*, I sewed till night.

na.—*nana'yěyě'*, to shake a tree in order to shake off the fruit (*nana'yěhayě'*, *nana'yěhūñkě'*).—*duna'nayěyě'* (*nanayě*), to shake a person. *dusi' duna'nayěyě'*, to shake a person when one grasps him (*i'dusi duna'nayěhayě'*, *ñdu'si duna'nayěhūñkě'*).—*nana'yě*, loosened, as teeth.

na.—*kidu'nahi'*, to turn around, to roll over (*ya'kidu'nahi*, *a'xkidu'nahi*). *stu'di ko' kidu'nahi'*, to turn around on his heels. *kidu'nahi' dupǔdǔ'*, to uncover by rolling, as when one takes off bed covering. *an' xyu'hi kidu'nahi'*, an eddy. *masi' nduxtan' kidu'nahi'*, I pulled a chain and it (a log) turned over. *o'di kidu'nahi ha'nde*, the fish still goes around (=swims around).—*kidu'nahiyě'*, to cause an object to turn around or over; hence, to turn around, as a gimlet; to turn as a bundle, etc., in a horizontal plane (*kidu'nahihayě'*, *kidu'nahūñkě'*). *masi' nduxtan' kidu'nahihūñkě'*, I turned over (a log) by pulling a chain. *udu'nahon*, (she) went (flying) around (28: 67).—*kidu'nanahi'*, to turn round and round. *kāna'xka kidu'nanahi'*, to turn round and round, as the hands of a clock.—*kidu'nanahi'xtaho'*, to move and writhe,

as when in pain (*ya'kidu'nanahi'xtaho'*, *a'xkidu'nanahi'xtaho'*).—*udu'nahonni'*, to fly round and round.—*kinahi'*, any thing rolling downward (G.). *xa'ninati*, he was rolling (*ixa'nanati*, *ūñkxa'nana'ti*, *xa'nina'titu*, etc.). *ūñkxa'nana'ti ma'ñki*, I am rolling while reclining. *upa'ninahi'*, to make a heavy log roll in one direction by pushing it (*yu'panina'hi*, *nku'panina'hi*). *kyupa'ninahi'*, to make a heavy log roll in one direction for another person by pushing it (*ya'kyupa'ninahi'*, *a'xkyupa'ninahi'*). *inahi'ntixti*, (it) is too apt to rock (26: 32). *inahi'n*, it might turn (26: 32). (Also 15: 1; 17: 2; 28: 23, 36.)

naha, after, afterward (18: 12, 13; 21: 13; 23: 8, 12, 14; 24: 13; 28: 123, 134, 175; 29: 12, 13).

nahati', **naha'di**, **naha'diyaⁿ**, **naha'd**, **naha't**, **naha'ti** (28: 80), a canoe, a boat.—*wite'di ko' nkimahin' dande' naha'diyaⁿ*, I will paddle (or row) the boat to-morrow. *naha'd akan'*, the boat went against it and stopped. *naha't peti'*, "fire boat," a steamboat. *naha'tpet akan'yan'*, "fire boat goes against and stops," a steamboat landing. (Also 10: 1, 2; 26: 1, 15, 19.)

nahi.—*kina'hi*, he painted himself (21: 28, 33). *kinahi'*, black paint (G.). *ginahi'*, I paint myself (G.).

nahi.—*upanahi''*, to knock down a hanging object, or a stick set up with one end in the ground (*hipa'nahi''*, *ūñkpa'nahi''*).

naxa'xa, **naxa'x**, now, just now, just (29: 16), not yet (28: 225, 238).—*hiñksⁿtkaka'*, *naxa'xa nyu'kūtki'*, O younger brother, now have I told you (5: 7, 8. Also 21: 27; 29: 21.)

naxě', to hear (*i'naxě*, *ūna'xě*, 4: 4) (see *hayin*). *te' diki mañkiyan' ūna'xě te'*, I wish to hear how he is. *te' diki hi'mañkiyan' ūna'xě te'*, I wish to hear how you (sing.) are (4: 1, 2). *nyi'naxě' na'ūñkihi'*, I wish that I could hear from or about you! *na'xě hakan'hi'*, to tell what he hears, i. e., to tell news (*i'naxě haya'kan'hi*, *ūna'xě ha nka'kan'hi*).—*ka'naxēni'*, not to hear: to be deaf (*kaya'naxēni'*,

nka'naxēni'; *ka'naxtuni'*, *kaya'naxtuni'*, *nka'naxtuni'*). *aŋya' ka'naxēni'*, a deaf man. *siŋto' noŋpa' yuķē' ka'naxtuni'*, those two boys are deaf. (Also 7: 10; 8: 17, 24; 18: 2; 20: 27, 28, 29; 23: 12; 24: 12; 27: 7; 28: 215, 216; 29: 13; p. 118: 17, 18.)

naxki'ya, ought to have (p. 152: 2, 3, 4).—*ŋkande' naŋkiya'*, I am not that one (26: 50; p. 158: 24, 25, 26, 27, 28; 28: 105, 114, 190, 245).

naxo', a sign of past time: refers to an act which is not done any longer.—*ni'hinedi' naxo'*, he was walking (but he is no longer doing so). *heķe'wihē' naxo'*, he did think so (then, but he does not now). *aŋhiŋ' aji'hi naxo'*, you did think (then, not now) that he cried. *kawa nkyehontuni naxo nkan-yasaxtu hi*, when we were (=lived as) Indians in the past, we knew nothing (5: 8). (Also 6: 20; 21: 39).—*tcehe'daŋ hētū' naxo'*, how far or how long did they say that it was? (said to a man or to men; without the *naxo'*, it might be said to a woman or to women).

nani, **naⁿni**, can (28: 96), might (28: 165; p. 145: 35), must (27: 19).—*nani xyo*, must have (16: 7). (Also 28: 114, 190, 245; p. 152: 16, 17, 18, 19).

naⁿte.—*tca'k naⁿte nedi'*, the middle finger. *isi' naⁿte nedi'*, the middle or third toe.

naⁿteķe, nearly.—*aķsa'x ya'ŋkatca' naⁿteķe*, my money has nearly given out (p. 167: 7). *ni'xta tca naⁿteķe* his breath has nearly gone (p. 167: 9). *āni'xta ya'ŋkatca naⁿteķe*, my breath has nearly gone (p. 167: 10). (Also 26: 55, 72, 81; 28: 221; p. 140: 36, 37; p. 141: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.)

naⁿoⁿ.—*naⁿoⁿde'yē*, to set the grass afire (28: 81, 82).

naⁿpi, **nap**, **naⁿpi** (28: 128), **naⁿp** (28: 100, 108), **nowe**, **naⁿwi**, day, daytime.—*naⁿpi yaⁿxa*, almost day. *anaⁿpi*, daylight (28: 22). *naⁿp soŋsa'*, one day. *naⁿp kūpini'*, a bad day, unpleasant weather. *ŋkananⁿpini'*, I do not (sleep) till day (7: 5, 6). *naⁿp soŋsa'*, one day; *naⁿp noŋpa'*, two days. *noⁿwe naⁿni hiŋya'ndihin' dande'*, I will think of you each day (4: 6). *naⁿpi hudi'*, "day is coming," dawn. *napi-*

xti', clear, as the weather; "a pretty day." *napkan' yihē'*, to be waiting for day to come (*napkan' a'yihē'*, *napkan' nkihi'*). *kde'napi*, till day, till morning. *ni' hine' kde'napi'*, he walked (was walking) till day. *kana'mini*, not day (24: 13). *noⁿūntē'*, *naude'*, *noⁿwūde* (p. 126: 7), *noⁿd* (5: 1), *naⁿwūnde*, *naⁿwūndeni'*, *naon'tkan* (28: 233), to-day. *naon*, daylight (28: 244). *naun*, weather (p. 151: 5). *naⁿwūndē' anⁿxti kade'ni ndonⁿxtu*, we have seen the mute woman to-day. *antatka' maŋki' noⁿūntē'*, a child was born to-day. *navatcka'* (=nawi + atcka), "day near," just before day. *nawo xi'di*, *nauxi'ya*, *naⁿxwidi*, *noxwi'di*, *noⁿxi*, *noonxi'*, "chief day," Sunday, a week. *nka'tamini' nawo xi'di soŋsa'*, I worked one week. *Towe nauxiya*, "Frenchman's Sunday," New Year's day. *noxwi'd soŋsa'*, "one Sunday." *noⁿxi tca'ya*, "Sunday gone," Monday. *noxwi' son'tka*, "Sunday's younger brother," Saturday. *noonxi' nitani'*, "big Sunday," Christmas day. (Also 9: 2; 10: 1; 14: 13, 14, 17, 20; 18: 4, 6; 20: 48; 24: 14; 25: 2; 26: 2; 28: 108.)

napi' or **nam**, to bother.—*kudunapini'* or *kudu'namni*, he did not bother him (p. 150: 10). *kuyudunapini'* or *kuyudu'namni*, did you not bother him? (p. 150: 11). *ndunapini'* or *ndu'namni*, I did not bother him (p. 150: 12). *indunapini'* *dande'*, I will not bother you (p. 150: 13). *yandunapini'* *dande'*, he will not bother you (p. 150: 14).

naskē', long; tall, as a tree.—*a'naxtu' naskē'*, their hair is long. *do'xpē naskē'*, "long cloth," a coat. *ayaⁿ, naskē'xti*, the tree is very tall. *ēdi'*, *aⁿyadi si' naskē'xti' kitoⁿni de' oⁿknē ētuxa'*, behold, a man with very long feet had passed along ahead of him (3: 2, 3). *naski'xti*, very long (28: 97). *naskeyaⁿ* (=naskē + yaⁿ, locative); *Ayi'x naskeyaⁿ*, "Long Bayou," Bayou Rapides, La. *e'naska*, *enaski'* (28: 190), that large, i. e., the size of the aforesaid. *kcixka' nedi' ko tca'naska uki'kiŋge ko' skane' e'naska na'*, this hog is half as large as that one. *Taⁿyī'ŋkiyaⁿ tcanaska' ko e'naska Ba'yūsyāⁿ*, Lecompte is as large as

Bunkie. *ene'naska*, that large. *tca'naska*, how large? of what size? *tca'naska nkyě'ho'ni'*, I do not know how large it is. *tca'naska nkyě'ho'ni' aya'ya'n*, I do not know the size of the tree. *ha'ya' tca'naska*, how large is the man? *ta'ya'n' tca'naska*, how large is the village? *aya'n' tca'naska*, how large is the tree? *kcixka' tca'naska*, how large is the hog? *teanaska' ko e'naska*, as large as. *Ta'nyi'ñkiyan' teanaska' ko e'naska Ba'yusya'n'*, Lecompte is as large as Bunkie. *tca'naska ne'di ko uki'kiñge*, half as large. *ku'e'naska'ni*, not as large as. *Latci' ko Dj'm ku'e'naska'ni na'*, Charles Prater is not as large as Jim Jackson. (*Also* 3: 6, 13; 10: 15; 28: 70, 106, 140, 151, 229, 232; p. 122: 12, 13, 14, 15, 16, 17, 20.)

natci' or **natciya'n'**, a cloud; clouds.—*natci' kděxi'*, mackerel sky (lit., "spotted clouds") (cf. *ina*). *natci' tohi'*, "blue cloud," the clear sky. *natci' xwühi'*, "low cloud," the horizon. *natci' ndo'hi'*, I see the cloud (or, a cloud). *natci'xti'*, many clouds, the sky is cloudy. *natciya'n' ndo'hi'*, I see (or, saw) the (or, a) cloud (or, clouds). *xuxé' ta'ni natciya'n'*, a storm^e cloud. *na'tci pso'huyé'*, "corner of the cloud," northeast. *tünatci'*, shadow (15: 5, 6). *anatci'*, a ghost; shade; spirit. (*Also* 24: 1, 6, 8.)

natcka', short; a few. *yětēpi' na'tcka*, a short myth or tale.—*hadé' natcka'*, a few words at a time. *a'ya' na'tcka*, a few men. *a'xiti' na'tcka*, a few women. *tcu'ñki na'tcka*, a few dogs. *aya'n' na'tcka*, a few trees. *ha'pi na'tcka*, a few leaves. *ya'niksiyon' na'tcka*, a few pipes. *tēnaxi'*, *akūtxyi' na'tcka nķon' de'hiñkiyě'*, O friend, I write a short letter and send it to you (4: 1). *na'w'tcka ne'hi*, a little more (20: 35; p. 155: 11, 12).

nata, middle (18: 16).—*na'taxti*, the very middle (20: 33). (*Also* 26: 19; 28: 31, 84; p. 153: 20, 21, 22.)

nati'x, stretched (26: 81).

naṭo'n', the brain: his or her brain.

na'ukidā' o'ni', (Bj., M.); *no'ñkide o'ni'* (Bk.)—a rainbow.

nawi.—*kina'wiyě'*, (he) poked it out for him (28: 96, 105).

na'yě', to swallow (*ina'yě'*, *u'na'yě'*; *na-yětu'*, *i'na'yětu'*, *u'na'yětu'*).—*kūda'deni' na'yě'*, to bolt down food (which has not been chewed) (*ku'yudda'deni' ina'yě'*, *nda'deni u'na'yě'*). *inaye'ya'n*, meaning uncertain: it may be, "You can swallow this" (said to the Rabbit) (2: 20). *ekina'ye*, to eat with that (*e'kayina'ye*, *ehiñkina'ye*; *e'kina'yetu'*, *e'kayina'yetu'*, *e'hiñkina'yetu'*). (*Also* 28: 218, 219.) *inyě'*, food (28: 17, 19, 211, 216, 217).

na'ñki, (1) the sitting or curving object; the part of a whole; the object hung up, as a garment (*ina'ñki*, *na'ñki*).—*a'ya' xě'he na'ñki a'yěhūn'ni*, do you know the sitting man? *a'nsē'p sū'di na'ñki ko ita'*, the ax-head is yours. *do'xpě naskě' na'ñki ko sadě'*, the coat (hanging up)^e is torn. *a'ya' xě'he na'ñki ko teakna'ñkihan'*, where is the sitting man? *äyó'hi na'ñki*, the curving lake. *ekañhan' ko po'tcka na'ñki*, and then he (the Rabbit) sat (i. e., was drawn together) like a ball (1: 14). *ason' poski'ñki xě na'ñki Tčě'tkanadi'*, the Rabbit was sitting in a very small brier patch (2: 4).—(2) Used in expressing continuous or incomplete action if the subject is sitting. *nķaduti' na'ñki ya'n ka'n' in'i'hin ha'nde*, while I was (sat) eating, he was drinking. *i' hande' na'ñki ya'n ka'n'*, *nķaduti' na'ñki na'*, while he was drinking [note use of *ha'nde* as well as of *na'ñki*], I was eating. *akūtxyi' tcaķě'di na'ñki patckě'* (= *akūtxyi' patckě' dusi'*), to take a book (almanac) from the nail where it is hanging. *wa'x ustě' na'ñki ja'n'*, he is putting on his shoes (said if the act is seen by the speaker). *uxě' na'ñki*, he was sitting in it. *yu'xě ina'ñki*, you were sitting in it. *nķuxě' na'ñki*, I was sitting in it. *si'ñto' iñksiyó' du'ti na'ñki*, the boy sat (or, was) eating the meat. *he ka'n' ya'ndiyan' tixixiyě' na'ñki Tčě'tkana'di*, when he (the Bear) said that, the Rabbit's heart was palpitating (2: 25; 6: 13).—(3) used in sentences denoting possession of female kindred, animals, etc.: *nķo'ni e' na'ñki'*, my-mother she sits, i. e., I have a mother. *xķū'n' kū'ya'n e' na'ñki'*, my-grandmother she sits: I have a grandmother. *tcu'ñki*

iñkta'k nañki', dog my sits: I have a dog. *akue' iñkta'k na'ñki*, hat my sits (hangs up): I have a hat (see *ma*). *akue' na'ñki ka'ta*, whose hat (hanging up) is that?—(4) *a'yan to'ho na'ñki ñna'xě*, I heard the tree fall.—*na'ñkidčě*, this sitting or curving object. *anya' xě'he na'ñkidčě nkyěhon'ni*, I know this sitting man. *akue' na'ñkidčě iñkta'*, hat this-sitting (or hanging) object my, i. e., this is my hat. *na'ñkiyan*, that sitting or curving object. *anya' xě'he na'ñkiyan nkyěhon'ni*, I know that sitting man. *akue' na'ñkiyan kta'*, hat that sitting (or hanging) object, his, i. e., that is his hat. *na'ñkiwa'yan*, toward the sitting object; toward the place; toward the curving object. *an'xu na'ñkiwa'yan*, toward the stone (= *an'xu* + *na'ñki* + *wade*). *Tany'iñkiyan na'ñkiwa'yan*, toward Lecompte. *anya'di na'ñkiwa'yan*, toward the sitting man. *hena'ñki nonpa'*, those two sitting objects. *nax, na'nx* (28: 130) (used in composition), sitting. *nax kan'*, when sitting. *Tčėtkana' son'sa akú'skúsi'ñki nax kan'*, *On'ti ya'ndi o'xpa*, when the Rabbit was sitting mincing a single piece the Bear swallowed all (the canes which had been given him) (2: 8, 9). *ka'wa ni'ñki nax kan'*, *č'čikě ya'ndena'*, he (the Rabbit) was there at length, but he (the Bear) sat without anything for him (2: 16). *kani'ki na'x-kantca na*, I have nothing at all as I sit (6: 4). *xe nanx sahi'xyě*, he was sitting so long. *xě'he nañk kde'psi*, he was sitting till night. *yaxě'he nañk kde'psi*, you were sitting till night. *akxye'he* (or *kxyě*) *nañki kde'psi*, I was sitting till night. (Also 6: 13; 8: 23, 24, 30; 9: 11; 10: 7, 10, 22, 24, 31; 14: 1, 12, 26; 15: 2, 3, 7, 8, 10, 11; 16: 5, 12, 13; 17: 19; 18: 1, 15, 17; 19: 5, 19; 20: 1, 17, 30; 21: 21; 22: 3; 23: 15, 16; 26: 2, 12, 13, 15, 16, 17, 22, 24, 25, 27, 35, 36, 46, 48, 55, 61, 63; 28: 19, 25, 30, 40, 41, 72, 98, 107, 116, 120, 125, 132, 134, 135, 142, 143, 178, 191, 192, 207, 208, 213; 29: 4, 7, 20, 22, 28, 30, 37, 38; 30: 2; 31: 13, 17, 27; p. 117: 2; p. 158: 25.)

na'ni, throughout; each (?), every.—*no'we na'ni hi'nya'ndihin' dandě'*, I will

think of you each day (or, throughout the day) (4: 6). (Also 10: 1; 25: 2.) *na'ni*, a sign of past action(?).—*toho'xk i'ñku na'ni nikan'*, *yan'těna'xi da'nde*, as I have already given you a horse, will you be a friend to me? *ayi'ndi ko' iya'ñkaku'yan i'ñkiya'ńitepi' yahe'tu ko'hě na'ni nikan' č'i'kiyañkow'ni xyexyo'*, when you entertained me, I liked your food very well and ate it all, but now when I give you food, why do you treat me thus? (2: 22, 23). *nda'o*, this way (26: 46, 49), hither (28: 231).—*ndoku'*, back hither (23: 7) *ndaok'*, this way, in this direction (p. 164: 30). *no'wa*, this way (20: 40). *ndě'si*, or *indesi'*, a serpent, a snake.—*ndě's kdě'xi*, "spotted snake," the garter snake. *ndě's xidi'*, "a governor snake," a rattlesnake (28: 23). *nděs si'nt sahe'*, the rattle of a rattlesnake. *o' indesi'*, an eel; "a fish snake." *ne, nedi', nēdi', nādi*, to ache, pain; to have a cramp.—*in'su ne on'ni*, toothache. *pa ne on'ni*, headache. *u'ñkatčatčun' in'spe'wa ne'di*, my right eye pains. *u'nixu'xwi in'spewa ne'di*, my right ear pains. *i'nixu'xwi kaskani'wa ne'di*, does your left ear pain? *nyukpe'yan nedi' xyě*, my leg pains (exceedingly?). *ni'kpā nā'di* (G.), my leg is hurt. *uñkapa' nēdi' xě* (w. sp.), my head pains or aches. *ayipa' ko nēdi'*, does your head ache? (Also p. 149: 21, 22.) *ně*, to stand (cf. *nañki* and *ni*).—(1) *kúdúpi' ndosan'hin si'no' ni ně' ndonhi'*, I see (or, saw) the boy walking on this side of the ditch. *tansi' wak du'ti ně'*, the cow is (standing) eating corn. *wahu' xohi' i'dě ně'*, "the ancient rain stands falling," it is hailing now. *in'hin' yañka' nkon' he'dan ně*, I had already finished it (as I stood) when he came. *in'hin' yañka' ayon' he'dan ně*, you had already finished it (as you stood) when he came.—(2) a classifier: the standing object. *an'ya sin'hin ne a'yěhā'ni*, do you know the standing man? *ti ně' ko sa'w xě* (w. sp.), the (or, that) house is white. *ayan' sin'hin ně' ko te'di*, the (standing) tree is dead. *toho'xk sin'hin ně' ko sūpi' xě* (w. sp.), the standing horse is black. *toho'xk xě'he ně' ko tci' xě* (w. sp.), the

standing horse is red. *an'se'p sin'hin nē' ko iŋkta'*, the standing ax is mine. *ayan' dūkxa'pka aya'inde' ndosan'hin ti ne' nku'di*, I came from the house on this side of the bridge.—(3) a sign of continuous action: *toko'xka aye'ki du'ti nē'*, the horse stands (= is) eating the corn (given him).—(4) *ne* is rendered "that" or "this" on some occasions by Bj. and M.: *waxi' ne' apa'stak onni'*, that shoe is patched. *ti nē' ko ti ne'di uki'kiŋge*, that house is half as high as this one. *ti nē' ko ko'hi ti ne'di ko'hi kē'iki'ni*, that house is not as high as this one. *nē' pi'hiŋkē' ha'nān*, I think that (or, perhaps) I am making this correctly. *an'se'pi ne' yaxku'*, give me that (standing or leaning) ax! *waka' ne ka'ta*, whose cow is this? *toko'xk ne ka'ta*, whose horse is this? *an'se'pi nē ka'ta*, whose ax is this? *ne'denē*, this standing object. *anya' sin'hin ne'denē nkyēhon'ni*, I know this standing man. *tine' na*, here he stands (31: 25). *ne*, sitting (?) (11: 19).—*ne'di* (= *ne+di*); *toko'xksūpi' sin'hin ne'di*, the black horse is standing. *tēna'ni nedi' ko uki'kiŋge* (= *ukikiŋge yukēdi*), (there are) half as many (animate objects). *tca'naska nedi' ko uki'kiŋge*, (it is) half as large. *tche'dan nedi' ko uki'kiŋge*, (he or it is) half as high or tall. *ti nē' ko ti ne'di uki'kiŋge*, that house is half as high as this one. *ti nē' ko ko'hi ti ne'di ko'hi kē'iki'ni*, that house is not as high as this one. *skūti' nedi' ko uki'kiŋge*, it is half as deep. *kūxwi' ne'di*, is there any coffee? *watchu'ye ne'di*, is there any sugar? *aŋksapi' iŋta'k ne'di*, gun my stands (or leans) against a post, etc.= I have a gun. *nki'ŋkxihi ne'di*, I am (standing) laughing. *anya' ni'ni ne'dē nkyēhon'ni*, I know this walking man.—*ki'ne* or *kinedi'*, to arise from bed or from a reclining attitude, to get up (*ya'kine'di*, *a'xkine'di*; pl., *kinetu'*, *ya'kinetu'*, *a'xkinetu'*). *yakine' pi'hedi'din*, or *hi'kinehiko'*, you ought to arise. *yakine' pihe'di*, you can arise. Imperatives: to a child, *kinē'*; man to man, *kinē'takta'*; man to woman, *kine'tki*. *e'wūxti' ki'ne de' ētuxa' Tcē'tkanadi'*, very early the next morning the Rabbit arose and departed (3: 5). *kinē'*, he arose (7: 8, 14).

kine'tu, they get up (7: 4). *kane'di*, to leave an object there (?). *sūnni-tonni' kon'ha' anya' on'ni usta'x kane'di*, ani' *kyū'hon ye'hikan*, he stood up a tar baby close to the well, and left it there (1: 8). *isi' de' kenedi'*, a footprint, footprints.—*ne'yan*, that standing or walking object. *ti ne'yan kowo'hi tche'dan*, how high is that house? *yaduxtan' tanhin' natkoki' ndosan'hiyan ti ne'yan tche'dan*, how high is the house on this side of the railroad? *yaduxtan' tanhin' natkoki' ēwūsan'hiyan ti ne'yan tche'dan*, how high is the house on that side of the railroad? *anya' sin'hin ne'yan nkyēhon'ni*, I know that standing man. *anya' ni'ni ne'yan nkyēhon'ni*, I know that walking man.—*nēyan'*, probably compounded of the classifier *nē* and *-yan* (referring to some remote object). *ati' san nēyan'*, the house (not seen by you) is white.—*na'wi ne'yan*, some of these days (18: 4, 6). *ne'yan*, that distant one (house) (31: 5, 8, 9; p. 118: 4).—*newa'yan* (= *ne+wayan*), toward the running, standing, or walking object. *anya'di newa'yan*, toward the standing man. *ayan' newa'yan* (= *ayan wade*), toward the tree. *anya'di tanhin' newa'yan*, toward the running man. *anya'di ni' newa'yan*, toward the walking man.—*nētkohi'*, *natkoki*, *nūtkohi*, *nūtkuhi*, *nūtkohi*, a path, a road, a street. *kan'kon'ni' nkon'han nētkohi' xēhe'ŋkē' ndu'si xyo'*, I will make a trap and set it in the road, and (thus I will) catch him (3: 8, 9, 13; 25: 1, 6). *yaduxtan' tanhin' natkoki*, "wagon running road," a railroad. *natkoki' yin'ki'*, "small road," a pathway. *nūtkohi' nitani'*, "big road," a street.—*ene'hedan*, that tall or high. (Also, 7: 10; 8: 23, 24; 9: 3; 10: 7; 14: 9, 14; 16: 8; 18: 8, 9, 11, 12; 19: 4, 6, 7, 9, 14; 20: 31; 21: 19, 39; 22: 12, 13; 23: 3, 9; 24: 2, 5, 6, 7; 25: 1, 3, 6; 26: 3, 6, 7, 11, 70, 73, 74, 75, 80, 81, 82; 27: 8; 28: 9, 48, 124, 130, 147, 159, 151, 154, 159, 164, 167, 171, 172, 175, 185, 189, 198, 201, 203, 208, 232, 235, 237; 29: 1, 2, 3, 6, 8, 15, 18, 21, 23, 25, 36; 31: 13, 14; p. 117: 1, 17, etc.)

nedi' (cf. *nē* and *ti*).—*tcak na'nte nedi'*, the middle fingers. *isi' na'ntenedi'*, the

middle or third toes. *nindoxpě' on' nedi'*, he has on pantaloons alone (see *doxpě' iđduxka* (Bj, M.)). *teo^ho'nde on'ni, ʔxa on'ne'di*, he had on the breech-cloth, that was all he had on (Bk.).

neheya^mx.—*neheya^mx ki'dina^mwe de'di*, though almost sure not to reach there he goes (p. 163: 12).

ně'tka, right here (28: 99, 108, 117, 126).

ni.—*duni'*, to twist (*idu'ni, ndu'ni*). *duni' ta^min^hěxti'*, to roll up very tightly, as a bundle (*i'duni ta^min^hěxti'*, *ndu'ni ta^min^hěxti'*). *axo'g duni'*, young canes (2: 16, 17). *dunahi'*, or *dunahi^m*, to turn. *nkⁱ'nāi^he' ndunahi^m*, I turn(ed).—*du-ni'ni*, to roll or fold up an object, as a blanket, etc., several times (*idu'ni'ni, ndunini*). *duni'ni xwādi^kě'di*, to roll up loosely, as a bundle. *icpu'xi duni-ni'*, to fold or roll up a blanket several times.—*xa'nina'tiyě*, to make a heavy object roll over and over in one direction (*xa'nina'tihayě', xa'nina'tihūn^kě'*). *xa'nina'ti^kě'hi^m n^kandě'*, I stand (there for some time) and make it roll over and over in one direction. *uxūki' xa'nina'tiyě*, he pushes it and makes it roll over and over in one direction.—*xa'nina'ti dedi'*, it rolls over and over in one direction (when one pushes): said of a heavy log, hogshead, etc.—*xa'nina'ti ha'nde*, he was rolling along (8: 2). (Also 8: 4.)

ni, ni^x (28: 100, 102), **ni^x** (28: 124, 129) (cf. *ně'*), to walk (*yini'*, *u^mni'*); (H., *dide* (*dēidē*); D., *mani*; Φ., Os., *man^hin*; K., *man^hin*; Kw., *man^hin*; Tc., *man^hin*). *ni' hine'di*, he is walking (*yini' hine'di, u^mni' hine'di*). *ni' ha'maki*, they (a few) are walking (*yini' ha'maki, u^mni' ha'maki*). *ni' hiyukē'di*, they (many) are walking (*yini' hiya'yukē'di, u^mni' u^mukē'di*).—*ni' hine'di naxo'*, he was walking (then, but not now). Imperatives: *ni* (to a child); *ni'tki* (man to woman); *nitki'* (woman to woman); *ni'takta'* (man to man); *nita^tē'* (woman to man). *kū-dūpi' ndosa^mhi^m sin^to' ni ně' ndo^mhi'*, I see (or, saw) the boy walking on this side of the ditch. *a^mya ni' hine' a'yě-hū^mni*, do you know the walking man? *ni' nde'di*, I am going to walk about. *a^mya nonpa' ni' ha'maki nk^yěhon'ni*, or

a^mya nonpa' ni'ni ama'ñki nk^yěhon'ni, I know the two walking men. *toho'xk ni' hine' ko' toxka' c^xě* (w. sp.), the walking horse is gray. *ama'ñka nini'*, he is walking on the ground. *yini' he-detu*, you (pl.) have finished walking. *a^mya'di ni' newa^mya^m*, toward the walking man. *ni' hine' kde'kūtūxaxe'*, he walked till noon. *u^mni'*, I walk (28: 21). *ne*, moved (28: 128) (?). *kina'-yeni*, he did not move (29: 34). *u^mni' kde'psi*, I walked till night. *u^mni' kde'-nanpi*, I walked till day.—*ni'ni*, a dual and frequentative of *ni*; the two walking objects. *a^mya nonpa' ni'ni ama'ñki nk^yěhon'ni*, or *a^mya nonpa' ni' ha'maki nk^yěhon'ni*, I know the two walking men. *toho'xk nonpa' ni'ni a'-mañ^ki' ko' toxka' xě* (w. sp.), the two walking horses are gray. *a^mya ni'ni ne'dě nk^yěhon'ni*, I know this walking man. *a^mya ni'ni ne'ya^m nk^yěhon'ni*, I know that walking man.—*hine'*, the walking object. *a^mya ni' hine' a'-yěhū^mni*, do you know the walking man? *toho'xk ni' hine' ko' toxka' xě* (w. sp.), the walking horse is gray. *ema^m*, *a^mya'di hu' hine'*, look out! some one is coming. *nde' ne' ya^mkan^m, yakū' hine'*, while I was going, you were coming back.—*a'kinini'*, to walk on something (*aya'kinini'*, *n^ka'kinini'*). *i'toho a'kinini'*, he walked on a log.—*ha'kinini'*, a plural of *ni*; they (all) walk. *a^mya ha'kinini' a'mañ^ki' ko' nk^yěhon'ni*, I know (all) the walking men. *toho'xk ha'kinini' a'mañ^ki' ko' toxka' xě* (w. sp.), the walking horses are gray. (Also 17: 2, 7, 11, 15; 21: 2, 6, 13, 14; 22: 16; 25: 6; 26: 28, 31, 34, 39, 53, 54; 27: 1, 2, 12; 28: 18, 20, 34, 54, 55, 63, 91, 93, 109, 241, 242; p. 117: 4, 9, 10; p. 119: 3, 9, 14.)

ni, feminine oral period, corresponding to the masculine *na*.—*ti ně' ko saⁿ ni'*, the house is white.

-ni' (= *-di* = *-yě*), a causative ending (*-hayě*, *-hañ^kě*). Dropped when followed by another verb (?): *añksa'hoⁿ naxě'*; he heard a gun fired.

ni'ki, ni'ki (8: 1), **ni**, to be without; to have none; there is none; no.—*hadhi' te ni'ki*, he does not wish to beg. *haya'dhi te ni'ki*, you do not wish to beg. *n^ka'd-*

hi te ni'ki, I do not wish to beg. *kúxwi' ni'ki*, there is no coffee. *yamáki' ni'ki*, there are no mosquitoes. *akue' niki'*, he has no hat. *wíxi' niki'*, he has no shoes (see *yama*). *anya' ni'ki*, no man. *tcu'ñki ni'ki*, no dog. *ha'pi ni'ki*, no leaf. *ka'wa ni'ki na'x kan' é'tiké ya'nde na'*, he (the Rabbit) was there at length, but he (the Bear?) sat without anything for him (2: 16; 6: 13). *kedi'ni*, (it) is not so (high) (p. 123: 8). *kani'ki na'xkan' tea na*, I have nothing at all as I sit (*kani'ki*=*ka'wa ni'ki*) (6: 4). *nañki' na'xkiya'*, I am not that (26: 24). (Also 6: 13; 10: 9; 11: 4; 14: 21; 15: 3; 16: 1, 4; 19: 9; 20: 6; 26: 60; 28: 4, 6, 16, 27; p. 157: 5, 33, 34; p. 158: 1.)

nixki', because: used at the end of the clause or sentence.—*nkiské' nixki'*, because I was scared. *han'ya yan'xkedi' nixki'*, because a man hit me. (Also 8: 22; 9: 8; 10: 6; 26: 87; 28: 14, 200; 29: 13.)

ni'xta, his breath (p. 167: 9).—*úni'xta*, my breath (p. 167: 10). *nixtadi'*, to breathe (*inixtadi*, *úni'xtadi*). *yonixtadi'*, "the body breath," the pulse.

nixuxwi', the ears.—*ewandé' nixuxwi'*, his or her ears. *ayi'nixuxwi'*, your ears. *nki'ndini ni'xuxwi'*, I, my ears. *ewe' yuke' ni'xuxwitu'*, their ears. *ayi'nixuxwitu'*, your (pl.) ears. *nki'xtu* (we) *ni'xuxwitu'*, our ears. *ayi'nixuxwi ha'idi' na*, your ear is bleeding. *úni'xuxwi' i'spe'wa ne'di*, my right ear pains. *i'nixuxwi ka'skani'wa ne'di*, does your left ear pain? *añksawini'xuxwi*, "the gun-ears," the nipple or nipples of a gun. *nixuxwi' ahodi'*, the upper part of the ear. *nixuxwi' tpanhin'*, "the soft part of the ear," the base of the ear, the ear-lobe. *nixuxwi' siopi'*, "ear pith," ear-wax. *nixuxwi' okpé'*, the perforations of the ears. *nixuxwi' hauni'*, "dangle from the ears," earrings. *nixuxwi' tpé'*, the *meatus auditorius*, the opening in the ear. *ktu' inxuxi'*, a cat's ears (G.). (Also 10: 15, 17, 18, 23.)

ninda'yi, a plant about 2 feet high, without branches, having many rough leaves, with sharp points, resembling the leaves of peach trees. There is a

single yellow blossom at the top. An infusion made from this plant is used for bathing, not as a drink.

nindi', or **nindiya'**, his buttocks or rump (*i'nindi(yan)*, *únnindi(yan)*; *nintu'*, *i'nintu'*, *únnintu'*). *nindoxpé'*, or *ninduxpé'*, "cover for the buttocks," pantaloons. *nindoxpé' on' nedi'*, he has on his pantaloons alone. *ninduxpé' tú-kama'gonni'*, "to go under the pantaloons," drawers.

ni'pā, feminine plural interrogative sign, are they; are you.—*aya'to' yuke' yin-kon'tu nipa'*, are those men married? (said by a female). *yinka'donyon'tu nipa'*, are you women married? (said by a female).

niskodi', a spoon.—*wak hē' niskodi'*, a cow-horn spoon. *yinisahē' niskodi'*, a buffalo-horn spoon.

ni'stūti, accurate, accurately; correct, correctly.—*ni's'ūti tko'hē ya'ñkukūtiki'*, *na'úñkiki'*, I wish that you would tell me very accurately (how things are), or, just how affairs are (4: 4).

nitapi', **nitawi'**, **nitawi'**, a ball. *nita-win' iñkte'onni'*, "that with which one hits a ball," a ball club.

nitiki', quietly, stealthily, unawares.—*nitiki' de'di*, he went to him quietly, stealthily, unawares, etc. (p. 160: 20). (Also p. 160: 21, 22, 23.)

niye.—*niyedi'*, to fly. *nsúki' niye'di*, the squirrel flew. *niyé'tu*, they flew up (23: 19, 20, 22).

nkú'nú, a gallon.—*nkú'nú son'sa'*, one gallon. *nkú'nú non'pa'*, two gallons.

nxoto.—*nxo'dohi*, a species of garfish, probably identical with *nuxo'do hedi'*, the alligator garfish. *nuxwoti'*, an alligator. *nuxo'd-xapi'*, alligator box. *Nuxo'da-pa'yixyan'*, "Alligator Bayou," Bayou Cocodrilé and Lake Cocodrilé, below Cheneyville, La. *Naxo'todéa' anya'di*, the Alligator people of the Biloxi tribe; Jim Sam's uncle Louis was a member of this clan.

noxé', to chase or pursue him, her, or it; to drive or scare off a single horse, chicken, etc. (*i'noxé*, *úno'xé*).—*eon'-nidi' tcu'ñki tčelka'k no'xé yuke'di xyan' on'ti'k ha'ne otu' xa*, for that reason (it has happened that) whenever dogs have chased rabbits they have found

- a bear and (men) have shot him (2: 30, 31). *an'tcka noxč'*, "chasing the crow," the kingbird. (Also, 11: 5; 17: 19, 23; 28: 23, 49, 77, 183, 218.)
- no'xpě*, to get mired (*i'noxpě*, *ūno'xpě*) (26: 55).—*nūxpexti'*, to get mired, as cattle do.
- noxti'*, the eldest (28: 213). (cf. *aka*).—*i'ni*, or *i'niyan noxti'*, his eldest brother. *ta'ndo noxti'*, her elder brother. *ino'ni noxti'*, her eldest sister.
- noⁿ*, to have the care.—*kinon'tu*, they had the care of another's children (18: 1).
- noⁿdě*, *nūdě*, to throw away, to lay on (28: 172, 186).—*non' dedi'*, to throw any object away, to lay on (*i'non de'di*, *ūnon' dedi'*; *non' detu'*, *i'non detu'*, *ūnon' detu'*). *ekaⁿ*, "Ason' ayin'sihi'xti ko', ason' i'nonda'hi na," then (the Frenchman said), "as you are in great dread of briers, I will throw you into them" (1: 17). *unon'dě*, they laid him in it (28: 140). *yunon'dě*, to throw you into it (28: 172). *unon'dadi*, you put it in (28: 230). (Also 16: 9; 28: 33.) *ya'xkunoda*, put it in for me! (28: 57). *a'nūdě*, he laid it on (8: 10). (*axě*) *anū'dě(di)*, to lay on (shoulder) (*ya'nūdě'di*, *nka'nūdě'di*, *a'nūdě'tu*, *ya'nūdě'tu*, *nka'nūdě'tu*).
- noⁿpa'*, two.—(1) *non'pa tei' himki'*, one (book) is lying on another, or, two (animals) are reclining together. *toho'xk non'pa' ko xkuku' on'daha'*, I give two horses to each (man). *ye'non'patu'*, ye or you two.—(2) twice; *nkon' non'pa'*, I did it twice.—(3) in two places; *ptçato' ntcu' non'pa'*, I put the cotton in two places.—*kīnon'pa*, to be two together: to be with him or her. *a'yino'pa*, you (sing.) are with him. *nki'non'pa'*, I am with him. *nyi'non'pa'*, I am with you (thee). *ewande' ya'nkīnon'pa*, he is with me. *ayindi' ya'nkīnon'pa'*, you (thou) are with me. *yino'pa*, he is with you (thee). *nyi'non'pa' nda' dandē*, I will go with you. *nyi'non'pa' ndē'ni dandē*, I will not go with you. *ya'nkīnon'pa kūdeni' dandē*, he will not go with me. *Tečkana' kūnkūn' kīnon'pa' ti' xyapka' ki'handon' čtuxa'*, it is said that the Rabbit used to dwell in a low tent with his grandmother (3: 1).—*nan'pahudi'* (= *non'pa+ahudi* ?), "two bones" (on the second hand?): seven.—*ēnan'pa'*, both. *ū'ñkatčtcūn' ēnan'pa' pahī'*, both my eyes are sore. (Also 10: 3; 23: 1; 31: 21; p. 117: 6, 7, 8, 9, 10, 11.)
- nsūki'*, *nasūki'* (14: 3, 4; 20: 13; 28: 3), *nasū'k* (14: 5), generic: a squirrel.—*nsūki' niye'di*, the squirrel flew. *nsūk saⁿ*, a gray squirrel. *nsūk sūpka'*, "squirrel somewhat black," a black squirrel.—*nsūk ma' iyoka'*, "squirrel stays under the ground," a salamander.
- nta'wayi'*.—*antcka' nūta'wayi'*, the mistletoe.
- nto*.—*nto yan'xi*, the odor from a negro.
- nu!* help! (excl.) (8: 16).
- nūxaⁿ*.—*akunūxan'*, to go over again to gather the scattered (ears of corn) (26: 3).
- nūpxi'*, any fine or pulverized substance, as dust, powder, meal.—*yan'yā nūpxi'*, acorn meal. *atuti' nūpxi'*, the meal made of a large root (white inside) of a thorny vine. *ye nūpxi'*, corn meal. *nūpxixti'*, pulverized, made very fine.
- Nūpondi'*.—*Nūpondi' ayi'xta yan'*, "Nūpondi's Creek," Bayou de Lac, Rapides Parish, La. Named after a Frenchman who had lived there. The Biloxi called him "Nūpondi," which was probably an attempt to pronounce his name.
- nūpū'ni*, (he) wore around his neck (21: 2).
- nyu'huye'wa'de*, "toward changing weather," the south. "So called because rain is brought by the south wind (to Lecompte).
- ñk*, I, me. *nki'ndi* or *nki'ndini* (= *ñk+hande*?), I (independent personal pronoun).—*in'kova'*, myself (p. 140: 15).—*nki'ntca'* or *nki'ntxya* (= *ñk+intxa*), I alone. *nki'ntcatu'*, we alone.—*nki'ndi-he*, *nki'nthě'* (5: 2), *nki'ndhe'*, *nki'ndhě'*, *nki'ndhe* (7: 6, 13), *nki'nthēdan'*, I too. *nki'ndihe'* *ndunahin'*, I too turn. *nki'ndhě'* *e'dūñkon'xti*, I (too) do just as he did (or does). *nki'ndhě'* *čtañkon'*, I too am going to do that way.—*nk-*, *ng-*, my, mine (G.). *nkti*, my house (G.).

ngi'xia, my belly (G.). *n̄k'i'ndita'yan*, my own. *iñkta'*, my, it is mine; I have (see *ta*). *aⁿsē'p sin'hiⁿ nē'ko iñkta'*, the standing ax is mine. *akūtxyi' iñkta' idu'si ko'*, *akūtxyi' on' hu'yaskiya'*, when you receive my letter, send one hither to me. *psde'hi ma'ñkiyan panaⁿ iñkta'*, all those (horizontal) knives are mine. *akue' na'ñkidčē iñkta'*, this (object hanging up) is my hat. *waka' ne iñkta'*, this is my cow. *aⁿsē'pi nē iñkta'*, this is my ax. *ke'čka oh'i iñkta'*, I have ten hogs (5: 6). *i'ñ-ktadaha'*, my (pl. obj.). *toho'xk ama'ñki i'ñktadaha'*, those are my horses. *i'ñktada'on*, my animate objects. *sin'to' i'ñktada'on*, my boys. *toho'xk i'ñktada'on*, my horses. *iñkta'k*, my; used in forming sentences denoting possession. *tcu'ñki iñkta'k a'nde*, dog my moves, i. e., I have a dog. *tcu'ñki iñkta'k na'ñki'*, dog my sits, i. e., I have a dog. *tcu'ñki iñkta'k yuke'di*, dog my they-move, i. e., I have dogs. *añksapi' iñkta'k ne'di*, I have a gun (said if gun stands or leans against a post, etc.). *akue' iñkta'k na'ñki*, hat my sits (hangs up), I have a hat. *iñkta'ni*, not mine; it is not mine. *psde'hi ma'ñkiyan iñkta'ni*, that (horizontal) knife is not mine.—*n̄kixtu'*, *n̄kin'xtu* (23: 6; 31: 27), we. *n̄ki'xtu ko' nyan'xtuni*, we hate him. *n̄ki'xtu ko' nyan'xtudahani'*, we hate them. *ya'xkita' dāha' xyē'ni*, *n̄ki'xtu ko' iñ-ktca'tuni'*, you have forgotten us, but we (on the other hand?) have not forgotten you (4: 2, 3).—*n̄kin'ixyatu'* (= *n̄kin-txatu*), we alone.—*n̄kixtuhē'*, or *n̄ki-xtuhē'* (= *n̄kixtu + hē'*), we too.—*nyuke'* (= *ñk + yuke*) (1st pl.), we still; continuous action with reference to us. *n̄ki'hiⁿ nyuke' on*, we lived long ago. *n̄ka'kitēna'xi nyu'kē on'xa*, we had been friends for some time. *ūñkca'ni nyuke'*, we are still alive.—*iñktitu'* or *iñktatu'* (?), our, ours. *yaduxtaⁿ iñkti-tu'* (sic), the wagon is ours (judging from analogy, this should be *iñktatu'*). *i'ñkīitu'*, our, ours. *toho'xk i'ñkīitu' yaⁿxkīsinē'tudaha'*, they stole our horses from us. *ngētitu'ya*, our house (G.).—*n̄ki'xtuha* *n̄ki'xtina'xtētu'*, we

kicked one another (sic). (Also 10: 12; 14: 16, 20; 20: 12, 19, 44; 21: 38; 26: 7; 28: 45, 65, 93, 103, 111, 119, 121.)

o-, *u-*, a prefix indicating that the action is performed inside of a given area, etc.

o, or *odi*, a fish; fish.—*o' ue'di*, to boil fish. *o' n̄kue'di*, I boiled (the) fish. *o' i'ua' da'nde*, will you boil the fish? *o' kueni'*, not to boil fish. *o' kūk de'di*, to go fishing (6: 4). *o' ahi'*, fish scales. *o' ati'*, "fish house," a fish net. *o' imahiⁿ*, fins. *o si'ndiyan*, the tail fins of a fish; a fish's tail. *o' intcipon'*, fish gall. *o' int'i*, fish roe. *o pi'yan*, a fish liver. *o' inpūⁿnuhonⁿi* (or *aⁿpa'nahonⁿi'*), a fish spear. *o' ihi'*, the pipe-bill garfish. *o' indesi'*, "snake fish," an eel. *ōmduti'* (= *o + ma + aduti*), "fish which eats earth," the buffalo fish. *o mī'ska xa' utci'di*, "fish small box they-are-put-in," sardines. *o' psahe-di'*, the "corner fish" or gaspigou (see *psohē'*). *o' ptcedi'*, the "jumping fish," the sturgeon. *o tci'pa hayi'*, a sucker (fish). *Opana'skehon'na*, Very-long-headed-fish (28: 233) (a personal name). (Also 6: 15, 18; 10: 1, 2, 3; 20: 43; 29: 16, 21, 32.)

o, to shoot.—*o'di*, to shoot (*hayo'di* (= *ayo'di*, *yo'di*), *n̄ko'di*; *otu'*, *ayotu'* (*hayotu'*), *n̄kotu'*). *iñyodi*, I shoot you. *iyodi*, he shoots you. *ūñksa'pi kōn' o'di hutpē'*, to shoot a hole through an object with a gun (*ūñksa'pi kayon' hayo'di yutpē'*, *ūñksa'pi n̄kon' n̄ko'di ūñ-kātpē'*). *ewande' yan̄ko'di*, he shoots me. *ayindi' yañko'di*, you shoot me. *emaⁿ*, *iyotu' hana'*, beware! they might shoot you! (pl.?). *kūdāpi' sanhin'yan kūdēška' o'di*, shoot the bird on the other side of the ditch! *ko' n̄ko'di*, I shoot now. *on̄ti'k ha'ne otu' xa*, they have found a bear and (men) have shot him (2: 31) (see *kte*).—*o' ktaho'*, to make fall by shooting. *kohi'xti o' ktaho'*, to make fall from a height by shooting. *xwūhi'xti o' ktaho'*, to make topple and fall by shooting (*yo' ktaho'*, *n̄ko' ktaho'*). *kiyo'*, to shoot for one (20: 14, 19). *yaⁿxkīyo'tu-te*, shoot at it for me (female to males) (28: 3). (Also 14: 3; 22: 1, 4, 6, 11; 27: 2, 13, 15,

18, 21, 22, 26, 27; 28: 4, 6, 7, 52, 182, 186.)

odiyohûn.—*kodî'yohûnnî'*, not to move an object (*koyedî'yohûnnî'*, *ndî'yohûnnî'*; *kodî'yohûntunî'*, *koyedî'yohûntunî'*, *ndî'yohûntunî'*).

ohi, all ten.—*ohiya'*, all of it; idea of having reached the end of a series (?).—*ohi'*, ten, i. e., all through (the fingers), throughout the series. *ke'xka ohi' inktâ'*, I have ten hogs (5: 6). *ohi' son'sa'xêhê'* (= *son'sa' + axêhê'*), "one sitting on ten," eleven. *ohi' non'pa'xêhê'* (= *non'pa' + axêhê'*), "two sitting on ten": twelve. *ohi' dana'xêhê'* (= *dani' + axêhê'*), "three sitting on ten," thirteen. *ohi' topa'xêhê'* (= *topa' + axêhê'*), "four sitting on ten," fourteen. *ohi' ksana'xêhê'* (= *ksani' + axêhê'*), "five sitting on ten," fifteen. *ohi' ksa'xêhê'* (= *ohi' ksa-naxêhê'*), fifteen. *ohi' akûxpa'xêhê'* (= *akûxpê' + axêhê'*), "six sitting on ten," sixteen. *ohi' nan'pahu a'xêhê'*, "seven sitting on ten," seventeen. *ohi' da'nhu a'xêhê'*, "eight sitting on ten," eighteen. *ohi' tckana'xêhê'* (= *tckanê' + axêhê'*), "nine sitting on ten," nineteen. *ohi' non'pa'*, "two tens," twenty. *ohi' non'pa' son'sa'xêhê'*, "one sitting on two tens," twenty-one. *ohi' non'pa' non'pa'xêhê'*, twenty-two. *ohi' non'pa' dana'xêhê'*, twenty-three. *ohi' da'ni*, "three tens," thirty. *ohi' da'ni son'sa'xêhê'*, "one sitting on three tens," thirty-one. *ohi' da'ni non'pa'xêhê'*, thirty-two. *ohi' da'ni dana'xêhê'*, thirty-three. *ohi' da'ni topa'xêhê'*, thirty-four. *ohi' to'pa*, "four tens," forty. *ohi' to'pa son'sa'xêhê'*, "one sitting on four tens," forty-one. *ohi' ksa'*, "five tens," fifty. *ohi' ksan' son'sa'xêhê'*, "one sitting on five tens," fifty-one. *ohi' akûxpê'*, "six tens," sixty. *ohi' akûxpê' son'sa'xêhê'*, "one sitting on six tens," sixty-one. *ohi' nan'pahudî'*, "seven tens," seventy. *ohi' da'nhudî'*, "eight tens," eighty. *ohi' tckanê'*, "nine tens," ninety. *ohi' tckanê' son'sa'xêhê'*, "one sitting on nine tens," ninety-one.

okxahê.—*kô'kxahê'ni*, not to move. *ina-yan' kô'kxahê'nîk*, *tê'hînyê kî ima'nîkî xyô'*, before the sun moves, I will surely kill you as (or, where) you recline (2: 24).

ox, **oh**, to wish, desire (p. 142: 17, 18, 19, 20).—*ko'xni yukê'di*, they were unwilling (8: 7). *kûkiyo'hanî*, (she) did not wish (for) him (to go) (29: 2). *de kû'kiyo'hanî*, she did not wish (for) him to go (p. 165: 8). *de kuyakiyo'hanî*, you did not wish (for) him to go (p. 165: 9). *de xkiyo'hanî*, I did not wish (for) him to go (p. 165: 10). *de kûkiyo'han-tunî*, they did not wish (for) him to go (p. 165: 11). *ide' kohani*, she did not wish (for) you to go (p. 165: 12). *nde' kohani* (contr. to *ko'xni?*), she did not wish (for) me to go (p. 165: 13). *nde' yan'xkiyo'hanî*, she did not wish (for) me to go (p. 165: 14). *ide' i'ñkiyo'hanî*, I do not wish (for) you to go (p. 165: 15). *ko'hanî*, he refused (31: 38). *kd'hanî*, not to desire it, he did not desire it (1: 5). *ko'xni*, unwilling (*kayô'xni*, *nko'xni*, *ko'xtunî*, *kayô'xtunî*, *nko'xtunî*). (Also 10: 29, 32; 26: 79.)

oxka', generic: a crane (Bk.). *o'xka san'* or *ôxksan'* (Bk.), a white crane. *o'xka tan'na'*, a crane of the other species found in Louisiana (not the white one). *ô'xk to'hi*, "the blue crane" (Bk.), i. e., the great blue heron of North America, the *Ardea herodias*.

oxpa', to devour, eat all up.—*ama' pxû'di*, *oxpa'*, *a'diknê*, they rooted up the ground, devoured (the roots), and have gone. *Têtkana' a'ô' pa'nhîr du'ti oxpa'*, the Rabbit devoured all the potato vines when he ate (1: 2). *kîdunî'yan ku ñan' duti' oxpa'*, when he gave him the young canes, he devoured them at once (2: 8). *Om'ti ya'ndi o'xpa*, the Bear devoured all (2: 9) (*ya'ô'xpa*, *axo'xpa*, *iñ'ô'xpa*, *yan'xô'xpa*). *kîyo'xpa*, he ate it up for him (6: 11). *kuyan'xkiyo'xpanî'*, he did not eat up mine (for me). *duxtu-te'*, eat ye! (14: 9). *yan'xkiyo'xpa*, they drink up for me (24: 4, 5). (Also 6: 18; 7: 10, 12; 8: 27; 9: 4, 5; 31: 18; p. 158: 7, 8, 9, 10.)

omayi', the yellow-hammer.—*Oma'yina*, Ancient of Yellow Hammers (15: 8).

o'ya.—*haima'ñgiyan o'ya*, the front of your garment is open.

on (= *onni*, in composition), to do, make, use (*ayon*, *nkon*).—*nindoxpê' on' nedî'*, he has on pantaloons alone.

axō'k dutca'ti natcon' nkon' nkon' nda'sk nkon', I make baskets and mats out of split cane (Bj., M.). *akūtxyi' in̄kta' idu'si ko', akūtxyi' on' hu'yaxkiya'*, when you receive my letter, send one hither to me. *in̄ksiyō' ndu'ti na'nk nkon'*, I was eating meat very long ago (years ago). *nki'nkxihi on'*, I was laughing (long ago). *maq' t̄ididihē on tyi, t̄exti on*, medicine for darting pains in the chest. *san̄hin' kiya' nkon' in̄kte' xo*, I will do it again and hit you on the other side (1: 11). *san̄hin̄yan' kiya' nkon' in̄naxta' xo*, I will do it again and kick you on the other side (1: 12). *akūtxyi' ayon' non'd ndon̄hi'*, I saw to-day the letter that you made (wrote) (5: 1). *aya'on*, you make or do it. *aya'on xyi pi' na*, if you would do it, it would be good. *anya' dūkon'yan*, man doll (28: 184, 185). *aye'tike*, you were doing so (p. 161: 24). *sūn̄nito'n̄nik on̄ha anya on̄ni*, "tar of man made," tar baby. *koxodenika an̄kadaḡayon̄ni*, the spider makes little cords. *ka'wak ūw' nedī' (=kawake + on̄ni)*, what is he (or she) doing (while standing)? *an̄ksi ngo' xnakī'*, I make an arrow (G.). *ho'na*, maker (G.). *kon'*, to perform an action by means of (preceded by noun of instrument) (*ayon'*, or *ḡayon'*, *nkon'*). *ūn̄ksa'pi kon' o'di hutpē'*, he shot a hole through it with a gun. *ūn̄ksa'pi ḡayon' hayo'di yutpē'*, you shot, etc. *ūn̄ksa'pi nkon' nko'di ū'n̄kūtpē'*, I shot, etc. *ma'sūtsa'w kon' ūkpē'*, he burnt a hole through it with a hot iron. *ma'sūtsa'w ḡayon' yutpē'*, you burnt, etc. *masūtsa'w nkon' ū'n̄kūkpē'*, I burn, etc. *mikon'ni kon' hutpē'*, to dig with a hoe (*mikon'ni ayon' yutpē'*, *mikon'ni nkon' ū'n̄kūtpē'*). *e'deḡon̄xti'*, to do just as he did (*e'daḡon̄xti'*, *e'dūn̄kon̄xti'*; preceded by the pronouns, *in̄dhē'*, *ayi'ndhē'*, *n̄kindhē'*). *ēḡukon'* or *ēḡukon'ni*, to do that; to do that to another, to treat one in that manner. *ēḡikayon'* (or *ēḡikayon'ni*), you do that to him. *ēḡaḡn̄kon'* (or *ēḡaḡn̄kon'ni*), I do that to him. *ēḡikiyon'ni*, he treated you thus. *ēḡukon'*, used as an imperative, do so, do that, treat him thus. *teidi'kikan' ēḡikayon'ni*, why have you done thus? (3: 20).

teidi'kē' ēḡikayon', why do (or should) you do that? (3: 10). *n̄kindhē' ēḡaḡn̄kon'*, I, too, act thus (5: 2). *ka'waxti' xyē'*, *ēḡiki'yon̄tu' ya*, poor fellow! I feel sorry on account of the way in which they treat you! *aya'nde kan' ēḡikin̄yon'ni wo'*, "when it was you, did I treat you so?" (was it you whom I treated so?) (2: 6, 7, 15). *ēḡikiyaḡn̄kon'ni xyeyyo'*, why do you treat me thus? (2: 23). *kan̄kon'ni' n̄tkohi' xēhe'kiyē' ēḡuxa'*, *Tcē'tkanadi' ēḡukon'ni*, it was the Rabbit (himself, not another) who placed the trap in the path, etc. (3: 13, 14). *Tcē'tkana' ason̄ti' wa'n̄hiya' hin' adatetka'*, *Ina' ēḡukon'ni*, the Rabbit's hair between the shoulders was scorched by the Sun (3: 23). *ēḡike'xon̄ni* or *ēḡike'xon̄ni* (7: 3), he does that all the time, did no other way (*ēḡi'ḡaxon'xa*, *ēḡūn̄kon'xa*, *ēḡike'xon̄tu*, *ēḡikayon'xtu*, *ēḡiūn̄kon'xtu*). *ēḡikon'daha'*, he treated them so (8: 7).—*on̄ni* or *on̄ni'* (*ayon'ni* or *hayon'ni*; *nkon'ni* or *nkon̄ni*; *on̄tu'*, *ayon̄tu'* or *hayon̄tu'*, *nkon̄tu'*). Imperatives: *on̄ni'* (to a child); *on̄tki'* (man or woman to woman); *on̄tata'* (man to man); *on̄tate'* (woman to woman). Plurals: *on̄tu'* (to children); *on̄tatki'* (man or woman to women); *on̄tkaḡko'* (man to men); *on̄tataḡ'* (woman to women). *ma'sa ūtsa'xti' t̄eti' on̄ni*, to make iron red hot. *nkon' kehe'detu*, we have finished making it. *kan̄kon'ni' nkon'han' n̄tkohi' xē'heḡkē' ndu'si xyō'*, I will make a trap and set it down in the road and catch him. *on̄ni'*, he made it (by command). *on̄ni na'*, he made it (of his own accord). *n̄kun̄noxē' n̄ḡa'nde on̄ni*, I did live with her for some time. *in̄hin' yaḡka' nkon' he'dan nē*, I had already made it when he came. *in̄hin' yaḡka' ayon' he'dan nē*, you had already made (or done) it when he came.—Used as the Dakota *on* to denote the instrument: *spdehi' on' daks'a'di*, he cut it with a knife. *spdehi' ayon' i'daksadi*, (you cut it, or) did you cut it with a knife? *spdehi' nkon' ndaks'a'di*, I cut it with a knife. Used in forming nouns: *ama x̄ididihē on̄ni*, a quicksand. *ha'me ta'w on̄ni n̄kati' na'*, I dwell in a large bent tree

(2: 1f).—Used in forming a participle: *kida' onni*, he was returning thither — *kiko'ni*, *akützyi' kiko'ni*, to write a letter to another; to write a letter for another (*ya'kiko'ni*, *a'xkiko'ni*).— *aduti' te hon'*, he is hungry. *aya'duti te hon'*, you are hungry. *nka'duti te hon'*, I am hungry. (Also 8: 23, 26, 29; 9: 1, 2, 4, 6, 8, 10, 15; 10: 6, 16, 21, 27, 28, 32; 11: 4, 6; 12: 1, 4; 14: 24, 30; 16: 1, 7; 19: 21, 22; 20: 7, 9, 51; 21: 17, 24, 29, 31, 34, 36, 38; 22: 14; 23: 2, 4, 6, 16, 17, 66, 82; 27: 9, 25, 26, 27; 28: 6, 17, 20, 25, 34, 39, 40, 55, 57, 58, 74, 80, 88, 90, 93, 94, 103, 104, 111, 112, 181, 187, 190, 212, 224, 225, 227, 228, 240, 257, 258, 259; 29: 25; 31: 18, 20, 27; p. 121: 3; p. 159, passim.)

on, past time.—*on* long ago (7: 2, 3; 9: 7, 14; 10: 8). *ondi*, so long (7: 12, 13; 10: 27). *on'dě*, in the past (8: 1), after (14: 6, 15). *onka*, after (9: 3). *onni*, in the past (9: 12, 14; 10: 1, 6, 28; 11: 1, 9; 12: 4; 13: 2, 3; 15: 1, 2, 6, 7, 9, 10, 11).—*ha'me tan' on inda'hi ande' txye*, he was hunting (in the past) for a large bent tree (2: 12). *tci'waxti' ndonxt on'*, we have seen great trouble in the past (5: 9). The past of *a'duti te'*, to be hungry, is *a'duti tē-xi on'*. *on'xa*, a sign of a remote past action, referring to a time more remote than that implied by *on' kně*. *Tcētkana' kun'kun' unoxě ha'nde on'xa*, the Rabbit was dwelling (continuous or incomplete act) with his grandmother. *nkā'noxě' nka'nde on'xa*, I used to live (lit., I used to be living) with her (long ago). *tcūma'na kā'nkā'nyan' unoxwě a'nde on'xa*, long ago he was living with his grandmother. *nka'kitēna'xi nyu'kě on'xa*, we had been friends for some time. *ědi' Ina' ko dusi' on'xa ētuxa'*, behold, the Sun had been taken, they say. *ěkan' Tcētkana' de' on'xa*, then the Rabbit departed (in the past) (2: 31). (Also 10: 34.)—*on'nidi*, because, as (11: 2, 3; 14: 3, 29; 23: 22). *eon'nidi'* (probably from *e*, *onni* and *-di*), for that reason (2: 30), therefore.

on, with, by means of, having (26: 4; 31: 39).—*on'pa*, with (?) (20: 16).—

on'ha (= *on+ha* ?), with, by means of (?). *tca'kik on'ha kte'di*, he hit him with his hand or fore paw (1: 11). (Also 9: 2.)—*yon'*, by means of, with, in. *taně'ks han'yadi' ade' yon' hiya'ñkuka'dě kan' psde'hi ma'ñkdě panan' ayindi'ta dande'*, if you talk to me in the Biloxi language, all these (horizontal) knives shall be yours.

on, to use, to wear.—*tconho'nde onni'*, he had on the breechcloth. *ě'xa on ne'di*, that is all which he had on (Bk.). *nindoxpě' on' nedi'*, he had on pantaloons alone. *axo'g misk on'yan'*, a place where switches (of the *Arundinaria macrosperma*) grow. *axo'g on'yan'*, a place where canes (of the *Arundinaria macrosperma*) grow. *ansudi' on'yan'*, a pine forest. *in'tka sind on'yan'*, "where the stars have tails," the Aurora Borealis. *axkonni'*, to line a garment (*aya'xkonni*, *nka'xkonni*). *do'xpě naskě' nka'xkonni'*, I line (or lined) a coat. *adi'fon axkionni*, a table cover.

on'ti' (Bj., M.), **on'di** (Bk.), a bear. (Dorsey says "a grizzly bear," but he must be in error.)—*on'ti han'yadi'*, he is a bear person. *on'ti ya'nya'di*, are you a bear person? *on'ti nkan'yadi'*, I am a bear person. *on'ti han'ya'tu*, they are bear people. *on'ti ya'ya'tu*, are you bear people? *on'ti nkan'yatu'*, we are bear people. *on'ti ya'ndi o'xpa*, the bear swallowed all (2: 9). *on sidi'*, a "yellow bear," a cinnamon bear. *ont' sūpi'*, a black bear. *ontahi'* (= *ont+ahi*), the skin of a bear. *ontahi' utuxpě'*, a bear-skin robe. *Ontixyan'* or *Ontiyixyan'*, "Bear Bayou," Calcasieu River, Louisiana.—*ontidi'*, the bear, subject of an action. *ontidi' Tcētkana'k*, "heyah'hinta'," *ki'yehan' kide'di*, the Bear said to the Rabbit, "go there," and went home.—*ontik'*, the bear, object of an action. *Tcētkana' Ontik'*, "heyah'hinta'", *ki'yehan' kide'di*, the Rabbit said to the Bear, "go there," and he went home (2: 1, 2). *ontik' ha'ne olu' xa*, they have found a bear and (men) have shot him (2: 31). (Also 17: 7; 19: 6, 20; 26: 28; 29: 27.)

pa-, prefix indicating action outward or by pushing.

pa, -p (15: 9, 10), only (9: 15, 17), alone (15: 7, 8). (Also 12: 3, 7; 20: 13; 28: 78, 133, 205.)—In the following examples *pa* is given as “self”, but evidently has the same significance as the above: *pa* or *napa*, himself. *Pǎǎdna’ pa*, Brant himself. *nkintpa’ nde’ di*, I went myself. *ayintpa*, yourself. *intpa*, himself. *eweyuke’ pa a’ de*, they themselves went. *ayintpa’*, you yourselves. *nkintpa’*, we ourselves.

pa, a head; his or her head. *ayipa’*, or *i’pa*, thy head. *unkapa’*, my head. *eweyuke’ pa*, or *patu’*, their heads. *ayipatu’*, your heads. *unkapa’*, our heads.—*ewande’ pa nitani’ xyě* (m. sp.), his or her head is large. *eweyuke’ pa nitani’ xyě* (m. sp.), their heads are large. *pa’ pǔdi’ son*, or *pa’ pǔdi’ soni’*, to have an attack of vertigo. *pa’ ne’ di*, to have a headache. *pa’ aho’*, or *pa’ ahodi’*, “head bone,” a skull. *pa aho’ kipǔde’*, “head bone joint,” a suture, sutures. *pa’ ne’ di*, to have a headache (*i’pa*, or *ayipa’ ne’ di*, *unkapa’ ne’ di*). (See *pǔdi’ son*, *ne*.) *pa’ ne omni’*, a headache. *pa ta’ wiyān*, the crown of the head (*ayipa ta’ wiyān*, *unkapa’ ta’ wiyān*; *patu’ ta’ wiyān*, *ayipatu’ ta’ wiyān*, *unkapa’ patu’ ta’ wiyān*). *pási’*, to stoop and lower the head (*i’pási*, *unkapási*). *pási ha’ inkan’ ko psdehi’ ko ukša’ ki Tcětkana’*, the Rabbit stooped and cut the cord with the knife (3: 22). *psudi’* (= *pa + sudi’*), to be bareheaded (*i’psudi*, *unka’ psudi*; *psutu’*, *i’psutu’*, *unka’ psutu’*). *pǔn-ětkohi’*, the parting of the hair.—*pa sa’*, the bald eagle. *api’* (?), the bald eagle (G.). (Also 8: 17; 10: 25, 27; 16: 3, 4; 20: 1; 27: 24, 27; 28: 70, 78, 197, 199, 207, 232.)

pa.—*padí’*, bitter. (See *paxka’*.)—*anipa*, “bitter water,” whisky.

pa.—*kúpa’ hani*, he disappeared (8: 13; 20: 31; 26: 26; 28: 100; 109, 123, 128, 178; 30: 2, 4). *ansepi pani’ yě*, he lost his ax. *psde’ hi ita’ kúpani’ hayě*, did you lose your knife? (p. 132: 20). *kúpa’ niyě’*, to lose anything (*kúpani’ hayě*, *kúpani’ hǔnkě’*). *anse’ pi kúpa’ niyě’*, he lost his ax. *psde’ hi ita’ kúpani’ hayě*, did you lose your knife? *kúpani’-*

hiyě’, I lost you. *kúpani’ yañkě’*, he lost me. *kúpa’ niyěni’*, not to lose an object (*kúpa’ niyěni’*, *kúpa’ niyěni’*; *kúpa’ niyětuni’*, *kúpa’ niyětuni’*, *kúpa’ niyětuni’*). (The principal stem in the foregoing examples is probably *ha’ ně*, “to find” (q. v.) and *kǔ-*, the privative or negative prefix.)

padǎa’ dǎa.—*hade’ padǎa’ dǎa tcedí’*, a great talker.

pahi’, a sore; to be sore.—*ǔ’ñkacǔcǔcǔ’ kǎ’ skani’ wa pahi’*, my left eye is sore. *ǔ’ñkacǔcǔcǔ’ ǎna’ pa’ pahi’*, both my eyes are sore. *papahe’*, sore.—*apa’ xtonyě’*, to cause pus to ooze from a sore by pushing (?) or pressing (*apaxtonyě’*, *apa’ xtonhǔnkě’*). *apa’ xtonhǔnyědǎha’ dande’*, I will press on your sores (said to many) and make the pus ooze out. *pax*, in this word, is a contraction of *pahi’*, a sore; and *ton* may be compared with *tonǔni*, pus, etc. (Cf. D., *ton*, matter, pus.)

pahiⁿ, **paⁿhiⁿ** (8: 2, 3, 8, 14), **paⁿhiⁿ** (8: 30), **pax** (20: 17), a bag, sack.—*pahin’ ahíyě’*, to empty a bag. *pahin’ yinǔkǐ’*, a pouch or pocket. *pahin’ nitani’*, a large sack. *akǔtxyí’ pahin’*, a paper sack. *pahin’* is contracted to *pax* in *anǔks pax kidí’*, a bullet pouch.

pax.—*dupaxi’* (used by men and boys); *eyé’ wi dupaxi’*, to open a door (*i’dupaxi’*, *ndu’ paxi’*).—*dupaxkan’* (used by females), to open a door (*i’dupaxkan’*, *ndu’ paxkan’*). *ema’*, *dupa’ xkǎn*, see! open the door! (Also 8: 29; 10: 8; 19: 4, 6, 7, 9, 14, 19; 31: 1, 5, 9.)

paxěxka’, the chicken hawk.—*Paxěxkana*, the Ancient of (Chicken) Hawks (13: 1; 20: 35, 45). *Paxěxkana*, the Ancient of Red-tailed Hawks (?) (20: 5). *paxě’ xk sǐnt tǎtí’*, the red-tailed hawk (literal translation). *paxě’ xk sǐnt ko’ natcon’ tka*, “hawk with a tail that is forked (?)” the swallow-tailed hawk.

pa’ xka (Bk.), **paxka’** (Bj., M.), a mole (26: 23).

paxka’, sour.—*pinhu paxka’*, sour hickory. *as paxka’* (= *ast paxka’*), “sour berry,” strawberry (?).

pana.—*kǐpa’ nahi*, or *kǐpana’ hi*, back again; to turn back (*ya’ kǐpana’ hi*, *axkǐ’ panahi*). *kǐpa’ nahi huya’*, hand it back!

kīpa'nahi kudī', to give it back to him. *kīpa'nahi yikudī'*, you give it back to him. *kīpa'nahi xku'di*, I give it back to him. *kīpa'nahi ya'xku huya'*, give it back to me, passing it hither! (C., in *i* *iḡaga*). *kīya' kīpana'hi dē' ha' inknē'*, when he had turned and gone back again, he vomited (2: 20). *i'xkipa'na*, or *in'xkipa'na*, to take himself back (*yī'xkipa'na*, *nkī'xkipa'na*). *yī'xkipa'na idē'*, you take yourself back and go. *nkī'xkipa'na ndē'*, I take myself back and go. *in'xkipa'nahiyē'*, to take herself back. *in'xkipanahi kda*, take yourself back and go home! (Also 8: 26; 18: 12; 26: 44.)

panaⁿ, all (see *ohi*).—*panaⁿ Tanē'ksa ha'ya'tu*, all the Biloxi people. *a'nya' panaⁿ*, all the men. *tcu'ñkī panaⁿ*, all the dogs. *ayaⁿ panaⁿ*, all the trees (20: 37; p. 120: 6, 9).—*apanaⁿ*, entire, the whole. *daswa' apanaⁿ*, the entire back.—*panaⁿxti'* (= *panaⁿ + xti*), all . . . together. *kūdēska' panaⁿxti'*, all the birds together. *panaⁿxti' pīxti'-hiñkē'*, I did them all very well (5: 5). *pa'naxti'kiyē'*, she got all from it (28: 8). (See *txa*).—*na'pana'x kīdusni'*, he can not hold it all. (Also 20: 37; p. 120: 6, 7, 8, 9.)

pa'ni, to inhale an odor, to smell it (*hi-pa'ni*, *mpa'ñanhe'*).—*ūñkpā'n ndoⁿ-xkan*, let me see and smell it! (p. 154: 10).

paspahon', to cook what is flat, to fry, as eggs (*paspā' hayon'*, *paspā' nḡon'*).—*maxin'tiyan' paspahon' ha'nde*, she is frying eggs.

patcīdu', to brush, as the hair; to wipe the hands, face, feet, plates, etc. (*i'patcīdu*, *ūñkapatcīdu'*).—*patcīdu' yuḡoyē'*, to wipe the feet clean (*i'patcīdu' yuḡo'-hayē'*, *ūñkapatcīdu' yuḡo'hūñkē'*). *in'patcīdu'*, I brushed your hair. *i'xkipa'tcīdu*, to wipe or rub himself (dry), as after bathing (*yī'xkipa'tcīdu*, *nkī'xkipa'tcīdu*). *kīpa'tcīdu*, to wipe it for him (*ya'kīpa'tcīdu*, *a'xkipa'tcīdu*).—*pa'tcīdonni'*, to wipe or swab out, as a gun barrel with a ramrod (*i'patcīdonni'*, *ūñkapa'tcīdonni'*). *añksapi patcīdonni* (= *añksawi patcīdonni*), "used for washing or wiping out a gun," a ramrod.

pawehi, conjuring to him (28: 181).—*ūta pa'wehi yonni*, he conjured a deer to another person (p. 164: 11). *yīnīsa pa'wehi yonni*, he conjured buffalo to another person (p. 164: 12).

paya.—*payadi'*, to plow (*i'payadi*, *ūñkpa'yadi*) (26: 23). *payonni'* (= *payadi + onni'*), a plow.

paⁿhin', a beard or mustache; usually a beard (*i'panhin*, *ūñkpan'hintu'*; *pan'hintu'*, *i'pan'hintu'*, *ūñkpan'hintu'*).—*pan'hin yonxti'*, he has a full beard. *pan'hin naskēxti'*, a very long beard. *pan'hin ta'wiyan*, "beard above," a mustache. *pan'hin tūkxo'hi*, to shave himself. *pan'hin kitā'kxohi'*, to shave another.—*pan'hin'onni'*, a beard or mustache (*i'pan'hin'onni'*, *ūñkpan'hinonni'*).—*pan'hin tūkxo'ho'nni'*, a razor.

paⁿhin, a vine of any sort (1: 2).—*axiye' san panhin*, "the vine with white blossoms," the Cherokee rosebush. *mak-tcuhi panhin*, a grapevine. *pan'hin a'xiyehi' nūpi'hi*, "the vine with fragrant blossoms," the honeysuckle.

pē'dēkūpi', leggings.

pēhe', **apēhē** (26: 77), to pound, as corn in a mortar (*i'pēhe*, *nḡa'pēhe'*). *aye'ki pēhe'*, to pound corn. *pa'wehi*, he knocked them (28: 47). *ūñkpa'ni*, I knock him (28: 118).

pexinyi.—*pe'xinyi xyu'hu*, a close odor, as from a cellar, cache, or room which has been closed for some time. (See *xyuhu tciya*; C., *uxē bēan*.) *pī'xini xyu'hu*, rancid. Probably identical with above.

pēsdoti', a flute.—*pēsda't ohon'yē'*, to play on a flute (*pēsda't ohon'hūnyē'*, *pēsda't ohon'hūñkē'*; *pēsda't ohon'yētū'*, *pēsda't ohon'hūnyētū'*, *pēsda't ohon'hūñkētū'*).

pēska' or **apēska**, a small frog, not over an inch long, living in streams. It has a sharp nose, black skin, and cries, "Pēs-pēs-pēs!" (17: 20, 21).—(See *kton*, *kā'n'ninuhi'*.) *Pēskana*, Ancient of Tiny Frogs (17: 1, 5, 9, 13, 18, 23).

pe'ti, **pēti'**, **pēt** (28: 166), fire.—*pe'ti pxuhin'*, to blow at a fire. *pe'ti uxtē'*, to make a fire. *pē'ti kūsidi'*, the fire smokes. *pe'tudati'* (= *peti + udati*), fire-light. *pe'ti hotcē'*, a poker. *pēdonni'*

(=peti+onni), a fire-drill (G.). *pe'ti on'*, "makes fire," a match, lucifer matches. *petixton'*, to warm himself at a fire, as when one has come in from the cold (*pe'tiyixton'*, *pe'tiñk'i'xton'*). *petuxtē'* (=peti+u'xtē), to make a fire, to camp. *pētuxte' a'matci'ha*, a fire-place. *petitil'*, a chimney (cf. *ksi tean' ku'nulci'* under *si*). *sūpi'xti na petitil'*, the chimney is very black (or thick with soot). *petitil' sūpi'*, "chimney black," soot. *pe'ti uda'gai'*, a lightning bug, a firefly. *pē'xēnonni' tci'*, live or red coals. *pē'xēnon' sūpi'*, black or dead coals. *pe'tuxta' atci' hayi'*, "it comes where fire has been made," ground moss. (Also 10: 25; 20: 7, 32; 22: 5; 26: 71; 28: 11, 166.)

-pi, or -wi, a noun ending. Compare *ansepi* and *ansewi*; *napi* and *nawi*.

pi, good (*hipi'*, *ūñkpi'*; *ptu*, *hiptu'*, *ūñkptu'*).—*anya' pī' xyē*, he is a good man. *hipi' xyē*, thou art good. *ūñkpi' xyē*, I am good. *anya' ptu' xyē*, they are good men. *hiptu' xyē*, you (pl.) are good. *ūñkptu' xyē*, we are good. *de'di xyi pi' na*, if he would go, it would be good. *aya'on xyi pi' na*, if you would do it, it would be good. *pixti'* (=pi + *xti*), very good, best. *nkti'yan nkon'ni pixti' xye'ni ya'n xkiha'tazni'*, I made a very good house for myself, but it was burnt (5: 6). *pi' yē*, to make properly or correctly (*pi' hayē*, *pi' hiñkē* or *pi' hūñkē*). *nē' pi' hiñkē' ha'nān*, perhaps I am making it correctly. *nē' pi' hiñkē' kikna'ni*, perhaps I could make it correctly (if I tried). *atoho piyē*, "to cause to lie good," to spread a comforter on a bed. *pixti'yē* (=piyē + *xti*), to make or do very well (*pixti' hayē*, *pixti' hūñkē* or *pixti' hiñkē*) (5: 3). *pi tko'hē*, better.—*kū-pini'* not good, bad; to be bad. *hi'kpi-ni' xyē*, thou art bad. *nka'kpini' xyē*, I am bad. *kpi'nitu' xyē*, they are bad. *hi'kpinitu' xyē*, you (pl.) are bad. *nka'kpinitu' xyē*, we are bad. *tyi' kūpini' ku'di*, to give bad medicine, i.e., for the purpose of killing him. *dūt kūpi'ni*, bad to eat. *nap kūpini'*, a bad day, as in rainy weather. *kapini'*, not good. *kū-pini'xtiyē* (=kūpini + *xti* + *yē*), to cause to be very bad, to do very wrong (*kū-pini'xti hayē* (3: 20), *kū-pini'xti hūñkē*).

kūpini'yē, to cause to be bad, to do wrong (*kūpini' hayē*, *kūpini' hūñkē*).—*kapixyē'* (said by a male); how pretty! (meaning, how ugly!)! *M + kapixyē'* (said by a female), oh! how pretty (meaning, oh! how ugly!).—*nūpi'hi*, to emit a good odor, to smell good. *pan'hin a'xiyehi' nūpi'hi*, the honey-suckle. *ani' nūpi'hi*, cologne. (Also 8: 5; 10: 4; 11: 6; 16: 12; 21: 10; 23: 5; 25: 6; 26: 4, 5, 7; 28: 132, 140, 241.)—*nēpi'yē*, correctly (p. 142: 3). *nēpi' hayē*, you are correct (p. 142: 4). *nēpi' hañkē*, I am correct (p. 142: 5). *kinēpi* or *kinepi'*, to be glad (*yī'kinepi'*, *ya'xkinēpi'*; *kinēptu'*, *yī'kinēptu'*, *ya'xkinēptu'*) (26: 68). *ka'xkinēpini'*, I am not glad (not satisfied). *kūkinēpini'*, you are not glad. *kī'kinēpini'*, he is not glad. *kī'kinētuni*, they are not glad. *anxkinēpi'*, I am glad. *hi'ñkinepi'*, to like a person (*ayi'ñkinepi'*, *nki'ñkinepi'*; pl., *hi'ñkineptu'*, *ayi'ñkineptu'*, *nki'ñkineptu'*). *kikinepi*, to like another's property. *toho'xk kī-kinepi*, to like another's horse. *toho'xk iñkī'kinepi*, I like your horse. *yata-mitu' kikinēpixti' nkinthē' ē'tañkon'*, I (sic) like your working (for yourselves), so I am working too (5: 2); *iñkī'kinēpixti'* is suggested instead of *kikinēpixti*. *i'ñkinēpixti'* to like it exceedingly (*ayi'ñkinēpixti'*, *nki'ñkinēpixti*).—*pihe*, ought (p. 151, *passim*). *pi'hēdi* or *pihedi*, ought, can. *ētikiyon' pi'hēdi*, he ought to do it (Bk.); rather, *ētika-yon' pi'hēdi*, you ought to do that (Bj., M.). *hayē'tikē' pi'hēdi*, you ought to do it (Bk.). *pihēdi*, can. *yakine' pihēdi*, you can arise. *yañkeyē' pihēdi*, he can saw it. *ita'x pi'hēdi'din*, you (pl.) ought to run. *ya'toho pi'hēdi'din*, you ought to lie on it. *a'xpada'kaxti' pi'hēdi'din*, he ought to be smart. *ya'ñkyēhūn' pi'hēdi'din*, he ought to know me. *yañkeyē' pi'hēdi'din*, he ought to saw it. *toho'xk ahin'atsi' pi'hēdi'din*, he ought to sell a (or, the) horse. *doxpē' naskē' kiko' pi'hēdi'din*, she ought to mend the coat. (Also 28: 94, 103, 104, 112, 194, 196, 246; p. 120: 18, 19; p. 121: 15, 19, 20; p. 146: 3-12.)

pi, *pi'yan'* (Bj., M.), *piyan'* (Bk.), the liver; his or her liver. A liver cut out

- of a body would be called *pi*, not *piyan* (M.) (31: 15, 17).
- pihi'**.—*ayan' pihi'*, a chip of wood. *ayan' pipihi'*, chips.
- pixyi'**, to float (*i'pixyi*, *ú'ñkapixyi'*).—*odi yihixti pixyi' yuké'*, many fish "still float," i. e., are swimming around.
- pīts**.—*p'łtspītsedi'*, to wink (often). *tútcún' p'łtspītsedi'*, his (or her) eye winks, he winks his eye (or eyes). (See *wide*.)
- piⁿ**.—*pinhudi'*, a hickory tree, the *Carya alba*. *pin'huayan'*, hickory wood. *pin'hu pazka'*, a tree bearing a nut that is sour and smaller (sic) than the hickory nut; hardly the *Carya sulcata* (*Hicoria sulcata*), which has a larger nut than the shell-bark hickory (*C. alba*). *piñtxo'goni'*, pecan nuts. *piñtxo'gon u'di*, the pecan tree or *Carya olivæformis*.
- pxâ**, to swim (*i'pxâ*, *únpxâ'*; *pxátu'*, *i'pxátu'*, *únpxátu'*). The *a* in this word has a shorter sound than *aw* in *law*, though approximating it.
- pxaki'**, sand (= *hama pxaki*). (H., *pu'xiki*).
- pxi**.—*pxi'di*, to cheat, deceive, or fool him (*ipxi'di*, *únpxi'di*; *pxitu'*, *ipxitu'*, *únpxitu'*). *pxi'han apüdi'yé*, he deceived him and (thus) repaid him (for the injury). *ipxi'han apüdi'hayé*, you deceived him and (thus) repaid him, etc. *únpxi'han apüdüñké'*, I deceived him and (thus) repaid him, etc.—*upxi'di*, to deceive or fool one; to cheat (*yupxi'di*, *nkupxi'di* or *ú'ñkupxidí'*; *upxitu'*, *yupxitu'*, *nkupxitu'*). *nyu'pxidi*, I deceived you. *nyu'pxini'*, I did not deceive you. *ya'ñkupxi'di*, you deceived (or, cheated) me. *nyupxi' te ni'ki*, I do not wish to cheat or deceive you. *upxi' i'spéxti'*, he knows full well how to cheat or deceive.—*kúpxi'ni'*, not to deceive or cheat one (*ku'yupxi'ni*, *úñkupxi'ni*). *nyukúpxi'ni*, I did not cheat you.
- pxu**, **pxwě**, **pxo**, **paxa**.—*pxwě'di*, to punch, stab, thrust at, to gore (28: 186), stick into (23: 7) (*pxuyé'di*, *pxúñké'di*; *pxwětu'*, *pxuyetu'*, *pxúñké'tu*). *i'pxwědi*, he stabs thee. *i'pxwětu'*, they . . . thee. *pxu'yañké'di*, he . . . me. *pxu'yañké'tu'*, they . . . me. *pxu'ya da'nde*, will you stab him? *a'pxuyé'di* and *ka'pxuyé'ni* point to a *pxuyé'di* (3d sing.) instead of to *pxwědi*. (Also p. 141: 24, 26.) *paxa'*, stuck in (23: 7). *úñkpaxa'*, I stick it in (23: 3). *ato' in'paxa on'ni*, he set out the potatoes (p. 154: 1). *ato' in'paxa on' hedan'*, he finished setting out the potatoes (p. 154: 2). *ato' in'pax ayo' hedan'*, did you finish setting out the potatoes? (p. 154: 3). *ato' in'paxa ñko' hedan'*, I finished setting out the potatoes (p. 154: 4). *pxwě koko'hedi'*, supposed to mean, to make a door, plank, or stiff hide sound by punching it. *ka'pxuyé'ni*, not to horn or gore. *aduhí' e'usa' hin waka' ne'yan ka'pxuyé'ni*, that standing cow on that side of the fence does not gore.—*pxwě ktaho'*, to make fall by punching. *kohi'xti pxwě ktaho'*, to make an object fall from a height by punching. *xwühi'xti pxwě ktaho'*, to make an object topple and fall by punching (*pxuyé' ktaho'*, *pxúñké' ktaho'*).—*pxwě tpé'*, to punch a hole through (*ipxwě' itpé'*, *ú'ñkupxwě' úñkütpé'*). *pxu'ki'xki' na'nteké'*, I came near sticking myself with it (p. 141: 23).—*pxwě' ma'nte deyé'*, to move an object by punching it (*pxuyé' ma'nte de'hayé'*, *pxúñké' ma'nte de'hiñké'*).—*a'pxuyé'di*, to be in the habit of goring, thrusting, etc. (*a'pxuyé'tu*, 3d pl.). *aduhí' ndosa' hin waka' ně a'pxuyé'di*, this cow on this side of the fence is apt to gore.—*ki'xki'pxwě'*, to stab himself (*iyi'xki'pxwě'*, *ñki'xki'pxúñké'*).—*dupxo'nni'* or *dopxo'nni*, to thrust a tined instrument into an object (*i'dupxo'nni'*, *ndu'pxo'nni'*). *aduti dopxo'nni*, or *adudipxo'nni*, "sticks in the food," a table fork.—*yopon'ni'*, or *a'yopon'ni*, an auger. *yopon'ni' yi'ñki*, a "little auger" or gimlet. *ayopon'ni' yiñki'*, "small auger," a gimlet.
- pxü**.—*pxüdi'*, to rub (*i'pxüdi*, *úñkpxüdi'*; *pxütu'*, *i'pxütu'*, *úñkpxütu'*).—*pxüdi' ix-yaxyé'*, to stop rubbing. *atcín'ni pxüdi'*, to rub grease on an object, to grease it. *ama' pxüdi'*, to root up the ground. *ama' pxü'di oxpa'*, *a'diknə*, they rooted up the ground, devoured (the roots), and have gone.
- po**, to swell (cf. *tüpo'*, to burst).—*po'pox-tyi'* (*popoxi+tyi*), "swelling medicine": a plant growing in Louisiana, the root

of which the Biloxi used as a remedy for dropsy. This is the balloon vine or *Cardiospermum*.

po, pā.—*popodě*, to wrap up a bundle (*yapo'podě*, *ūnkpō'podě*; *popo'dētu'*, *ya'popo'dētu'*, *ūnkpōpo'dētu'*). *i'ndita'yan* *popodě*, to wrap up his own (in a) bundle. Imperatives: *popoda'* (to a child); *popo'dēkañko'* (man to man); *popo'dētki'* (man or woman to woman).—*pá'de*, to make up a bundle (*ipá'de*, *npá'de*) (cf. *apēni'*). *a'pád om*, (he) wrapped it up (26: 47). *hapodě*, to wrap up an object (*haya'pode*, *nka'pode*). *akūtryi'* *hapodě*, wrapping paper.—*kīpo'podě*, to wrap up an object in a bundle for another (*ya'kīpo'podě*, *a'xkīpo'podě*). *i'ñkīpo'podě*, I for you. *ya'xkīpo'podě*, he for me. *hiya'xkīpo'podě*, thou (you) for me.—*kī'xkīpo'pode*, to wrap himself up in a cover (*yi'xkīpo'pode*, *nki'xkīpo'pode*; *kī'xkīpopo'detu*, *yi'xkīpopo'detu*, *nki'xkīpopo'detu*).

poda'dě, owl (20:16).—*po'dadi*, *podī* (28:110), *pá'di*, the swamp owl.—*pádi' an'sudita'* (or *podī' an'sudita'*), the "owl pine," the short-leaved pine, *Pinus mitis*.

poxayi', a night hawk or bull bat.

poxka'.—*asē'p poxka'*, sledge hammer (28:193).

poxono', a snail.

poxwe, a splashing sound (20:38).

poni', (cf. *po*, *pūni'*).—*sponi'* (*asi* + *poni'*), his or her ankles. *tcak-poni'*, his or her wrists.

poska', **potcka'**, rounded, globular, curvilinear.—*ayan' poska'*, a curvilinear forest. *xūxwē' poska'*, a whirlwind. *xūxwē' poska' yi'ñki*, a small whirlwind. *ason' poska'*, a brier patch (1:16). *intka poska*, "stars in a circle," the Pleiades. *poski'ñki* (= *poska* + *yi'ñki*), occurring in the following: *ason' poski'ñki xē na'ñki Tē'tkanadi'*, the Rabbit was sitting (was dwelling, or, was) in a very small brier patch (2:4). In this case *poski'ñki* was pronounced "*pos-kin + ki*," the prolongation having the force of "very." *ēkanhan' ko po'teka na'ñki*, and then he (the Rabbit) sat (i. e., was drawn together) like a ball (1:14). *a't potcka'*, Irish potatoes.

awi'ask potcka', cabbage. *tcak po'teka*, a fist. (Also 8:17; 10:17; 17:6; p. 118:14.)

poⁿ, smelling (28:142).

psde.—*psdehi*, *psū'dehi'*, or *spdehi'*, a knife. *psdehi' a'duxta'ni ukša'ki*, to cut a rope with a knife. *psdehi' dusi' hañkeyan' kiya' de ētuxa'*, he seized the knife and departed again (3:19). *psdehi' kūñki'*, the edge of the knife blade is turned. *psdehi' kū'ñkiyē'*, to turn the edge of a knife blade. *psdehi' ma'ñkdē'ē inhta'*, this (horizontal) knife is mine. *psde'-ma'ñkiyan' inhta'ni*, that (horizontal) knife is not mine. *psde'hi nonpa' ma'ñkiyan' i'ndikta'ni*, those two (horizontal) knives are not his. *psde'hi ne ka'ta*, whose knife is that? *psde'hi ne inhta'*, that is my knife. *psde'hi ita' kūpani'hayē'*, did you lose your knife? *psdehi' naskē'*, "long knife," a butcher knife (= *psdehi nitani*). *psdehi' nitani*, "large knife," a butcher knife. *psdehi' yi'ñki*, "small knife," a pocketknife. *psdehi' pūt kūñxka'*, "knife with a curved end," a table knife. *psdeha'tcapi'* (= *psdehi* + *atcapi*), a sword. *psdehudi'* or *psū'dehudi'* (= *psdehi* + *udi* or *ahudi*), a knife handle. *psū'de psoni'*, a knife point. *psū'de pūtsa'di* (= *psū'dehi* + *pūtsa*), "sharp part of a knife," a knife blade. *spdehi' ma'ñki ko kta'*, the knife is his. *spdehi' yan xan' ko tca'ka-mañki'*, where is the (reclining) knife? *yan'daksa'di na spdehi'*, the knife cut me. *spdehi' nkon' ndaksa'di*, I cut with a knife. *spdehi' du'si ha'nde*, he is holding a knife. (Also p. 120:10.)

psi.—*dupsi'*, to take up a handful (*i'dupsi*, *ndupsi*; *dupsitu'*, *i'dupsitu'*, *ndu'psitu'*).

psi, pīs, to suck (*i'psi*, *nka'psi*; *psitu'*, *i'psitu'*, *nka'psitu'*). (See *utēcpi'*.)—*pīs tēxti* (he) desires strongly to suck (26:58). (Also 26:59, 64, 66.)

psi, pūs (28:243; 30:1), **pūsi**, **pūsi'** (30:4), night; nighttime.—*psi' yan' xa*, almost night. *psidē'* (= *psi* + *de*), or *psūde'* (29:36), "this night," tonight. *psidē' xō'hi ko' ndē'ni dandē'*, it rains to-night, I shall not go. *psidē' wahu' ko ndē'ni dandē'*, if it snows to-night, I shall not go. *psiki'ñkiñge* (Bk.) or *psikiñge* (Bj., M.) (= *psi ukikiñge*),

midnight. *psaduti'* (= *psi* + *aduti*), "night meal," supper. *pskan' yihí'*, to be waiting for night to come (3: 12) (*pskan' a'yihí*, *pskan' nkihí'*). *pstan'ni'*, dark. *kde'psi*, until night. *nka'pstúki na kde'psi*, I sewed till night. *ni' hine' kde'psi*, he walked till night. *uka'dě kde'psi*, he talked to him till night. *púspúsi'*, *pú'spús* (28: 91), *pú'spísi*, dusk, twilight. (Also 10: 12; 14: 6, 13, 15, 16, 21; 28: 101, 110, 124; 30: 1; p. 158: 14, 15, 16.)

psi'dikya^a, the milt or spleen of a cow, etc.

psohě', having corners or angles.—*psohě' púpědí'*, having the corners rounded off (14: 18). *o' psahedí'*, the "corner fish," or *gaspigou*.

pstú'ki, or *pastú'ki* (26: 22), to sew.—*ha'masa pstúki'*, "sewing metal," a sewing machine.—*apstú'ki* or *apstúki'* (= *a* + *pstúki*) to sew habitually (*aya'pstúki'*, *nka'pstúki'*). *an'xi' yukě'dě apstú'ki yin'spí'xitu*, (all) these women sew well (are accustomed to do so). *nka'pstúki na kde'psi*, I sewed till night, I sewed all' day.—*kípstúkyě'*, to sew together (*kípstú'khayě'*, *kípstúñkě'*(?)). *kípstúki'*, sewed together; a seam.—*kia'pstúki'*, to sew for another; perhaps, to sew regularly for another (?) (*yakia'pstúki'*, *xkia'pstúki'*). *nkapstúkikde'psi*, I sewed till night.—*an'pstúgon'ni'*, a stick used as a spit for roasting meat. *an'pstúgon'ni' prwě' kú'dúktaxpeyě'*, to thrust a stick through meat in order to barbecue or roast it.—*pstúgon'ni'*, a stopper of any sort. *konicka'pstúgon'ni*, bottle stopper. *waxin'pstúgon'ni*, a metal awl, "that with which shoes are sewed." *pstúgon'yě'*, to put a cork or stopper in a bottle, etc. (*pstúgon'hayě'*, *pstúgon'háñkě'*). Imperatives: *konicka'pstúgon'ya'* (m. sp.), or *konicka'pstúgon-kan'* (w. sp.), put the cork in the bottle! (Also 26: 12, 24; p. 142: 3-6.)

psúdahí', a comb.

psúk, to head off (cf. *psúki'*). *yan'ka'-psúki'*, he headed me off (Bk., M.). *ha'psúktu'*, they surrounded (16: 7; p. 150, 29, 30). *tik nka'psúktu'*, we surrounded the house (p. 150: 30). *akí'-púpsúki'*, to head him off, intercept him

(*aya'kípúpsú'ki*, *nka'kípúpsú'ki*). *yan'ka'kípúpsúki'*, he headed me off. *aya'xoika' akí'púpsúki'*, he (the Bear) headed off (the Rabbit, thus preventing his escape from) the hollow tree (2: 26).

psú'ki, it broke (cf. *psúki'*).—*nka'xěhe'psú'ki*, I sat on it (and) it broke. *ko psúki'*, (a) gourd cut in two (16: 3, 10, 11; 17: 10).

psúki', or *psúki*, to belch, hiccough (*yapsú'ki* or *i'psúki'*, *ú'ñkapsúki*, or *ú'ñkupsúki*). (Hidatsa, *psuki* (*pcuki*).)

psú'nti, or *pson'ti*, sharp-pointed.—*insu'psú'nti'*, "sharp-pointed teeth," canine teeth (= *insu* + *tűdě*). *isan'hin psú'nti'*, "sharp-pointed at one end or side," wider at one end than at the other. *kűděska sin'pson'ti*, "sharp-tailed bird," the swallow. *mas pson'ti*, "sharp-pointed iron," a bayonet. *psún'tpadi-yan'*, the point of an arrowhead.—*apsún'*, the smallpox; described as "*kďě'xyi sipsipi'*, spotted and pitted."—*apso'nd ayudi'*, the holly tree, so called because it has thorns.

ptce, *pítce'*, (17: 16; 28: 248), *pítce* (26: 41, 42), to leap, jump.—*ptcedí'*, *pítce'di* (27: 11), to jump, leap, as a grasshopper, sturgeon, etc. *o ptce'di*, "the jumping fish," the sturgeon. *pítce'ni*, leaping not (27: 11). *pítce'hayě'*, you jump over it (28: 173, 176, 201). *pítce'niñkě'di*, I jump (28: 247).

ptcú^a, *půtcu^a*, *ptco^a* (6: 16; 9: 16; 10: 23), *putco^a* (17: 17; 23: 7), a nose; his or her nose; for this, *ptcú'nyan* can be used (*hiptcú'ni'* (or *hi'ptcú'nyan*), *úñka'-ptcú'ni'* (or *úñka'ptcú'nyan*); *ptcú'ntu'*, *hi'ptcú'ntu'*, *úñka'ptcú'ntu'*).—*ptcú'ni haidi' na*, his nose bleeds. *úñkpatcon'*, my nose (23: 3). *ptcú'ni ahudi' tpan'hin'*, the "soft bone of the nose," the septum of the nose. *ptcú'ni ahudi' tpan'hin' okpě'*, the perforation of the septum of the nose. *ptcú'ni pútsi'*, the ridge ("hill") of the nose. *ptcú'ntpě'*, "natural holes in the nose," the nostrils (*i'ptcú'ntpě'*, *ú'ñka-ptcú'ntpě'*; *ptcú'ntpětu'*, *i'ptcú'ntpětu'*, *ú'ñka-ptcú'ntpětu'*). *ptcú'ntpě' san'hin'xa*, "nostril on one side," one nostril (of a pair). *ptcú'ni hauni'*, "it dangles from the nose," a nose ring.

pta.—*dapta'weyě'*, to clap the palms of the hands together (*dapta'wehayě'*, *dapta'wehāñkě'*). *a'kipta'ye*, she caught both in one hand (8: 15).

ptɕa.—*ptɕaxə'*, *ptɕaxi*, *ptɕax* (28: 258), *ptɕasi'*, wide, broad, flat (C., *gəan'ɕɛ*). *teak ptɕaxə'*, the "wide part of the hand," the entire palm of the hand (also 9: 16). *ptɕaxitu*, they are flat (28: 259). *ptɕa'xi sin'hin ne'di*, to be standing with the feet apart; to straddle. *insu' ptɕarka'*, "flat teeth," the incisors (K., *blak'a* (?)). *taxpa ptɕasi'* the wood duck or summer duck. *ptɕasiyɛ'*, to cause an object to be flattened out again (*ptɕasi'hayɛ'*, *ptɕasi'hânkɛ'*). *ptɕaskûnni'*, bread of any sort. *yɛ'ni ptɕaskûnni'*, corn bread. *sonpxi' ptɕaskûnni'*, wheat bread. *wak ta's ptɕaskûnni'*, cheese. *ptɕaskûnni' du'ti na'ñki*, he "sits eating" bread, he is eating bread (*ptɕaskûnni' i'duti na'ñki*, *ptɕaskûnni' ndu'ti na'ñki*; *ptɕaskûnni' du'ti ha'maki*, *ptɕaskûnni' i'duti aya'maki*, *ptɕaskûnni' ndu'ti nka'maki*). *ptɕaskûn'*, bread of any sort. *atɕin'ni ptɕaskûn'*, batter cakes.—*akipta*, fold. *aki'ptadi'*, double. *hakipta'di*, in layers. *akiptɕa'tɕadi'*, "lying one on another," double or manifold, as, *akûtxyi' akipɕa'tɕadi'*, a book. *aki'ptatayɛ*, multiple, manifold (i. e., more than double or twofold). *akipta' nonpa'*, twofold, double. *akipta' dani'*, threefold. *akipta' topa'*, fourfold. *akipta' ksani'*, fivefold. *akipta' akûxpɛ'*, sixfold. *akipta' nanpahudi'*, sevenfold. *akipta' danhudi'*, eightfold. *akipta' tckanɛ'*, ninefold. *akipta' ohi'*, tenfold. *akipta' ohi' sonsa'xɛhɛ*, elevenfold. *akipta' ohi' nonpa'xɛhɛ*, twelvefold. *akipta' ohi' dana'xɛhɛ*, thirteenfold. *akipta' ohi' topa'xɛhɛ*, fourteenfold. *akipta' ohi' ksa'xɛhɛ*, fifteenfold. *akipta' ohi' a'kû-xpa'xɛhɛ*, sixteenfold. *akipta' ohi' nan'pahu' a'xɛhɛ*, seventeenfold. *akipta' ohi' da'nkua'xɛhɛ*, eighteenfold. *akipta' ohi' tckana'xɛhɛ*, nineteenfold. *akipta' ohi' nonpa'*, twentyfold. *akipta' o'hi da'ni*, thirtyfold. *akipta' o'hi to'pa*, fortyfold. *akipta' o'hi ksan'*, fiftyfold. *akipta' tsip'a*, a hundredfold. *akipta' tsipin'tɕya*, a thousandfold.

pt̥çato', cotton.—*pt̥çato' nteu' nonpa'*, I put the cotton in two places. *pt̥çato' nteu' dani'*, I put the cotton in three places. *pt̥ç'a'to uni'*, the cotton comes up. *pt̥ç'a'to udi'*, the cotton plant, cotton plants. *pt̥ç'a'to da'di*, to pick cotton. *pt̥ç'a'to san'*, "white cotton," a tunic or man's shirt. *pt̥ç'a'to akidi'*, the "cotton insect," a caterpillar.—*pú'ütu kayudi'*, the cottonwood tree.

pūdē, open (p. 140: 32, 33.—*dupūdē'*, *dupūdē'* (28: 147, 149, 150, 153), to uncover by pulling, to open. *kīdu'nahi' dupūdē'*, to uncover by rolling. *naxte' dupūdē'*, to kick off the covering, as an infant does (*i'dupūdē*, *ndu'pūdē*). *durtan' dupūdē'*, to pull open a box, cache, etc. (*i'durtan' i'dupūdē*, *ndu'xtan' ndu'pūdē*).

pûdēd, brant.—*Pûdēdna'*, Ancient of Brants (6: 11, 12, and notes).

pûdi'.—*apûdi'*, he stepped over it
(28:115).

pûdi'son, or pûdi'son'ni'.—*pa' pûdi'son* or *pa' pûdi'son'ni'*, to have an attack of vertigo (*i'pa pûdi'son*, *ûnkapa' pûdi'son*).

puhe, to blow.—*puhey'*, to blow a horn (*pu'heha'yé*, *puhe'húñk'é*; *pu'heyétu'*, *pu'heha'yétu'*, *pu'hé'húñk'étu'*).—*pu'hekiy'é*, to blow a horn for or instead of another. *pu'hehi'ñkiy'é*, I blow a horn instead of you.—*pu'heki'kan*, to blow a horn for some one to come (*pu'heyaki'kan*, *pu'heaxki'kan*). *pu'hehi'ñkikan*, I blew the horn for you to come. *pu'heyaxki'kan*, he or you blew the horn for me. *pu'heki'kan tcy'ñki*, she blew the horn for the dog.—*pu'heki'daha*, to blow a horn for them to come (*pu'heyaki'daha'*, *pu'heaxki'daha'*). *pu'heaxki'daha' tcy'ñki*, I blow the horn for the dogs (to come).—*apw'x hōni'*, a blowgun: to use a blowgun (*apw'xhayōn'ni*, *apw'x nko'n'ni*). The Biloxi learned the use of the blowgun from the Choctaw.—*pxuhin'*, *pe'ti pxuhin'*, to blow at a fire (*pe'ti i'pxuhin*, *pe'ti úñkápxu'hin*; *pe'ti pxuxtu'*, *pe'ti i'pxuxtu*, *pe'ti úñkápxuxtu'*).

púka'yi, large red-headed woodpecker (15:9) (see *küdeska'*, *omayi'*, *yakida'-mañkay'i'*): It stays in swamps; its note is "kí' títí'títí'tí'tí'."—*pú'kpúkay'i'*, the large black woodpecker (perhaps *pú'k-*

- pák hayi'*). *Púkpákayina*, Ancient of Large Black Woodpeckers (28: 101).
- púke**.—*púkeyé'*, to make the sound heard in drawing a cork from a bottle; to make a deadened sound or thud, as in hitting the earth, human flesh, or garments (*púke'hayé'*, *púké'hañkél'*).
- púkíyá'** (Eng., *picayune*), five cents, a nickel. —*púkíyá' xkuku' ondaha'dande'*, I will give a nickel to each.
- púkxyi'**, loop (28: 88, 90, 221).
- puxi**.—*apuxi'*, *apu'x* (30: 1), to touch, feel (*aya'puxi'*, *ñká' puxi'*). *in'yapu'xi*, I touch you. *hiya'ñkapu'xi*, you touch me. *yañka'puxi'*, he touches me. *añk-sapi' ema' aya'puxi' na*, beware lest you touch the gun! (or, do not touch the gun!). (Also 20: 4, 5, 6; 26: 21.)
- púni'**, to hang, dangle, be suspended (11: 2) (see *apéní'*).—*dodayé púni'*, "gullet hangs (on)," a necktie. *núpúni'*, to swing or dangle, as beads (*ałohi*).
- púpé'**, cut through often (28: 22, 24, 38).—*psohé' púpédí'*, having the corners rounded off.
- pupu'xi**.—*ani' pupu'xi*, foam (of water).
- púski'**.—*nyukpé' púski'*, my leg was cut off (p. 154: 6).
- pút**, the end of any object.—*psdehi pút kúnúxka*, "knife with a curved end," a table knife. *púdiyan'*, the tip or end of a tree, stick, nose, etc. *púdiyan' kúnúki'*, to bend the point of a knife, etc.—*kipúde'*, a joint, joints; to join (p. 140: 15). *pa' aho' kipúde'*, a suture, sutures. *kipaté'*, the knuckles (evidently identical with the preceding).
- pú'tsa**, **pútsa**, **pútsü**, **pútsi'**, sharp, sharp-edged.—*pútsa'ya wa'yan*, "sharp side," the edge of a knife blade. *ptcún' pútsi'*, the ridge of the nose. *yukpé' pútsi'*, the *os tibia* (the ridge of this bone is prominent). *pú'tsa tca'yé*, to wear off the edge of an ax, a knife, etc. (*pú'tsa tca'hayé*, *pú'tsa tca'húñkél'*). *ñkin-su' pútsa' d'éłtca*, the sharpness of my teeth is all gone. *pútsü' tcađi'*, the sharp edge is all gone, is worn down or off. *pú'tsani*, not sharp, dull.—*pútsayé'*, to sharpen a tool (*pú'tsahayé'*, *pú'tsa-hañkél'* or *pú'tsahúñkél'*). *tan-s-in'tcayé' ko pútsayé'*, to sharpen a scythe. *añse'wi pútsayé'*, to sharpen an ax.—*pútsi'*, a round-topped hill; an extended hill or mountain, a ridge. *púts nita'ni*, a large round-topped hill. *pú'tstahi'xye* (= *pútsi' + hixyé*), many round-topped hills or ridges. *púts ta'wiyán*, the top of a round-topped hill or ridge.
- pútwi'**, crumbled off.—*iñkowa' pútwi' hidé'*, it crumbled off and fell of its own accord, as plaster or a decayed stump.—*đipútwi'*, to make an object crumble by rubbing or pressing between the hands (*i'đipútwi'*, *ndí'pútwi'*).—*du'pútwi'*, to make an object crumble to pieces by punching at it (*i'đupútwi'*, *ndu'pútwi'*).—*napútwi'*, to make an object crumble by kicking it or by treading on it (*i'na-pútwi'*, *únna'pútwi'*).—*đu'kúpútwi'*, to make an object crumble to pieces by hitting it (*i'đukúpútwi'*, *ndü'kúpútwi'*). *maził' ahi' đukúptuxi'*, to break an egg to pieces by handling, hitting, etc.
- Rapí'dya'**, the present Biloxi name for the town of Rapides, Rapides Parish, La. Formerly called *Atix tciđonna*.
- sa**, to tear.—*sa'dé*, *sadé'*, to tear straight; torn, to be torn. *do'xpé naské' sadé'*, the coat is torn (attitude not specified). *do'xpé naské' na'ñki ko sadé'*, the coat (hanging up) is torn.—*dusa'di*, to tear anything. *kida'giya' dusa'di*, to tear a piece from the edge of an object (*kida'giya' i'dusa'di*, *kida'giya' ndusa'di*; *kida'giya' dusatu'*, *kida'giya' i'dusatu'*, *kida'giya' ndu'satu'*). *Akútxyi' dusa'di*, to tear paper.—*dusasa'di*, to scratch and tear the flesh, to tear often or in many places (*i'dusasa'di*, *ndu'sasa'di*). *dusasa' do'hi*, tear here and there and look at it! *ktu' yandu'sasa'di*, the cat scratched me and tore my flesh (in many places).—*dusa' hutpé'*, to tear a hole through (*i'dusa' yutpé'*, *ndusa' ndutpé'* sic: rather, *ndusa' únkutpé'*).—*kidusa'di*, to tear it for him (*ya'kidusa'di*, *a'xkidusa'di*; *kidusatu'*, *ya'kidusatu'*, *a'xkidusatu'*). *kidusa'*, tear it for him! (Also 17: 4; 28: 10, 13; p. 120: 14, 15.)
- sâde**.—*sâdedi'*, *sâđedi'*, to whistle (once) as a boy or man does (*sâ'dhayedi* (or *sâ'diyé'di*), *sa'dhañkedi* (or *sâđiñké'di*); *sâdetu'* (or *sâđetu*), *sâ'dhayetu'* (or *sâ'diyetu'*), *sâ'dhañketu'* (or *sâ'diñké'tu*)). (28: 41). (cf. *sútside*, *sahe'*).—*sâtsa'dedi'*,

to whistle often, whistle a tune, as a man does (*sátsá'dhayedi'*, *sátsá'dhañkedi'*; *sátsá'detu'*, *sátsá'dhayetu'*, *sátsé'dhañketu'*).—*sásditi'sisoti* (12: 1), a katydid [onomatope]. *sísoti'*, a green, long-legged cricket (sic) (Bj., M.).

sahe', a rattle (?).—*ndēs s'nt sahe'*, the rattle of a rattlesnake.—*saheyē'*, to rattle a gourd rattle, etc. (*sahe'hayē'*, *sahe'húñkē'*).—*sahēdi'*, it rattles; to make the rattling sound heard when corn ears are moved (*sa'yahedi'*, *sa'hañkēdi'*). *yo sahe'di*, "body makes a rattling sound," a locust.

sa'hi, raw, uncooked; wild, uncivilized.—*tká'ndárox sa'hi*, a raw apple. *tan'sahi*, "raw melon," muskmelon. *nkan'ya-sartu*, we were Indians (5: 8). *anya sahi*, an Indian (9: 1). *Takapa sahi*, an Atakapa Indian. (Also 5: 8; 9: 1, 9, 12; 19: 1, 17; 22: 7; 27: 27.)

sahi, a long time.—*sahi'xti*, a very long time (18: 14). *sahi'ye*, a while (p. 151: 10).

satu'ti, cocoa grass, a grass found in central Louisiana. It grows about 3 inches high, and has black roots, which have a pleasant smell and are eaten by hogs.

Sa'wan, Shawnee (?).—*Sa'wan' hanya'*, the Shawnee people.

saⁿ, white.—*ti nē' ko san' xē* (w. sp.), the house is white, or *ti nē' ko san' nē'* (w. sp.); a man says, *ti nē' ko san' na'*, etc. *ati' san' nēyan'*, the house is white (used when not seen by the one addressed). *toho'xk toho' ma'ñki ko san' xē'* (w. sp.), the reclining horse is white. *toho'xk nonpa' tci'di a'mañki ko san' xē* (w. sp.), the two reclining horses are white. *toho'xk xa'xaxa a'mañki ko san' xē* (w. sp.), the standing horses are (all) white. *yek san'*, dry white corn. *san'xti'*, very white, white near by. *san'sasan'san*, white here and there; gray, as the human hair; iron gray. *a'yinahin' san'sasan'san'*, your hair is (iron) gray. *asan'*, white, as the hair of the head. *a'nahin asan' xyē* (m. sp.), his or her hair is white. *kan'x te asan'*, "white faced bee," bumblebee. *asan'tki*, somewhat white, whitish, distant white. *asan'na pahin' ahin'*, a pillow. (Also 9: 13, 14; 10: 21; 26: 92; 28: 28, 34, 37, 49, 54; p. 117: 17, 18; p. 118: 1-3.)

saⁿhaⁿ, strong; to be strong or hard (*i'san'han*, *ú'ñksan'han*; *san'han'tu'*, *i'san'han'tu'*, *ú'ñksan'han'tu'*).—*ayan' san'han'udi'*, "strong wood tree," a sycamore. *ti san'han'yan*, "strong house," jail.—*san'han'ni'* or *sdhá'ni*, stout, strong (*i'san'han'ni'* (or *i'sdháni*), *ú'ñksan'han'ni'* (or *ú'ñksdhá'ni*)). *xáxwē'san'han'ni'*, a strong wind, the wind blows strong. *anya'di san'han'ni'*, a strong man. *sin'hin' san'han'ni'*, to stand firm, to stand his ground. *adē' san'han'ni'*, to raise his voice (*aya'dē san'han'ni'*, *nka'dē san'han'ni'*). *anya'di ne' san'han'ni'*, this man is strong. *anya'di e'wane' san'han'ni'*, that man is strong. *anya'di hande' san'han'ni' xyē*, that man is very strong. *san'han'xti'*, very strong, stiff, inflexible. *kintcē san'han'xti' kidedi'*, to throw very far.—*kúsádhá'nini'*, not to be strong, to be weak (*ku'isdhá'nini'*, *ú'ñksdhá'nini'*).—*san'han'nyē'*, to make an effort, exert force (*san'han'hayē'*, *san'han'ñkē'*). *uxtú'k san'han'nyē'*, to push hard against.—*san'han'xtiyē'*, to make a great effort, exert much force, press very hard on, etc. (*san'han'xti'hayē'*, *san'han'xti'húñkē'*). *in'ksiyó' stcúki' kan' san'han'xtiyē'*, as the meat was tough, he bore down very hard on it (in cutting). *dúkútcē' san'han'xtiyē'*, to tie an object tightly (*i'dúkútcē' san'han'xtihayē'*, *ndúkútcē' san'han'xti'húñkē'*).—*asan'hin'*, his or her arms (*aya'san'hin'*, *nka'san'hin'*; *asan'xtu'*, *aya'san'xtu'*, *nka'san'xtu'*). *asan'hin' san'hin'xa*, his arm (on one side). *asan'hin' kaskani'*, his left arm. *asan'hin' spewayan* (in full, *asan'hin' in'spéwayan'*), his right arm. *asan'hin' tudiyan' kaskani'*, his left arm above the elbow. *asan'hin' tudiyan' spewayan'*, his right arm above the elbow. *nka'san'hin' kaskani'*, my left arm. *asan'hin' ne'di onni'*, pain in the arms. *A'sápska' a'kidisti' ti' onyan'*, "the Place of the Store of the One-armed (man, i. e., James Calhoun)," Babbs Bridge, Rapides Parish, La. (Also 17: 12, 18: 17; 26: 38, 40.)

saⁿhiⁿ, on the other side (D., *akasanpa*, *akasan*; Ø., *masani*).—*san'hin' kiya' nkon in'kte' xo*, I will do it again and hit you on the other side (1: 11).—*san'hin'xa*, on one side; used in speaking of one of a pair. *itcútcú'hin' san'hin'xa*, one of

your eyes. *nixuxwi' sañhin'xa*, one of his ears. *tayo' sañhin'xa*, one of his cheeks. *isi' sañhin'xa*, one of her feet. *ptcúntpě' sañhin'xa*, one of his nostrils. *asañhin' sañhin'xa*, one of his arms.—*sañhin'yan* or *sañinyan*, on the other side of. *kúdúpi' sañhin'yan kűděska' o'di*, shoot (at) the bird on the other side of the ditch! *yaduxtan' tañhin' nűtkohi' sañhin'yan aña' sin'hin ne' kiyohi'*, call to the man standing on the other side of the railway. *aduhi' sañhin'yan sin'to' yaon'ni ne' inaxe'*, do you hear that boy who is (stands) singing on the other side of the fence? *sañhin'yan' kiya' nkon in'naxta' xo*, I will kick you again (and) on the other side (1: 13). *ayi'x sañin-yan'*, on the other side of the bayou.—*isañ'hin*, at one side or end. *isañ'hin psúnti'*, sharp at one end, i. e., wider at one end than at the other, as leggings.—*ndosañ'hin* or *ndosañ'hin'yan*, on this side of. *añ'xu ndosañ'hin*, on this side of the stone. *yaduxtan' tañhin' natkahi' ndosañ'hiyan ti ne'yan tcehe'dan*, how high is the house on this side of the railroad?—*endo'sañhin'*, on this side of the aforesaid place (preceded by the name of the place or object). Its opposite is *eusañhin*.—*eusañ'hin*, *eu'sañhin'yan*, *éwusañ'hiyan*, on that side of (preceded by the name of the object). *aduhi' eusañ'hin waka' ne'yan ka'pxu-ye'ni*, that standing cow on that side of the fence does not gore. *añ'xu eu'sañhin'yan*, on the other side of the stone. *yaduxtan' tañhin' natkahi' éwusañ'hiyan ti ne'yan tcehe'dan*, how high is the house on that side of the railroad? (Also 10: 17; 28: 38, 81, 176, 221; 31: 12.)

sañki', a girl.—*sañ'ñki txa'*, there are (or were) none there but girls. *sin'to' sañki'yan he'*, a boy and a girl. *sañki' sin'to'yan he'*, a girl and a boy. *sin'to' yih'i sañki'yan yih'i he'*, boys and girls. *sañki' te'di*, the corpse of a girl. *sañki' ko'naxěni' ndon'ni*, I have not seen the deaf girl. *sañki' yuke' akűtxyi' uka'de yinsp'xtitu*, (all) those girls sew very well. *Tañ'ks sañ'ya sañki'*, she is a Biloxi girl. *Tañ'ks sañ'ya isañ'ñki*, are you a Biloxi girl? *Tañ'ks sañ'ya añksa'ñki*, I am a Biloxi girl. *sañki'*

tada'on, his or her girls. *sañki' i'tada'on*, thy or your girls. *sañki' i'ñktada'on*, my girls.

sañ'ya (sic), young (p. 129: 4). Given by Bj. and M. in the following examples: *Tañ'ks sañ'ya sin'to'* (instead of *Tañ'ks sin'to'*), he is a Biloxi boy. *Tañ'ks sañ'ya isin'to*, are you a Biloxi boy? *Tañ'ks sañ'ya añksin'to*, I am a Biloxi boy. *Tañ'ks sañ'ya sañki'*, she is a Biloxi girl. *Tañ'ks sañ'ya isañ'ñki*, are you a Biloxi girl? *añ'*, *Tañ'ks sañ'ya añksa'ñki*, yes, I am a Biloxi girl. *Tañ'ks sañ'ya tañyan'*, a Biloxi village.

sdiťka', **sduťka**, elliptical. — *műsűda sdiťka'*, "elliptical dish," an earthenware dish used for meat, etc.

se.—*dűseyě'*, to make a clapping or slapping sound (*dűse'hayě'*, *dűse'hañkě'*) (cf. *sahe'*). *tca'ke dűseyě'*, to make a clapping sound by slapping the back of the hand. *tayo' dűseyě'*, to make a clapping sound by slapping the cheek. *űntkoñ' dűseyě'*, to use a whip.

sě.—*dasě'*, to bite, as a person or animal does; to hold between the teeth or in the mouth (*yida'sě nda'sě*). *ida'sě*, did he bite you? *yanda'sě*, he bites me. *kida'giya' dasě'*, to bite out a piece from the edge of an object (*kida'giya' i'dasě*, *kida'giya' ndasě'*). *dasě' daksű'ki*, to bite (a stick) in two (*i'dasě i'daksű'ki*, etc.). *tcu'ñki dasě' pűtcpi'*, the dog missed (his aim) in trying to tear with his teeth. *dasě' datpě'*, to bite a hole through. *dasě' waheyě'*, to make cry out by biting or holding it in the mouth, as a bear or wolf does a fawn, etc. *dasě' da'ko'ko-sědi'*, to crack a hazelnut by biting. *dasě' daksűpi'*, or *dasě' daskipi'*, to get the juice out of sugar cane by chewing.—*dasě' duxtan' xtaho'* (*kohi'xti dasě' duxtan' xtaho'*), to make fall from a height by biting. *xwűhi'xti dasě duxtan' xtaho'*, to make topple over, as a tree, by gnawing at the roots or base (*i'dasě i'duxtan' xtaho'*, *ndasě nduxtan' xtaho'*).—*dűse'*, to bite, as a dog does.—*a'duse*, to be in the habit of biting, as a bad dog is. *tcu'ñki ma'ñki a'duse*, that (reclining) dog bites, is apt to bite. *toho'xk nixűxw' naskě' a'dustu'*

(±*xa*), those mules bite, are in the habit of biting.—*ka'dusen'*, not to be accustomed to biting. *toho'xk nixuxw' naskē'* *ama' n̄ki ka'dustuni'*, those mules are not given to biting. *tcw' n̄ki ma' n̄kdē ka'dusen'*, this reclining dog does not bite.

se'hiyē! sē'hiye! O pshaw! (28: 92, 102, 110).

sēp.—*ansē'p*, *ansepī*, *ansewi*, an ax. *ansē'p sin'hin nē' ko in̄kta'*, the standing ax is mine. *ansē'p hama' toho' ma' n̄ki ko kta'*, the ax lying on the ground is his. *ansē'p nonpa' a'ma' n̄ki' ko kta'*, the two (standing) axes are his. *ansē'p nonpa' hama' tcī'di a'ma' n̄ki' ko in̄kta'*, the two axes lying on the ground are mine. *ansē'p xa'xaxa a'ma' n̄ki' ko pa'na in̄kta'* (*xē* is added by a female), all the standing axes are mine. *ansē'p tcī'di a'ma' n̄ki' ko pa'na in̄kta'*, all the axes lying down are mine. *ansē'p xa'xaxa ki'naxadi' a'ma' n̄ki' ko pa'na in̄kta'*, all the scattered standing axes are mine. *ansē'p tcī'di ki'naxadi' pa'na in̄kta'*, all the scattered and reclining axes are mine. *ansē'pi nē' yaxku'*, give me that ax (leaning against something). *ansē'pi ma' n̄kiyan yaxku'*, give me that ax (lying down). *ansē'pi ne ka'ta*, whose ax is that? *ansē'pi ne in̄kta'*, that is my ax. *ansē'pi kupa'niyē'*, he lost his ax. *ansē'p su'di*, an ax head. *ansē'p su'di na' n̄ki ko ita'*, the ax head is yours. *ansē'p poxka'*, sledge hammer. *ansē'wi yin̄ki'*, "small ax," hatchet. *ansē'wi yan xan' ko tca'kanma' n̄ki'*, where is the ax? This is sometimes abbreviated to *ansē'wi yan xan'*? *ansē'wi a'yin ta'nini hedan'*, he has finished using the ax. *ansē'wi pūtsayē'*, to sharpen an ax (see *anxudi dūn̄honni* under *an'xu*). *ansē'wi ma' n̄kdē nyi'ku dandē'*, I will give you this ax (lying down). (Also 28: 195, 202; p. 121: 21, 22.)

si.—*dasi*, strung (11: 3). *u'dasi'*, (he) strung them (21: 2).

si.—*dusi'*, to grasp, hold; to take, receive (*i'dusi* or *i'tsi*, *ndu'si*; *dutstu'*, *i'tstu*, *ndu'stu*). *axt i'tsi wō*, have you taken a woman? *dusi tusiye* (used when one grasps another, but *duxtan tūsiyē* must be used if he already holds him), to

grasp another and pull him backward (*i'dusi tūsi'hayē'*, *ndu'si tūsi'hūn̄kē'*). *in'dusi tūsi'hinya' dandē'*, I will grasp you and pull you backward. *snī' dusi'*, to catch a cold. *snī' ndusi'*, I caught a cold. *snī' ya'ndusi'*, "the cold caught me" (Gatschet). *Tcētkana' du'si*, he seized the Rabbit (1: 20). *akūtxyi' idu'siko'*, ayindhē' *akūtxyi' huyan' xkiya'*, when you receive the letter, do you (in turn) send a letter hither to me. *ka'wayan' ndusi' xyeni' inskē'yan̄kē'*, I wished to take something or other (from my trap), but it scared me (3: 16, 17). *ēdi' Ina' ko dusi' on'xa ētura'*, behold the Sun had been taken, they say (3: 15). *dusi' duna'nayēyē'*, he seized him and shook him. *Tcētkana' axokyan' yēskasan' dusi' uxne'di*, the Rabbit took a piece of cane and a tin bucket and was approaching the well (1: 9). *dusi' de'di*, he took it and has gone. *i'dusi ide'di*, you took it and went. *ndu'si nde'di*, I took it and went. *axti' dusi'*, to take a woman (i. e., cohabit with her without marrying her regularly). *an'han'*, *ndusi'*, yes, I have taken her. *ndu'si na'*, I have taken her. *anyaō' dusi'*, to take up with a man informally, cohabit with him without being married. *spdehi' dusi' han̄keyan' kiya' de ētura'*, he seized the knife and departed again (3: 19). *spdehi' du'si ha'nde*, he is holding a knife. *spdehi' i'dusi aya'nde*, you are holding, etc. *spdehi' ndu'si n̄ka'nde*, I am holding, etc. *spdehi' i'dusi*, do you hold a knife? *akūtxyi' patckē' dusi'*, or *akūtxyi' tca'kē' di na' n̄ki patckē'*, to take a book (almanac) from the nail on which it is hanging. *akūtxyi' dusi' dehan' tca'kedi'*, take the book and go to hang it up on the nail. *dusi' dehan' kyūkihi' tca'kedi'*, take it off (the nail), and then take it back and hang it up. *akidu'si*, they continued packing things in the boat (28: 214).—*tcakkidusi'*, to shake hands (*tcakya'kidusi'*, *tcak a'xki-dusi*). *tcak i'n̄kidu'si*, I shake hands with you. *tcak i'n̄kidu'si tē' n̄ki*, I do not wish to shake hands with you. *tcak yan'xkidu'si da'nde*, will you shake hands with me?—*kidusni'*, not to grasp or hold; not to take from another

(*yidu'sni*, *ndu'sni*; *kidu'stuni'*, *yidu'stuni'*, *ndu'stuni'*). *nanpana'x kidusni'*, he can not hold it at all. *nita'xti kan kidusni'*, or *nita'nixti kidusni'*, it is too large for him to hold. *nita'xti kan' (or nita'nixti) ndu'sni*, it is too large for me to hold.—*kidu'si* (or *kidu'si de'di*), to take something from another (*ya'kidusi'* or *ya'kidu'si ide'di*, *a'xkidusi'* or *a'xkidu'si nde'di*). *in'kidusi'*, I took it from you. *yan'xkidusi'*, he took it from me. *hiyan'xkidusi'*, you took it from me. (Also 8: 14, 15; 9: 9, 10; 10: 25; 11: 5, 9; 13: 3; 14: 27; 16: 10; 17: 3, 5, 7, 9, 12, 13, 16; 20: 25, 37; 21: 32, 36; 23: 15, 21; 26: 3, 5, 6, 8, 10, 44, 45, 47, 56–59, 62, 65, 76, 81, 90; 27: 20, 22, 25; 28: 10, 44, 45, 51, 56, 62, 77, 97, 106, 118, 121, 133, 163, 166, 195, 218, 219, 223, 227, 235, 248; 31: 10, 16, 18; p. 155: 14, 15, 16, 17, 18, 19, 20, 21.)

si, yellow (*si* and *kusi* may be two independent roots, but if so they have been confused by Dorsey as well as myself—J. R. S.).—*sidi'* (pl. *si'tu*) yellow (21: 33). *toho'xk sidi'*, a yellow horse. *toho'xk si'tu*, yellow horses. *xye'hi si'di*, yellow blossom (of the *nindayi*). *sidaki'*, a sort of yellow. *tcut sidi*, "red yellow," light red. *si'duki'*, yellowish, brown (G.).—*sihiyē'*, to make an object yellow, to smoke an object (*sihi'hayē*, *sihi'hān'kē*). *taha'k sihiya'*, smoke the hide!—*a'ksihiyē'*: *in'ksiyō' a'ksihiyē'*, to smoke meat (*in'ksiyō' a'ksihihayē*, *in'ksiyō' a'ksihihān'kē*).—*sika'hi*, buckskin.—*sikin'poxonni'* (= *sikahi* + *in* + *poxon*), an instrument used by the Biloxi women in dressing a hide. It was pushed from the woman for the purpose of scraping off the hair.—*kusidi'*, smoke; to smoke. *pē'ti kusidi'*, the fire smokes. *uksi'di*, smoke (G.). *uksi-nedi*, (to) smoke (G.). *petē'ti' uksi'di*, smoke-hole, chimney (G.). *kusidē'-tōwe*, to be full of smoke. *atē' kusi-dē'-tōwe*, the house is full of smoke. *ān'kātē'cūn' kusi-dē'-tōwe*, my eyes are full of smoke. *yaniksiyōn*, tobacco pipe. *ksi tca' kūnātci'*, a chimney. *u'ksi*, smoky (20: 48).—*a'ksahon ni'*, shade; a shadow (?); an umbrella; parasol.

si.—*isi'*, *asi'*, the feet (20: 15; 26: 23); *ayisi'*, *aya'si*, *yisi'*, thy feet; *in'ksi*, or *nka'si*, my feet; *i'situ'*, their feet; *yi'situ'*, your (pl.) feet; *i'nksitu'*, our feet; also to step. *isi' dūksa'di*, to cut the foot with a knife. *isi' duktca'di*, to cut the foot with an ax. *asi' natpē'*, to break a hole through ice, etc., with the foot. *aya'si i'natpē'*, you broke a hole, etc.; *nka'si in'natpē'*, I broke a hole, etc.; plural formed from singular by adding *-tu*. *isi' ahi'* or *isi' ahiyan'*, the toe nails. *isi' wūsi'*, the toes (of one person) (*yisi'wūsi'*, *in'ksi'wūsi'*). *isi' na'ntenedi'*, the third or middle toes (of a person). *isi' axohi'*, the "old toes," the big toes. *isi' ayin'ka'*, the little toes (of a person). *isi' ayin'ka' in'ktca'hi'*, the fourth toes (of a person). *isi' de' kenedi'* (*isi' de' knedi'*?), "he made his footprint, and has gone," a footprint, footprints. *isi' mayi'ni'*, the soles of the feet. *si ma'siya*, "palm of foot," sole of foot (G.). *asistu'*, a stairway. *si a'hiyan'*, "foot skin," a hoof, hoofs. *sihudi'*, barefooted, to be barefooted (*i'sihu'di*, *nsihu'di*; *sihutu'*, *i'sihutu'*, *nsi'hutu'*). *su*, barefooted (p. 141: 17, 20). *si' sonni'*, hose, stockings. *si'ya ski'xtiki'*, or *si' yaski'xtiki'*, the top of the foot. *kūde'sk siyan'*, birds' tracks. *sponi* (*asi+poni*), the ankles; his or her ankles (*i'sponi'*, *in'ksponi'*; *sponitu'*, *i'sponitu'*, *in'ksponitu'*). *sponi' ahudi'*, the ankle bones. The corresponding term is *tcakponi*, the wrists (28: 199, 247). *spūdaxi'* (= *asi+pūdaxi'*?), the instep. May be identical with *stawiyan*. *sta'wiyan* (= *asi+tawiyan*), "top of the foot": probably the instep (if so, = *spūdaxi'*) (*i'stawiyan*, *in'ksta'wiyan*). *stuti'*, a heel. *stu'di ko' kidu'nahi'*, to turn around on his heels. *Stuti* may be contracted from *asi tudiyān* or *isi tudiyān*, "root of the foot" (so recorded by Gatschet). *stūtohi'*, the spurs of a rooster.—*usi'*, (he) steps in it (25: 6). *asi*, stepping on (26: 40, 42; 28: 120). *astu'tē*, step ye on (female to female) (26: 39). *ku'sini'*, (it) had not stepped in it (25: 2).—*si* (of measure), a foot; twelve inches. *si' son'sa'*, one foot; *si' non'pa'*, two feet; *si' tsi'pa*, one hundred feet. *toho'xk si kidu'kūte'kē'*,

to hopple a horse (by the forelegs). *ēdi'*, *an'yadi si' naskēxti' kito'n'ni de' on'knē ētuxa'*, behold, a man with very long feet had passed along ahead of him (3: 2, 3, 6, 13).—*sin'hin'*, to stand (D., Ø., K., Kw., *najin*; Os., *navin*). *isin'hin' (ūnksin'hin')* (cf. *nē, ni*); *sin'hin ne'di*, he is standing; *ūnksin'hin ne'di*, I am standing; *xa'xa ha'maki*, they are standing; *yi'xaxa ha'maki*, ye are standing; *nki'xaxa ha'maki*, we are standing. *an'ya xa'xaxa ma'nktu*, they (all the men) are standing (said of many). Imperatives: *sin'hin'* (to child); *sintki'* (man or woman to woman); *sin-xkañko'* (man to man); *sindakle'* (woman to man). *an'ya sin'hin ne' a'yēhūn'ni*, do you know the standing man? *ayan' sin'hin nē ko tē'di*, the (standing) tree is dead. *toho'xk sūpi' sin'hin ne'di*, the black horse is standing; but *toho'xk sin'hin nē ko sūpi' xē* (w. sp.), the standing horse is black. *ansē'p sin'hin nē ko iñkta'*, the standing ax is mine. *sin'hin' sanhan'ni'*, to stand firm, to stand his ground (*i'sin'hin sanhan'ni'*, *ūnksin'hin sanhan'ni'*). *anya' sin'hin ne'yan nkyēhon'ni*, I know that standing man. *anya' sin'hin ne'denē nkyēhon'ni*, I know this standing man. *sin'hinyē'*, to stand up a perpendicular object (*sin'hayē'*, *sin'hiñkē'*; *sin'hinyētū'*, *sin'hayētū'*, *sin'hiñkētū'*). *kūtata' sin'hinyē'*, to set it up straight (*kūtata' sin'hinhayē'*, *kūtata' sin'hinhañkē'*). *sin'hinx*, before *kan*, to stand, i. e., to stop and stand (as when listening, etc.). *yahē'yan dē sin'hinx-kan'*, he went to a distance, and when he stopped and stood (listening?), etc. (2: 6). *sinx*, stood (28: 176). *inx*, stood (18: 11). *sin'hin' nēkde'*, he was standing so long. *a'yan sin'hin'*, a standing tree. *siznedi*, to stand (G.). *nksizne'di*, I am standing (G.). *a'sin'hin' (=a+sin'hin')*, to stand upon (*yasin'hin'*, *nkasin'hin'*; pl., *a'xaxa* (*hamaki*), *aya'xaxa*, *nka'xaxa* D., Ø., K., *anajin*; Os., *anavin*).—*-hin' (=sin'hin?)*, to stand, be standing; used in composition. *xa'nina'tiñkē'hin nkan'dē'*, I (still) stand (here?) and make it (a heavy object) roll over and over in one direction. *ini'hin' (=in'ni'hin?) ha'nde*, he was (or, continued) drinking. (Also 29: 3, 6, 9,

15, 18, 21, 23; 31: 34; p. 117: 1; p. 118: 5, 6, 19, 20; p. 121: 4.)

si.—*a'yinsi'hin'*, to be a coward (*aya'yin-si'hin'*, *nka'yinsihih'*, *a'yinsixtu'*, *aya'yin-sixtu'*, *nka'yinsixtu'*). *a'yinsi'hinxti'*, he is a great coward. *kin'simhiyē'*, they made them cowards (23: 22).—*ka'yin-sini'*, not to be a coward (*kaya'yinsini'*, *nka'yinsi'ni*).

si.—*siye'*, to tell a lie (*si'hayē'*, *si'hūñkē'*) (cf. *yētei'*). *t! siye' xye*, oh! what a lie! *t! si'yewa'yē'*, oh, how untrue!

sīdipi', bearing marks or indentations from being tied tightly (cf. *sipi'*).—*sī'dipiyē'*, to cause to be marked from a cord, etc., tightly drawn around the object (*sīdipi'hayē'*, *sīdipi'hūñkē'*).

sika, deer skin (27: 1).

sikte.—*asikte'di*, to pant, as a person after running; to pant, as a dog does, with the tongue out (*aya'sikte'di*, *nka'sikte'di*).

si'ndi, **sindiyaⁿ**, **siⁿ**, **siⁿt**, the tail of a bird or that of a quadruped (cf. *nindi'*).—*isi'nti*, for a tail (28: 240). *insindi'*, resembling a tail (28: 257). *isindon'ni*, make out of it a tail (28: 259). *intka sind onyan*, "where the stars have tails," the Aurora Borealis. *sindihin'*, the tail feathers of a bird. *o si'ndiyan*, a fish's tail. *ndēs sint sahe*, "rattle tail snake," rattlesnake. *paxēzk sint tēti'*, red-tailed chicken hawk. *paxēzk sint konatconika*, forked-tailed chicken hawk. *kūdēška sin pson'ti*, "sharp-tailed bird" (*sindi*), the swallow. *si'nd udoxpē'*, "tail dress," a crupper. (Also 15: 7, 9, 10, 11; 17: 9; 21: 39, 40; 26: 4; 28: 258.)

sīnē.—*asnē'*, *hasnē'*, a thief (p. 158: 33, 34), to steal (*haya'snē'*, *nka'snē'*, *hasnētū'*, *haya'snētū'*, *nka'snētū'*). *toho'xk hasnē'*, a horse thief. *toho'xka nka'snē'*, I stole a horse. *anxti' nka'snē'*, I stole a woman. *nka'snē nyiku'di*, I stole (it and) gave it to you. *panan xti' hasnētū'*, all steal, all are thieves. *asnēna'* (*=asnē+na*), "one who steals habitually," a thief.—*ha'snēyē'*, to cause one to steal (*ha'snēhayē'*, *ha'snēhūñkē'*).—*kīha'snē'*, to steal something for (the benefit of) another (*yaki'hasnē'*, *a'xkīha'snē'*; *kīha'snētū'*, *yaki'hasnētū'*, *a'xkīha'snētū'*). *hiñkīha'snē'*, I steal it

for you. *ya'ñkíha'sně*, he or you steal it for me.—*kíśinė'*, to steal from another (*yakíśinė'*, *axkíśinė'*; *kíśinėtu*, *yakíśinėtu*, *axkíśinėtu*). *sínto' toho'xk kta kíśinė'*, he stole "Boy's" (Bankston's) horse from him. *toho'xk ayita' i'kíśinė'*, he stole your horse from you. *toho'xk iñkta' ya'xkíśinė'*, he stole my horse from me. *toho'xk ayitada'on i'kíśinėtu'*, they stole your (thy) horses from you (thee).—*kya'sně*, to steal from him or her (*yakya'sně*, *xkya'sně*; *kya'snětu*, *yakya'snětu*, *xkya'snětu*). *iñkya'sně*, I stole it from you.—*kíśinėdaha'*, to steal from them (*yakíśinėdaha'*, *axkíśinėdaha'*; *kíśi'nětudaha'*, *yakíśinėtudaha'*, *axkíśinėtudaha'*). *toho'xk ya'xkíśi'nědaha'*, he (or you) stole horses from us. *toho'xk iñkítitu' ya'xkíśi'nětudaha'*, all of you stole horses from us.—*kya'snědaha'*, to steal from them (*yakya'snědaha'*, *xkya'snědaha'*; *kya'snětudaha'*, *yakya'snětudaha'*, *xkya'snětudaha'*). *iñkya'snědaha'*, I steal from you (all). *iñkya'snětudaha'*, we steal from you (all).—*kúha'sněyēni'*, not to cause one to steal (*kúha'sněha'yēni'*, *kúha'sněhātūñkēni'*). (Also p. 158: 33, 34.)

sīně', melted, thawed.—*wahu' sīně'*, the snow melts.—*sīně'yē*, to cause it to melt or thaw; to melt something (*sīně'hayē'*, *sīně'hātūñkē'*).

sī'niho' (26: 46, 49), *sinhu'ni'*, *sū'ni-ho'ni'* (11: 9); *sinhu'ni*, mush (G.).

sinto'ni', gum or rosin of any kind.—*ayuxu' into'ni'*, the gum from the sweet gum tree. *a'su into'ni'*, pine rosin.

siopi', pith.—*nixuxwi siopi*, "ear pith," ear wax.

sipi', a pit or pustule, as in smallpox (cf. *sīdipi'*, *psū'nti*).—*sipsipi'*, covered with pustules or pits, as in smallpox.

sī'psiwe'di, onomatope, from "sp! sp!" the noise made by the "Bessie-bug" (*akidi sipsiwedi*) of Louisiana, when caught.

sīsi' (= *kíkuhi*, see *kuhi*), to be wrinkled (*i'sisi*, *ú'ñksīsi'*).

sītside.—*sītsi'dedi'*, to whistle as a woman does (*sītsi'dhayedi'*, *sītsi'dhañkedi'*) (cf. *sāde*).

siñkuki', a robin.

siñto', *sint* (29: 31), a boy.—*siñto' txa'*, there are (or were) none there but boys, all there are boys (not one is a girl). *siñto' sañkí'ya' he'*, a boy and a girl. *sañkí' siñto'ya' he'*, a girl and a boy. *siñto' yihi' sañkí'ya' yihi' he'*, boys and girls. *siñto' tē'di*, the corpse of a boy. *siñto' tada'on*, his or her boys. *siñto' i'tada'on*, thy or your boys. *siñto' i'ñktada'on*, my boys. *siñto'tūdē' dandē'*, the boy will be tall. *siñto' kiyo'wo*, another boy.—*Sin'to'*, Boy, one of the household names of Bankston Johnson (now [1894] more than 30 years of age). *Sin'to' ko tcehe'dan*, how tall is Boy? *Sin'to' toho'xk kta kíśinė'*, he stole Boy's (Bankston's) horse from him. (Also 18: 1; 19: 19, 22; 26: 90, 91; 31: 21.)

skane', that (p. 121: 20).—*keixa' skane'*, that hog. *keixa' nedi' ko tca'naska uki'kiñge ko' skane' e'naska na'*, this hog is half as large as that one.

ski'xtiki', or *yaskixtiki*.—*siya skixtiki*, the top of the foot.

Sko'ki ha'ya', the Muskogee people.

skúti', how deep?—*ani' ko skúti'*, how deep is the water? *skúti' tcehe'dan nkyē'honni'*, I do not know how deep it is. *skúti' yahēdi'*, it is this deep. *skúti' nedi' ko uki'kiñge*, it is half as deep. *skúti'xti'*, very deep. *wahu' skúti'xti'*, the snow is very deep. *skúti'xti' tiki'*, somewhat deep. *skúti'xtitikiē'*; *skúti'xtitikiē'* *ko ē'tikiē'*, it is as deep as that (water).

snā'hi, slim, slender. (Its opposite is *nitan'xti* or *ntan'xti*; see *tan*.)

snihi, cold.—*snihi'xti'*, to be cold (as weather). *tohān'k snihixti'*, it was cold yesterday. *wite'di ko snihixti' dandē'*, it will be cold to-morrow. *wite'di ko snihixti' ko' ndē'ni dandē'*, if it be cold to-morrow I shall not go (12: 1, 4). *snihi'xyē'*, or *sni'hi xyē'*, it is cold now.—*sni'xte'di*, to be or feel cold (said of persons and animals) (*sni'hiyite'di*, *sni'hiya'xtē'di*; *sni'xte'tu*, *sni'hiyite'xtu*, *sni'hiya'ntē'xtu*; we should expect, judging from analogy, that the second and first plurals were *snihiyitētu* or *snihiyixtētu*, and *snihiya'xtētu*, respectively; but the changes are probably owing to metathesis).—*sni' dusi'*, to catch a cold (*sni' i'dusi*, *sni' ndusi'*). *sni' ya'n-*

dusi', "the cold caught me" (G.).—*snisni'hi*, "when the leaves begin to fall," autumn.—*sni'ckite a'mihonni'*, to have ague and fever. *snickitē'xtitu*, they were very cold (28: 134). *snickite' iya'mihon'*, you have fever and ague (p. 141: 15). *snickite' ñka'mihon*, I have fever and ague (p. 141: 16).

snotka', rectilinear and rectangular (not necessarily square).

sokũno', a cypress tree.—*sõk udi' nitani'*, "cypress tree large," a large species of cypress found in Louisiana; distinct from the *sokũno*.

soⁿ.—*sonson'ti*, all sharp at the ends (15: 8, 9, 10, 11).—*ason'*, *a'sũ*, a brier (cf. *asi'*). *ason' ayin'sihixti ko'*, *ason' in'non-da'hi na*, as you are in such great dread of briers, I will throw you into briers (1: 17). *ason' poska'*, a brier patch (1: 16; 2: 28). "*ason' tan'xti nkti na'*," *ẽhan' kide'di*, he said, "I dwell in a very large brier patch," and went home (2: 2). *Onťiyān' e'yan hi' ason tan' in-da'hi hande'tryān*, the Bear reached there, and was seeking a large brier patch (2: 3, 4). *ason' poski'ñki xẽ na'ñki Tẽt'kanadi'*, the Rabbit was sitting (dwelling) in a very small brier patch (2: 4). *asonwan' inkanatẽ'*, I (will) throw you into the briers (1: 20). *a'su onxti*, large brier patch (26: 52). *a'su tohon'ni*, bamboo brier (vine) (26: 53). *a'su to'hĩ*, bamboo brier (28: 38).—*asudi'*, a brier (generic); *Rubus* species (?); if this be *as udi*, it is from *ason*.—*a'su to'hi*, the green brier, the *Smilax auriculata* Walt. The large leaves of this brier were warmed and laid on sores to draw out the inflammation.—*a'st paxka'*, or *a'spaxka'* (= *as paxka*), "the sour brier," dewberry bushes (Bj., M.). A decoction made from the roots of the dewberry bush is used by the Biloxi for washing cuts and other wounds. If this name be derived from *asi'*, berry, then *ast paxka* should be changed to *a's tẽpa'xka* (as G. recorded it).

soⁿ.—*son*, kettle (28: 202). *sononni'* (28: 193), *sonhonni'*, a kettle or pot, any vessel used for cooking. *si sonni'*, hose, stockings. *amasi sonhonni'*, an iron

kettle. *amasi sidi sonhonni'*, a brass kettle. *konixka sonhonni'*, a jug.

soⁿpxi, wheat flour, dough.—*son'pxi dutẽtcki'*, to knead dough. *son'pxi ptẽaskũnni'*, "flour bread," wheat bread.—*sonpxon'ni* (= *sonpxi + on'ni*), wheat (5: 3).

soⁿsa', one, once.—*dũkũtca' son'sa duteti'*, to split at one blow. *Tẽt'kanad' ko' son'sa duti'*, the Rabbit ate one (2: 8). *wak son'sa iũkta'*, I have a cow (5: 6, 7). *ma son'sa iũkta'*, I have a turkey (5: 7). *sonwa*, on one side (21: 21). *nẽon' son'sa* (for *deson'sa*), I did it (or, made it) once. (Also 8: 8, 14; 9: 1; 10: 3, 16; 14: 1, 3; 15: 2, 5; 20: 21; 23: 5; 28: 114, 196, 198, 207, 208; as suffix, 21: 19.)

son'tka'ka or *sũntka'ka*, his younger brother (real or potential), including his father's brother's son younger than himself (*i'sontka'ka* or *i'sũntka'ka*, *hi'ñk-son'tka'ka*, or *ũñksũntkaka*; *sũntka'katu'*, *i'sũntka'katu*, *ũñksũntka'katu*; voc., *hiñkson'tkaka'* (5: 1)).—*son'tka' hadopiya'* (sic), his youngest brother (Bk., fide G.).

soⁿtoⁿ xayĩ', the hen hawk.

soⁿyiti', rice.

Spani', a Spaniard (9: 13).

spẽ, *cpi*, to know how to.—*yaon' spẽ'*, he knows how to sing. *waxni' cpixti'*, to be very skillful in hunting game. *upxi' i'spẽxti'*, he knows full well how to cheat or deceive. *anxti' yũkẽ dẽ apstũ' ki yĩnspi'xtitu*, (all) these women sew very well. *sañki' yũkẽ' akũtxpi' uka'de yĩnspi'xtitu*, (all) those girls read very well. (Also 9: 10; 28: 245.)

spewa.—*spewayān'*, on the right (as distinguished from *kaskani*, the left). *asan-hĩn' spewayān'*, the right arm. *isi spewayān'*, the right foot.—*ĩspe'wa*, on the right side (uninflected). *ũ'ñkat-cũtcũn' ĩspe'wa ne'di*, my right eye ("my eye on the right side") pains. *ũn'nixu'xwi ĩspe'wa ne'di*, my right ear pains.—*ĩn'spewa'yan*, his or her right side (*ayĩn'spewa'yan*, *nẽĩn'spewa'yan*).

steũki', tough.—*ĩñksiyo' steũki' kan sahan'xtiyẽ'*, as the meat was tough, he bore down very hard on it (in cutting).

staķ.—*apa'staķonni'*, to put on a patch (*apa'staķ ayon'ni*, *apa'staķ nẽon'ni*; *apa'-*

staḵ ontu', *apa'staḵ ayontu'*, *apa'staḵ nḵontu'*). *waxi' apa'staḵ on' hedan'*, the shoe has been patched. *waxi' apa'staḵ on' pi'hedi'din*, he ought to patch the shoe. *waxi' apa'staḵ nḵon' kehe'detu'*, we have finished patching the shoes. *waxi' ne' apa'staḵ onni'*, that shoe is patched (sic). *waxi' ne' apa'staḵon'di xyan'*, the shoes must be patched.—*a'pasta'ḵ onni'*; *waxi' a'pasta'ḵ onni'*, to patch his own shoes (*waxi' ya'pasta'ḵ onni'*, *waxi' nḵa'pasta'ḵ onni'*; *waxi' a'pasta'ḵ ontu'*, *waxi' ya'pasta'ḵ ontu'*, *waxi' nḵa'pasta'ḵ ontu'*).—*kiya'pastaḵ onni'*, to patch shoes, etc., for another (*ya'kiya'pasta'ḵ ayon'ni*, *a'xkiya'pasta'ḵ nḵon'ni*). (Also p. 120: 15, 16, 19, 20.)

stan^hin.—*dūkstan'hin*, to cut with scissors (*i'dūkstan'hin*, *ndū'kstan'hin*; *dūkstan'-xtu*, *i'dūkstan'xtu*, *ndūkstan'xtu*) (cf. *a'dēhi*).—*du'stan'stan'hin*, (he) picked feathers often and fast (?) (14: 7).—*a'indūkstan'honni'* (= *in* + *dūkstan'hin* + *onni*), or *añksta'honni'*, scissors.

stan^hin.—*kustan'hinni*, (he) could not reach to it (28: 90). *aduti' ustan'hin iñkiya' dandé*, I will make the food reach (be enough for) you (too) (p. 149: 19).

sti.—*in'sti*, to get angry with another (31: 11) (*ayin'sti*, *nḵin'sti*; *in'stitu'*, *ayin'stitu'*, *nḵin'stitu'*). *in'yin'sti*, I am angry with you. *in'yin'stixti na'*, I am very angry with you. *ya'nḵin'sti'*, you are angry with me. *ya'nḵin'stixti'*, he is angry with me. *ya'nḵin'stixti'*, he is very angry with me.—*in'stixti*, to be very angry with him. *ayin'stixti*, you are angry. *nḵin'stixti*, I am angry.

sti, very (see *xti*).—*ti' yinḵi' sti*, the house is very small (lit., house small very). (Also 17: 18; 28: 9; 29: 25; 31: 10.)

sti' iñki' (contr. to *stiñki*), a plum, plums.

stūki.—*dustūki'*, to scratch without tearing the flesh; to pinch (*i'dustūki'*, *ndu'stūki*) (15: 7, 10). *ktu' ya'ndustūki' (±na)*, the cat scratched me. *yandustuki*, I was pinched (he or she pinched me).—*dustū'gdaha'*, to scratch or pinch them (animate objects) (*i'dustū'gdaha'*, *ndustū'gdaha'*). *ya'ndustū'gdaha'*, he pinched us.—*kikidu'stūktu'*, to pinch one another. *ū'ñkikidu'stūktu'*, we

pinched each other (or, one another).—*i'xkīdustūki'*, to pinch himself (*yi'xkīdustūki'*, *nḵi'xkīdustūki'*).—*kūdu'stūgni'*, not to pinch him; he did not pinch him (*ku'yudu'stūgni'*, *ndu'stūgni'*). *yi-du'stūgni'*, he did not pinch you (sing.). *yandu'stūgni'*, he did not pinch me. *indu'stūgni'*, I did not pinch you (sing.).

su, seed.—*tātān' su' sūpi'*, "the black seed of the eye," the pupil. *su'ya*, seed (G.). *tan'si'o*; *tan'sudi'*, grass seed. *ka'wasu'ya*, what kind of seed? (G.). (Also 26: 3, 19.)

su, blown out, extinguished, as a flame.—*suyé'*, to blow out or extinguish, as the flame of a lamp or candle (*suhayé'*, *suhāñkē'*).—*ksuyēni'*, to fail in blowing out the flame of a lamp or candle; literally, "not to blow it out" (*ksu'hayēni'*, *ksūñkēni'*; *ksu'yētuni'*, *ksu'hayētuni'*, *ksū'ñkētuni'*).—*ksuhedi'*; *ani' ksuhedī'*, to spurt or blow water from the mouth (*ani' yaksu'hedi*, *ani' tūksu'hāñkē'di*). *ani' ksuhe'yé* is also used; but the difference between it and *ani' ksuhedī'* was not learned.—*ksuhē'yé* (= *ksuhedi'?*); *ani' ksuhe'yé*, to blow or spurt (?) water from the mouth (?) (*ani' ksuhe'hānyé*, *ani' ksuhe'hāñkē'*; *ani' ksuhe'yētū'*, *ani' ksuhe'hānyētū'*, *ani' ksuhe'hāñkētū'*). *ani' ksuhi'n'yedaha' dandé*, I will spurt water from my mouth on you (all).

sudi', (cf. *udi'*).—*ūñkoḵon sudi*, a fish hook. (Also p. 120: 3.)

sūdu.—*a'dusūdu'ye ha'nde*, she was singeing off the hair (14: 5).

sūna.—*sūnawi'*, dressed in silver and rattling with it (29: 28), rattling (29: 35). *sūndhe'*, rattling (29: 33).

supi', to be lean, thin (*i'supi*, *ūñksu'pi*) (cf. *hadēhi*).

sūpi', (30: 3), **sūpi** (30: 1; 31: 6), **sūp** (28: 33, 168).—*sūpi' xē* (w. sp.), it is black. *toho'xk nonpa' xa'xa a'mañḵi' ko sūpi' xē* (w. sp.), the two standing horses are black. *toho'xk te'i'di a'mañḵi' ko sūpi' xē* (w. sp.), the reclining horses are (all) black. *toho'xk sūpi'*, a black horse. *toho'xk sūptu'*, black horses.—*sēpi*, a distant black; dark (in color).—*sūpka'* or *sūpka*, "a sort of black"; dark; brown. *nsūk sūpka*, a black (sic) squirrel. *to'hu sūpka*, black rattan vine

(28: 22). *tátcún' súpka'*, the dark part of the eye, the iris. *tcút súpka'*, dark red; blood red; roan. *hap súpka'*, a brown leaf. *hap súpka' ayí'xti*, many brown leaves.—*súp tcút kútki'*, "between red and black" (Bj., M.); given to G. as meaning dark red (see *tcút súpka* under *tcí*). (Also 8: 17; 9: 17; 14: 26.)

susuki', stiff.

súⁿnitoⁿni', tar.—*súⁿnitoⁿni' konha' an-ya' on'ni*, "man made from tar," the Tar Baby of the myths (1: 8).

Cepcti', a nickname given by Betsy Joe and other Biloxi to the family of John Dorsey and his son, Ben Austin, who were part Choctaw and part Biloxi. "All would steal."

cka.—*kúcka' hedí'*, generic: catfish. Divided into the *cicka'he saⁿ*, white catfish; *cicka'he sidí'*, yellow catfish; and *cicka'he tohi'*, blue catfish.

cuhi', a strong odor from meat (see *hi*). *cu'xka*, a strong odor from meat. It may differ from *cuhi*, but is probably identical.

jaⁿ.—*wa'x usté' na'ñki jaⁿ*, he is putting on his shoes (said if the act is seen by the speaker).

tc.—*dutitcu'*, to pull up, as corn by the roots. *aye'kiyaⁿ tudiyáⁿ kě dutitcu' tca'yě*, he dug around the corn and pulled it all up by the roots (1: 3, 4).—*du'tcítcudi'*, to pull out several arrows from a quiver: in full, *duxtaⁿ du'tcítcudi'* (*i'dutcítcudi'*, *ndu'tcítcudi'*).—*du'tckě'*, to pull out an object, as a splinter, cork, or arrow (*i'dutckě'*, *ndutckě'*); to remove an arrow from the quiver: *duxtaⁿ du'tckě'* is the full form (*i'duxtaⁿ i'dutckě'*, *nduxtaⁿ ndutckě'*). *ndutckě'*, I pull out (the arrow) (20: 23).—*natckě'*, to kick off a shoe (*i'natckě'*, *ú'na'tckě'*).—*patckě'*, to pull off a garment; *do'xpě naskě' pa-tckě'*, to pull off a coat; *waxtabdeyě patckě'*, to pull off overshoes; *ya'titon patckě'*, to pull off a vest (*i'patckě'*, *ú'ñkúpachě'*; *patckětu'*, *i'patckětu'*, *ú'ñkúpachětu'*). *akütxyí' tcaķě'di na'ñki patckě'*, to take a book from the place where it hangs (= *akütxyí' patckě' dusi'*). Imperative: *patcka'* (to a

child).—*pa'tcítcudi'*; *waxí' patcítcu'dí*, to pull off shoes (*i'patcítcu'dí*, *ú'ñkú' pa'tcítcu'dí*; *pa'tcítcutu'*, *i'patcítcutu'*, *ú'ñkúpa'tcítcutu'*). Females say, instead, *pa'tcítcuxaⁿ*, *i'patcítcuxaⁿ*, *ú'ñkúpa'tcítcuxaⁿ*; *patcítcu*.—*anahín' dúk-tcudu'*, to take the scalp of a foe (*anahín' i'dúktcudu'*, *anahín' ndúktcudu'*). *in'tútcu'*, he pulled up by the roots (17: 13).

tc.—*tca'na*, again (6: 17).—*tcíma'na*, *tcámana*, again, long ago (cf. *tcína*). *xkítón'ni té' nķa'nde kíkě'*, *tcíma'na yaⁿxkítón'ni on'kně*, *ědí' étuxa' Tcét'-kanadí'*, the Rabbit said, so they say, "though I have been continually wishing to be the first one there, again (in spite of me?) he had already reached there before me" (3: 7, 8). *tcáma'na káñkúnyáⁿ unoxwě' a'nde onxa'*, it used to be, long ago, that he was living with his grandmother. (Also p. 149: 15.)—*kiú'tcmúna'*, the second time.—*ketca'na*, *kětca'na*, again (17: 10; 27: 15, 16, 17).—*kětcáma'na*, again (21: 14). (Also 10: 2; 14: 14; 22: 12; 23: 11; 26: 48; 27: 27; 28: 28, 116, 123, 125, 128, 171, 181, 182, 187; 29: 18.)

tca.—*tcadi'*, to be expended (cf. *te*). *pütsü' tcadi'*, the sharp edges have all gone, have been worn down or off. *hayí'ñk tcadi' nañķi'*, it sits cleared of the bushes (rendered "clearing" by G.). *antatka' xoxtétu'yaⁿ tcadi'*, a child both of whose parents are "expended" or are no more (i. e., dead).—*tca'yě*, to use up, expend (*tca'hayě*, *tca'húñķě*). *pü'tsa tca'yě*, to wear off the edge of an ax, a knife, etc. *aho'ye kdě'xyi tca'yě*, to wipe out, mark off, or cancel a debt (*aho'ye kdě'xyi tca'hayě*, *aho'ye kdě'xyi tca'húñķě*). *aye'kiyaⁿ tudiyáⁿ kě dutitcu' tca'yě*, he dug around the corn and pulled it all up by the roots (1: 3, 4). *tan'sim'tcayě*, "for removing grass," a scythe.—*atcadi'*, to gnaw on (8: 28). *atca'*, they gave out (31: 31).—*tca*, to kill many (cf. *te* and *kte*). *o atca'xte*, many fish were killed (6: 5). *o atcaxti'ñķě*, I killed many fish. *o atca'x-ti'hayě*, you killed many fish. *o atca'yě*, to kill all another's fish. *maxí' atca'-yañķe*, he killed all my chickens. *atca'-*

hayé', you kill all of his. *atca'hĩñke*, I kill all of his. *atca'hĩn ya'dande*, you will kill all of his (?).—*psdehatcapi*, sword (*psdehi*=knife). (Also 6: 15; 10: 1, 4, 11, 19; 11: 1; 12: 5; 15: 1; 16: 1; 17: 13; 20: 11, 22, 43, 47, 50; 28: 217, 243; 31: 12, 22, 27, 31; p. 140: 34, 35, 36, 37, 38; p. 141: 2, 3, 4, 5, 6, 7, 8, 9, 10; p. 167: 4, 5, 6, 7, 8, 9, 10.)

tca.—*dutcadí'*, to wash; *mĩsũda' dutcadí'*, to wash a bowl (*i' dutcadí'*, *ndu'tcadí'*; *du'tcatu'*, *i' dutcatu'*, *ndu'tcatu'*). *mũ-sũdañkta' dutcadí'*, to wash her own bowl. *dutca' yũkoxti'*, wash it very clean! *tca'kta dutca'di*, or, *tcak i'ndũta'-yañ dutca'di*, to wash his own hands.—*dutca'tcadí'*, to wash often (*i' dutcatcadí'*, *ndu'tcatcadí'*). *kĩdu'tcadí'*, to wash an object for another (*ya'kĩdu'tcadí'*, *a'xkĩdu'tcadí'*; *kĩdu'tcatu'*, *ya'kĩdu'tcatu'*, *a'xkĩdu'tcatu'*). *i'ñkĩdu'tcadí'*, I for thee (you). *i'ñkĩdu'tcatu'*, we for thee (you). *yañ'xkĩdu'tcadí'*, he for me. *yañ'xkĩdu'tcatu'*, they for me. *hiyañ'xkĩdu'tcadí'*, thou (you) for me. *hiyañ'xkĩdu'tcatu'*, you (pl.) for me. *i'kĩdu'tca ne'di*, she stands washing it for you.—*kĩ'xkĩditcadí'*, to wash himself (*yĩ'xkĩditcadí'*, *nkĩ'xkĩditcadí'*; *kĩ'xkĩditcatu'*, *yĩ'xkĩditcatu'*, *nkĩ'xkĩditcatu'*).—*kĩ'xkĩditcadí'*, to wash himself (*yĩ'xkĩditcadí'*, *nkĩ'xkĩditcadí'*; *kĩ'xkĩditcatu'*, *yĩ'xkĩditcatu'*, *nkĩ'xkĩditcatu'*).—*tcaki'yẽtu*, they took it all off (clean) for him (28: 42). (Also 9: 17; 10: 21; 20: 1; 26: 21; 29: 32; 31: 3, 7.)

tca.—*kan'ki na'xkañ tca'na*, I have nothing at all as I sit (6: 4, 13).

tcãde.—*tcãdedí'*, to make the sound heard in tearing calico, etc. (*tcãdayẽdi'*, *tcã'dahanẽkedi'*) (cf. *sa*).

Tcafała'ya, the Atchafalaya River, Louisiana.

tca'hamañ, a river.—*tcahamañ' a'ki-duxĩ'*, to cross a river. *tcahamañ' yĩ'n-dukpẽ'*, you crossed the river on something. *tcahamañ' kũhi'*, the river is high. *tcahamañ' xwũhi'*, the river is low. *Tcamañ'*, "the river," Red River of Louisiana. *Tcahamañ' sũpĩ'*, Black River, Louisiana. *Tcahamañ' yĩñkiyan'*, Little River, Louisiana.

tcak.—*tcake'*, the hands (of one person) (*i'tcake*, *ũñktca'ke*; *tcaktu'*, *i'tcaktu'*, *ũñktcaktu'*). *tcake' sañhĩn'xa*, his hand on one side, or, *tcake' soñsa'*, one hand. *tcake' tẽtcũ'tka*, to spread the fingers (as in playing the piano). *tca'ke hĩñka'hi*, to get something (as a hook) hooked in the hand. *tca'ke dũseyẽ'*, to make a noise by slapping the back of the hand. *tcak tapĩ'*, the back of the hand. *tcak pĩxaxẽ'*, "the wide part of the hand," the palm of the hand. One part of this is called *tcake yanti*. *tcake' yanti'*, the "heart of the hand," the middle of the palm (see *tcak pĩxaxẽ*). *tcak owũsi'*, (all) the fingers (*i'tcak owũsi'*, *ntca'k owũsi'*). *tcak uwũ'si*, the fingers (of one person). *tcak uwũ'si uktẽdi'*, to fillip with the fingers. *tcak xohĩ'*, the "old hands," the thumbs (*ĩtca'k xohĩ'*, *ntca'k xohĩ'*). *tcak amihĩn'*, the index finger (*ĩtca'k amihĩ'*, *ntca'k amihĩn'*). *tcak na'nte nedĩ'*, the second or middle fingers (*ĩtca'k na'nte nedĩ'*, *ntca'k na'nte nedĩ'*). *tcak ayĩñka' iñktcañhi'*, "the finger next to the little finger," the third or ring finger. *tcak ayĩñka'*, the little finger (*ĩtca'k ayĩñka'*, *ntca'k ayĩñka'*). *tcak ahĩ'*, or *tcak ahĩyan'*, the finger-nails (*ĩtca'k ahĩ'* (*yañ*), *ntca'k ahĩ'* or *ũñk-tcakahĩ'* (*yañ*)). *tcawaxẽ'*, or *tcaoxẽ'* (28: 8, 9), claws, nails. *tcakhon'yẽ'* (lit., to cause the fingers to sound or cry out), to snap the fingers (*tcakhon'-hayẽ'*, *tcakhon'hañkẽ'*). *tca'kẽ doxpẽ'*, "hand dress" or "hand cover," a finger ring. *tcak ahudĩ'*, "hand bones," the spaces between the knuckles. *tcak po'tcka*, a clenched hand, a fist (G.). *tcakponĩ'*, his or her wrists (*ĩtca'kponĩ'*, *ntca'kponĩ'*; *tca'kponĩtu'*, *ĩtca'kponĩtu'*, *ntca'kponĩtu'*). *tcakponĩ' spewayañ'*, his right wrist. *tcakponĩ' kaskanĩ'*, his left wrist (cf. *sponĩ* in *si*). *tcak waha'yonni'*, "what the hands go into," gloves.—*tca'kĩk*, the hand (inanimate object). *tca'kĩk oñ'ha kte'di*, he hit him with his hand, or fore paw (1: 10, 11).—*tca'kta* (= *tcake*+*kta*), his hands, her hands. *tca'kta dutcadĩ'*, to wash his (or her) own hands. *tcaye'kxaya*, the interdigital membranes or membranes between the fingers. (Also 9: 17; 10:

32; 11: 3; 26: 21; 28: 209; 29: 32; 31: 39.)

tcak, **tcaka**ⁿ, where.—*tcakan'andehan'* (= *tcakan' + ande + ?*), where is it?—*tea'kanmañki'*, where is the horizontal inanimate object? *ha'itoho' ko tea'kanmañki'*, where is the log? *an'se'wi yan xan ko tea'kanmañki'*, where is the ax? *spdehi' yan xan ko tea'kanmañki'*, where is the knife? *ni'kon'ni yan xan ko tea'kanmañki'*, where is the hoe? *yan'ke'onni' yan xan ko tea'kanmañki'*, where is the saw?—*tcakan'mañkihan'*, where is the reclining animate object? *anya' tox ma'ñki ko tcakan'mañkihan'*, where is the reclining man?—*tea'kanmañki'* (= *tcakan' + mañki*), where is the curvilinear object? *an'sudi on'yan xan ko tea'kanmañki'*, where is the pine forest?—*tcakna'ñkihan'*, where is the sitting animate object? *anya' x'e na'ñki ko tcakna'ñkihan'*, where is the sitting man?—*tcaksin'hinnehan'*, where is the standing animate object? *anya' sin'hin n'e ko tcaksin'hinnehan'*, where is the standing person?—*tea'kan'nedi'* (= *tcakan' + ne + -di*), where is the standing object? *ti' ko tea'kan'nedi'*, where is the house? *ayan' ko tea'kan'nedi'*, where is the (standing) tree? *yaduxtan' ko tea'kan'nedi'*, where is the wagon? *tohozka' yan xan' tea'kan'nedi'*, where is the horse?—*tcakan'nine'dan'*, where is the walking animate object? *anya' tcakan'nine'dan'*, where is the walking man?—*tcaktan'hin'ha'ndedan'* (= *tcakan' + tan'hin' + hande + ?*), where is the running animate object? *anya' tcaktan'hin'ha'ndedan'*, where is the running man?—*tea'kan'yandehan'*, what kind of man are you? (sic). *tcane'*, where is it? (28: 196) (for *tcakan'*?). *ti' nonpa' ko tcak ha'maki*, where are the two (standing) houses? *ayan' nonpa' ko tcak ha'maki*, where are the two (standing) trees? *ha'itoho' nonpa' ko tcak ha'maki*, where are the two logs? (Also 10: 12; 26: 22, 67; 27: 20, 23; 29: 15.)

tcak.—*tcak'edi*, to hang up an object on a nail or post, as a coat, hat, or an almanac through which a string has been run (*tcakhayedi*, *tcakhañkedi*; *tcak'etu*, *tcakhayetu*, *tcakhañketu*). *akue'*

tcak'edi, to hang up a hat. *akütxyi' tcak'edi na'ñki patch'*, to take a book from the place where it hangs (= *akütxyi' patch' dusi'*). *akütxyi' dusi' dehan' tcak'edi*, to take a book and go to hang it up (on a nail). *dusi' dehan' kyükih'in' tcak'edi*, take it off (the nail), and then take it back and hang it up! *do'xp'e (nask'e) tcak'edi*, to hang up a coat on a nail (= *x'ehey'e*).—*tcaktcak'edi*, to hang up several objects (*tcaktcak'k-ha-ye'di*, *tcaktcak'k-hañk'e'di*). *tcaktcak'ke*, (he) hung them up (31: 29). *e'yan ki'dihan kiduni' da tcaktcak'ke ha'maki*, when he reached home, he gathered a lot of young canes and hung them up (2: 2, 3); said of a single agent, though "hamaki" generally refers to a collection of persons.

tcâ'ka, notched (once), i. e., having a single notch.—*tcâktcâ'ka*, notched in many places.—*kductcâ'ka* [J. O. D. suspects that it should be *ductcâ'ka*, the *k* being the objective sign]: *ayan' kductcâ'ka*, to cut a notch in wood with a knife (*ayan' i'ductcâ'ka*, *ayan' nductcâ'ka*; *ayan' kductcâktu'*, *ayan' i'ductcâktu'*, *ayan' nductcâktu'*). Imperatives: *ayan' kductcâka'* (to a child); *ayan' kductcâkatki'* (man to woman); *ayan' kductcâkakañko'* (man to man).—*kductcâ'ktcâka'*; *ayan' kductcâ'ktcâka'*, to cut notches in wood with a knife (*ayan' i'ductcâ'ktcâka'*, *ayan' nductcâ'ktcâka'*; *ayan' kductcâ'ktcâktu'*, *ayan' i'ductcâ'ktcâktu'*, *ayan' nductcâ'ktcâktu'*).

tcâki', thick.—*hin' teâki'*, thick hair.

tcax'ku', oak. — *tcax'ku' miska'*, the "small" or "fine oak": probably the blue-jack oak or *Quercus cinerea*, a small tree found on the coasts of the southern United States. (One Biloxi gave it to Gatschet as the jack oak.) *taxkudi'*, the post oak, the *Quercus catesbii* (or turkey oak of America); the water white oak or swamp post oak. *tcax'ku' tûdûzka'*, the "very rough oak," the black-jack oak (= *tcûtcaxkudi'*)? If it be the black-jack, it is the *Quercus nigra*. *tcûtcaxkudi'*, the jack oak, probably the black-jack or *Quercus nigra*. *tcax'ku' tti'*, or *tcûtcaxku tti'*, the red oak. *tcûtcaxku'wa san'*, the

white oak (of central Louisiana); probably the *Quercus bicolor* or swamp white oak.—*itcaⁿxka'* (see *tcaⁿ*), a post; *itcaⁿxka' sɪhɪn'*, a standing post. *itcaⁿ-xka' ʔo tcaⁿxkonɪ'*, the post is forked (at the top). *a'yaⁿ tcaⁿxka'*, a post.

Tcaxta', a Choctaw.—*Tcaxta' aɣyadi'* or *Tcaxta' haɣya'*, a Choctaw person; the Choctaw people. *Tcaxta' haɣya' adɛ' aŋka'de te'*, I wish to speak the Choctaw language. *Tcta' haɣxi'*, a Choctaw woman. *Tca'xta ayi'xyi*, "Choctaw Creek," Lamorie Bridge, Rapides Parish, La. *Tcaxta'yixyan'* (= *Tcaxta* + *ayixyan'*), Bayou Choctaw, Rapides Parish, La.

Tcalɛ, Charlic.—*Tca'lɛta'*, Charlie's, belonging to Charlie Prater, a Biloxi man, living near Lecompte, La.—*tcu'ŋki ne Tca'lɛta'*, that is Charlie's dog. (See *Djɪm, Latci'*.)

tcantɛ', a breechcloth (Bj., M.). This is the ancient Biloxi word, the modern one, given by Bk., being the following: *tconho'nde* or *tcuħantɛ'* (cf. *tcon'diti'*), a breechcloth. *tconho'nde on'ni, ɛ'xa on ne'di*, he had on the breechcloth; that is all he had on (Bk.).

tcati', splintered, split.—*ayaⁿ tcati'*, a splinter. *utcatɪ* (he) split him open (31: 37). *nku'tcutca'ti*, I split it (23: 3, 7). *hayi'ŋk tcaɣɛ'*, to clear land of bushes (*hayi'ŋk tcahayɛ'*, *hayi'ŋk tcaħaŋkɛ'*). *dutcati'*, to split an object by pulling apart with the hands; to make a splinter by cutting (*i'dutcati*, *ndu'tcati*). *dũkũsa' dutcati'*, to make a splinter by cutting with a knife. *axɔ'k dutca'ti*, split cane. *dũkũtca' son'sa dutcati'*, given as meaning to cut in two at one blow, but it should be rendered to split at one blow (*i'dũkũtca' son'sa i'dutcati'*, *ndũ'kũtca son'sa ndu'tcati*).—*du'tcatcati'*, to make many splinters by cutting (*i'dutcatcati'*, *ndu'tcatcati'*). *dũkũsasa' du'tcatcati'*, to cut often with a knife, making many splinters.—*u'tutcati'*, to split, as wood, with an ax; to split by cutting with a knife (*yu'tutcati'*, *aŋku'tutcati'*).—*u'tɛitcati'*, to split an object by hitting with an ax, as in chopping and splitting firewood; to split an object by cutting with a knife (*yu'tɛitcati'*, *nku'tɛitcati'*). *dasɛ' u'tɛi-*

tcati', to split, as a stick, by biting (*i'dasɛ' yu'tɛitcati'*, *ndasɛ' nku'tɛitcati'*).

tcaⁿ.—*tcaⁿxkonɪ'*, to be forked. *itcaⁿ-xka' ʔo tcaⁿxkonɪ'*, the post is forked (at the top).—*ko'natcon'tka*, forked (?). *paxɛ'xk sɪnt konatcon'tka*, "hawk with forked tail," the swallow-tailed hawk. *ayaⁿ kutcaⁿxkonɪ'*, a forked post.

tcaⁿ.—*tcaⁿtcaⁿhayɪ'*, the sap sucker; the popular name in the United States of all small spotted woodpeckers, but the name properly belongs to the yellow-bellied or sap-sucking woodpeckers of the genus *Sphyrapicus*.

tcdo.—*tcdo'pi* or *tcdopi'*, smooth. *ħa-tcdopi'*, anything that is smooth.—*tcdoɣɛ'* to make smooth by planing, rubbing (*tcdo'hayɛ'*, *tcdo'ħaŋkɛ'*). *dũk-xohi' tcdoyɛ'*, to make smooth by using a draw-shave.—*tcdoħiyɛ'*, to make smooth by rubbing (*tcdo'hayɛ'*, *tcdo'ħaŋkɛ'*). *tcdo'ħiye xo'*, did any one smooth it?—*tcido'wũyɛ'*, to smooth. *ayaⁿ tcido'wũyɛ'*, to smooth wood by using a draw-shave or a plane (*ayaⁿ tcido'wũhayɛ'*, *ayaⁿ tcido'wũŋkɛ'*).—*dũktcdũ'*; *ayaⁿ dũktcdũ'*, to smooth wood with an ax.—*nan'ti'tcido'ħiyɛ'*, to make smooth by walking on (*nan'ti'tcido'hayɛ'*, *nan'ti'tcido'ħaŋkɛ'*).—*siduħi'*, worn smooth by rubbing, as clothing. *sidu'ħiyɛ'*, to wear smooth by rubbing, etc., as clothing (*sidu'hayɛ'*, *sidu'ħaŋkɛ'*).

tcɛ, to drip, ooze (see *uyɛ*).—*du'tcɛtce'hi*, he let it drip often (6: 17) (*dutɛtce'hi*, *ndutɛtce'hi*). *tcehi'*, to ooze out. (Also 19: 11; p. 153: 24, 25.)

tcedi'.—*ħadɛ' padɛa'dɛa tcedi'*, a great talker.

tce'hi.—*adũktce'ħiyetu'*, you (pl.) make too much noise (p. 165: 26). *adũktce'yɛtu*, they make too much noise (p. 165: 27). *adũktce'ħaŋkɛ'tuni'*, we do not make too much noise (p. 165: 28). *ka'dũktce'yeni'*, he did not make too much noise (p. 165: 29).

tcɛtka', a hare or rabbit.—*eon'nidi' tcu'ŋki tɛtka'k no'xɛ yuɣɛ'di xyan' on'ti'k-ħa'ne otu' xa*, for that reason it has happened that whenever dogs have chased rabbits they have found a bear and (men) have shot him (2:

30, 31). The final *k* in *tcētkak* marks the object. *tcētkahi'* (= *tcētkā* + *ahi*), a rabbit-skin. *tcētkahi' uṭuxpě'*, a rabbit-skin robe. *tcētkā san'*, a white rabbit. *Tcētkana'*, the Rabbit, a mythical hero of the Biloxi; subject of action, *Tcētkana-di'* (1: 3, 18; 2: 4, 5, 6, 30); *Tcētkana-di* (2: 21, 26); object of action, *Tcētkana'kaṇ* (2: 24, 26, 27). *Tcētkana' kṇṇkṇṇ unoxě' ha'nde ṇ'xa*, it used to be that the Rabbit lived with his grandmother. *Tcētkana' kṇṇkṇṇ kṇṇpa' ti' xyapka' kti'handōn' ṭuxa'*, it is said (but we do not know that it was true) that a long time ago the Rabbit lived in a lodge with his grandmother (3: 1; 28: 19).—*tcētkohi'* (= *tcetka* + *xohi*?), "the old or big rabbit," the sheep. *tcētko'ahi'* (= *tcetkōhi* + *ahi*), a sheepskin. *tcetko'x ahi'* (obtained by Gatschet) is the better form, according to analogy, as words ending in *hi* usually change that ending to *x* in contractions. *tcētkoxo'ihin'*, wool. *tcētkohin' dorpě'*, woolen cloth. (Also 16: 2, 5, 13; 20: 46; 28: 19.)

tcē'tka, a dead tree (21: 22).—*ayan' tcē'tkasan*, tree with the bark peeled off (21: 19, 25).

tci, or *tci'di*, du. and pl. of *toho*; the two reclining objects.—*tcitu'*, they lie down. *an'ya nōpa' tci' ha'maki nkyěhon'ni*, I know the two reclining men. *tci' hīmki'*, said of two or more animals (not human beings) or inanimate objects in a horizontal attitude. *nōpa' tci' hīmki'*, two (books) lie in a pile, or two (animals) are reclining. *da'ni tci' hīmki'*, three (books) lie in a pile, or, three (animals) are reclining. *tci*, to lie (31: 5). *utci'*, they lie in it (8: 5). *ti tci nañki'*, *ti tci nañk*, they sit (?) in the house (19: 21). *tcix kide'*, lay them all along! (26: 28, 30). *tci kide'*, lay them all along! (26: 33). *tcitci*, *kide*, they lay down all along (28: 241). *tcitcitu*, they lay down all along (28: 242). *kūtko*, to lie in wait for him (7: 3). (Also p. 117: 8, 14; p. 119: 8, 13; p. 120: 5, 7, 9. *amotci hayi*, "field-dwells-in-always," the *solidago* weed. *an'ya tci'di amañki 'a'yěhū'ni*, do you know (all) the reclining men? *toho'xk nōpa' tci'di a'mañki' ko toxka' xě*

(w. sp.), the two walking horses are gray. *toho'xk tci'di a'mañki' ko sūpi' xě* (w. sp.), the walking horses are (all) black. *an'sēp nōpa' hama' tci'di a'mañki' ko iñkta'*, the two axes lying on the ground are mine. *an'sēp tci'di a'mañki' ko pa'na iñkta'*, all the axes lying (on the ground, etc.) are mine. *an'sēp tci'di ki'naxadi' pa'na iñkta'*, all the scattered axes lying down are mine.

tci, to give up, surrender.—*kūtc'* (they) did not wish to give it up (27: 4). *ki'tci* (he) did not wish to give her up (26: 35). *ñkiyā'ñkiyan xki'tci*, I am unwilling to give up my daughter (p. 159: 5). (Also p. 159: 6, 7, 8, 9, 10, 11, 12, 13.)

tcida', a scar.—*tcistcida'* to be scarred (*i'tcistci'da*, *ntci'stcida*).

tcida'gayi', the kingfisher.

tci'diki, *tci'dike*, *tcidīkě'*, *tci'dīka*, what? why? wherefore? how? which? (probably same stem as *tc* in *tc(ana)*, *tcina*, etc.).—*toho'xk tci'diki a'nde ita'* (horse which moves your), or *toho'xk tci'diki a'nde ko' a'yindi'ta*, which is your horse? *ayā'ki tci'dikě*, what kin are you two? *kihā'ki tci'dikě yukě'di*, what kin are they two? *tci'dike andede'*, which of the two (7: 4). *tci'dikě' yañkukūdūn'ni*, why did you not tell me? *tcidīkě' kadēni'*, why does it not burn? *tcidīkě' ē'ṭikayon'*, why do you act thus? (3: 10). *tci'dikě mañkiyan' ūnna'xě te'*, I wish to hear how he is. *tci'dikě hi'mañkiyan' ūnna'xě te'*, I wish to hear how you (sing.) are (4: 1, 2). *tci'dikě mañktu' ūnna'xě te'*, I wish to hear how they are. *tci'dikě hi'mañktu' ūnna'xě te'*, I wish to hear how you (pl.) are. *tci'dika i'wahē'di*, why did you cry out? Ans., *ñkīnskē' nixki'*, because I was scared.—*tcidī'kikan'*, *teidi'kakan'*, why? wherefore? *tcidī'kikan' ē'takayon'ni*, why have you done thus? (3: 20). *tcidī'kakan' ka'padiya'ñkeni'*, why have you not paid me?—*tcidī'kikě'di*, why? (Also 9: 3; 10: 9, 10; 11: 3; 14: 17, 21; 15: 3; 16: 1; 18: 9; 20: 18, 19, 22, 27; 21: 17; 23: 2; 27: 21; 28: 4, 5, 68; p. 150: 3, 4.)

tci'dīkūna', said to be the name of the smallest bird in Louisiana, smaller than

the humming bird; also used as a personal name, signifying "old but small" (28: 146, 156, 164, 165, 169, 178, 182, 203, 204; 31: 14, 24).

tcidō^{na}'.—*Atix tcidō^{na}'*, Rapides, La. (the town so called).

tcidūtka or **tcitūtka'**, glittering, shining. By metathesis, this becomes *tcūtūtkā*, which also means "silk cloth" (though the same word).—*hauni tcūtūtkā*, "they dangle and shine," silver earrings.—*tcidū'tkayē'*, to make glitter by rubbing, as a gun barrel (*añksa' tcidū'tkayē' añksa' tcidū'tkahayē'*, *añksa' tcidū'tkahūñkē'*).

tcika', a flying squirrel.

tcin.—*tcinañki'*, the knees (8: 28). *tcinañkiyaⁿ'*, the knees of one person, etc. *tcinanta' wazehē'*, the patella or kneecap. *tcindi'* or *tcindiyaⁿ'*, the hips. *i'tcindi* or *itcindiyaⁿ'*, your hips. *tcinda-ho'ya*, the hip bones (Bk.). *donhi' tcindaho'ya*, look at his hip bones (Bk.).

tcina.—*tcinahiyē'*, to swing another (*tcina'hihayē'*, *tcina'hihūñkē'*) (cf. *xoxo*).

tcī'na, that many (cf. *tc*, and *tcidike*).—*tcī'na yi'ñki*, a very few (2: 18). *tcī'nahiñta*, go fast (male to male) (17: 22; 28: 215). *tcina' yukē'di ko ēti'kē*, (there are) as many as (said of living things).—*tcina'ni*, *tcinani'*, (1) how much? how many? *anya' tcina'ni yukē'di*, how many men are there? *tohozka' ko tcina'ni yukē'di*, how many horses are there? *ati' tcina'ni*, how many houses are there? *ayaⁿ' tcina'ni*, how many trees are there? *keizka' ko tcina'ni yukē'di*, how many hogs are there? *tcina'n yukē'nkyē'honni'*, I do not know how many (there are). *toho'xk tcina'ni yukē'nkyē'honni'*, I do not know how many horses there are. *aya' tcina'ni nkyē'honni'*, I do not know how many trees there are. *tcina'ni ko ēti'kē*, as many as (used after names of inanimate objects). *Tanyaⁿ' hanya' tcina'ni ko' Tan-yi'ñkiyaⁿ hanya' e' kuna'tuni'*, there are not as many people in Lecompte as there are in Alexandria. *tcina'ni nedi' ko uki'kiñge* (= *ukikiñge yukē'di*), (there are) half as many (animate objects).—(2) some. *anya' tcina'ni*, some men. *tcu'ñki tcina'ni*, some dogs. *ayaⁿ' tcina'ni*, some trees. *ha'pi tcina'ni*, some leaves.—

Tcīnaha'yina, Ancient of Wrens (31: 35). *tcino'hedi'*, "it makes much noise," the wren. (Also 14: 18; 19: 15; 20: 34; 24: 7; p. 122: 3, 4, 5, 6, 7.)

tcīnase.—*tcina'sedi'*, to make the rattling sound heard when a chain is dragged (*tcina'shayedi'*, *tcina's hañkedi'*) (8: 25) (cf. *sahe'*).—*tcina'sēyē'*, to make a chain rattle by dragging it, etc. (*tcina'sēhayē'*, *tcina'sēhañkē'*).

tcī'pana'kono', **tcīpanokano**, or **tcī'pana'kono**, a whippoorwill.

tcī'se, the sound heard in warm weather when one hits a tree (cf. *sahe*).—*tcisedi'*, to make the sound "tcī'se," which is heard when one strikes a tree during warm weather, when the sap is flowing (*tcī'sayedī'*, *tcī'shañkedi'*).—*tcistcī'sē*, said of the hissing sound of escaping steam or the sizzling sound of wet wood or of meat that is frying before a fire.

tcītcaki' or **tcītcki'**, hard (cf. *tcīcceki'*).—*antcītcki'*, gravel.

tcītceki', a terrapin, turtle (cf. *tcītca-ki'*).—*tcītce'k niñani'*, the "big turtle," the loggerhead or snapping turtle of Louisiana, the alligator turtle. *tcītce'k xuhī'*, "stinking turtle," a species of turtle. *tcītce'k warka'*, the soft-shelled turtle.

tcītcki.—*dutcītcki'*, to wring out, as wet clothing; to squeeze (28: 67) (W. *sutckiñk*, Tci. *lutckiñk*). *son' pxi dutcītcki'*, to knead dough (*i'dutcītcki'*, *ndutcītcki'*).

tcītcutka or **tcītcutka'**.—*anahiⁿ' tcītcutka'*, to have the hair bristle up. *nka'nahiⁿ' tcītcutka'*, my hair bristles up, stands on end. *tcake' tcītcutka'*, to spread the fingers. *ūñkta'ke tcītcutka'*, I spread my fingers (as in playing a piano).

tcī'wa, difficult, difficulty; trouble; troublesome.—*tcī'waxti' ndon'xt on*, we have seen great trouble (in the past) (5: 9). *tcīwa'yata'*, do your best (male to male) (17: 21). *tcī'waxtiyata'*, do your very best (male to male) (17: 22).

tcīwi' or **tcī'wiyaⁿ**, the intestines.—*tcīwi' mīska'*, the small intestines; *tcī'wi ni-ta'ni*, the large intestines.

tcīya.—*tcī'ya xu'hu*, rancid (cf. *xyuhu*). **tcīa**.—*atcīⁿ'ni*, grease. *atcīⁿ'ni prūdi'*, to rub grease on an object, to grease it

(*atcɪn'ni i'pxüdi'*, *atcɪn'ni u'ñkpxüdi'*; *atcɪn'ni pxütu'*, *atcɪn'ni i'pxütu'*, *atcɪn'ni u'ñkpxütu'*). *wak tas atcɪn'ni*, "milk grease," butter. *kax atcɪn'ni*, "bee grease," honey. *tcɪn'cti*, very fat (26: 50, 86). *tcɪn'tu*, they are fat (28: 249). *atcɪn'ni pi'hi ayudi'*, "grease smells-good tree," a slippery elm tree. *atcɪn'ni ptɔskánu'*, "grease bread," batter cakes. *atcɪn'txa* (= *atcɪn'ni + txa*), "only grease," to be greasy (*aya'tcɪntxa'*, *nka'tcɪntxa'*; *atcɪn'txatu'*, *aya'tcɪntxatu'*, *nka'tcɪntxatu'*). *tcɪn'tcɪtconni* (Bk.) or *tcɪntconni'* (Bj., M.), soap. (Also 23: 2; 28: 251.)

tcɪn, cover.—*tcɪn to'hii*, blue cover (14: 24).—*ktcihin*, a cover or coverlet for a bed. *ktcihin' ma'nte deyé'*, to throw aside the cover (*ktcihin' ma'nte de'hayé'*, *ktcihin' ma'nte de'hiñkě'*).—*ktcihon'yé'*, to put a cover on him (*a'ktcihon'hayé'*, *a'ktcihon'húñkě'*). *a'ktcihon'nya dandé'*, I will put the cover on you (sing.). *a'ktcihon'hiyañka'*, put the cover on me! (Also 14: 24, 25, 29.)

tcɪnpón' or **tcɪnpón'ya**, the navel (cf. *in-tcɪnpón'*).

tekaně', nine.

tekan'ni, his or her sister-in-law, including his real or potential brother's wife, his wife's real or potential sister; her husband's real or potential sister (*yatekan'niyan'*, *úñktekan'niyan'*; voc., *tekan'ni'*).

tekan'ti', mashed, crushed, as fruit, etc.—*dutekan'ti*, to mash fruit, etc., in the hands (*i'dutekan'ti*, *ndutekan'ti*).—*dü-kütakan'ti*, to mash fruit, etc., by sitting on it or by hitting (*i'dükütakan'ti*, *ndü-kütakan'ti*).—*natekan'ti*, to mash, as fruit, by kicking or treading on (*i'natekan'ti*, *úñna'tekanti*).

tckě, to tie (?).—*dükütckě'*, to tie any object (*i'dükütckě'*, *ndü'kütckě'*) (1: 15; 28: 191). *yí'dükütckě'*, he tied you. *ya'ndükütckě'*, he tied me. *hiya'ndükütckě'*, you tied me. *dükütckě' xwú'dikě'di*, to tie an object loosely. *dükütckě' sañha'xtiyě'*, to tie an object tightly (*i'dükütckě' sañha'xtihayě'*, *ndü'kütckě' sañha'xtiháñkě'*). *ndü'kütcke ne'di*, I am (standing) tying it (8: 3; 28: 24). *kídú'kütckě'* (= *kídú'kütckě'*), to tie an object for another (*ya'kídú'kütckě'*,

a'xkídú'kütckě'). *toho'xk si kídú'kütckě'*, to hopple a horse. *kída'katckě'*, (she) tied it for her (26: 37). *kukídatche'yě'*, he tied them together for her (28: 179).

tcke.—*in'dütckědehi'* or *úntcke'dehi'*, ribbon.—*tckě'niñonni'*, an ornament made of beads and yarn, formerly worn by Biloxi men. This ornament was tied to the scalp lock. Mrs. Bankston Johnson had one in February, 1892; but, as it had belonged to her father, she would not sell it.

tcko.—*tckoki'* or *tekuki'*, lame; to be lame, to limp (*i'tckoki*, *ú'ñkütckoki'*). *to'hąn-añan' an'xti tcko'ki ndon'hon*, I did see a lame woman yesterday.

tcku.—*apa'tckuni'*, corn dumplings (perhaps from *paska*, bread).

tckuyě', sweet.—*tcku'yixti'*, very sweet (22: 10). *ko tcku'yě'*, "sweet gourd," watermelon.—*waxtcku'yě'*, sugar. *waxtcku'yě' udi'* or *watcku'yě' udi'*, sugar cane. *waxtcku'yě' wihi'*, molasses. *watcku'yě' ati'*, "sugar house," a sugar refinery. *watcku'yě' hudi' amán'ya*, a sugar field. *aťo' watcku'yě'*, sweet potatoes.

tcodo, to mourn.—*a'tcodonta hande onni'*, she was mourning for him in the past (13: 2). *antcodon'*, a widower (one who mourns for the dead). *a'xti antcodon'*, a widow.

teo'ha, a prostitute.

teohi', a cold.

tcoka', a piece broken out at the top (26: 15).

tcokana, when? (cf. *teak*).—*tan-yi'ñkiyañ teo'kanañ e'yan kayu'di*, when did you come from Cheneyville (or Lecompte)?

tcó'o, to take up.—*itco'onni*, you took it up. *uñktco'onni*, I took it up. *utco'onu'*, they took it up. *utco'onni*, he took it up (6: 10).

tcó.—*natcon'*, to plait (*i'natcon*, *úñna'tcon*; *natconu'*, *i'natconu'*, *úñna'tconu'*). *axó'k dutca'ti natcon' nkon' nkon' nda'sk nkon'*, I make baskets and mats out of split cane (Bj., M.).

tcó'diti', the membrum virile.—*wak tconikútsi*, castrated cattle.

tcóñktcona, a mythic hawk (20: 3, 37, 41).

tcpaⁿ, tcûpaⁿ (8: 30), old, decayed (see *xohi'*, *tc*). (Also 14: 25; 22: 12; 26: 11, 24, 73.)

tcpě.—*in'tcpě*, to laugh at him (*ayin'tcpě*, *nkin'tcpě*). *inyi'tcpě*, I laugh at you (cf. *xa*).—*ki'intcpě*, to laugh at it for him (i. e., at his mistake); they laugh at each other (*yaki'intcpě*, *axki'intcpě*).—*kin'tcpěni'*, not to laugh at him (*kayin'tcpěni'*, *nkin'tcpěni'*). (Also 17: 10, 14; 19: 13; 29: 12.)

tcpu'xi, tcpu^xwi, tcipu'xi, a blanket.—*tcpu'xi dunini'*, to fold or roll a blanket several times. (14: 24, 29; 22: 12.)

tcti, red.—*hap tcti'* a red leaf; *ha'p tctitu'*, red leaves. *ti ně' ko tcti' xě* (w. sp.), the house is red. *toho'xk xě'he ně' ko tcti' xě* (w. sp.), the sitting horse is red. *toho'xk ta'ni a'mañki' ko tcti' xě* (w. sp.), the two sitting horses are red. *toho'xk ta'ani a'mañki' ko tcti' xě* (w. sp.), the sitting horses are (all) red. *ma'sa ū'tsaⁿxi' tcti' on'ni*, to make iron red hot. *tctixti'*, "very red," deep red.—*tědijě'*, to redden (*tědihayě'*, *tědihũñkě'*). *Waka tědijě hĩtětciya ti on'yaⁿ*, "Place-where-the-man-who reddened-rawhides-used-to-live," Bismarck, La. *teũ't ada'saⁿ*, pink. *teũ't sidi'*, "red yellow," light red. *teũ't sũpka'* or *teũt sũpka*, "red, somewhat black," dark red, blood red.—*teũtki'*, reddish. *teũka'* (= *teũti*+*ka*) or *teũt kũtki'*, "a sort of red," lilac, purple. *teũ'tka saⁿ'*, "between red and white," pink. *kũděska atěũtka*, a red bird.—*kutcu'xni*, (he) was not red (31: 40). (Also 21: 28; 31: 41.)

tcu, or **teudi**, to put, to plant (*i'tcu*, *ntcu'*).—*ptçato' ntcu' noⁿpa'*, I put the cotton in two places. *ptçato' ntcu' dani'*, I put the cotton in three places. *ayaⁿ daⁿ'xku tcu'*, "wood take and be returning put on the fire," to go to get firewood (sic). *a'yaⁿ teudi'*, to put wood on the fire, she puts wood on the fire. *da'niyaⁿ teudi'*, to lay the third (book) on a pile. *aye'ki ūñktcu'di*, I planted corn (5: 3). *teudě'*, (he) threw them down (17: 8). *tcu'di*, he filled (6: 16). *tcu*, filled (6: 16). *teude'tu*, they abandoned (26: 1). *atcu* (he) threw it on him (31: 29). *a'ntatcko'ye*, he placed it crosswise (with the end toward

him [?]) (8: 8). *o mĩska xa utcidi*, "fish-small-box-they-are-put-in," sardines. — *ayaⁿ tcuka*, firewood. — *kĩ-tcu'di*, to put it down for another, to put down a number of small objects for another. *Tcětkana' kĩtcu'di*, he (the Bear) put down (the young canes) for (=before) the Rabbit (2: 19).—*tcu dě'di*, to sow or plant, as seed. *son'pxon'ni tcu' dě'di*, to sow wheat. *son'pxon'ni ūñktcu' dě'di*, I sowed wheat (5: 3).—*atcu'dedi'*, to put a number of small objects, as grains of rice, ears or grains of corn, seeds, etc., on something (*aya'tcudedi'*, *nka'tcudedi'*; *atcu'detu'*, *aya'tcudedu'*, *nka'tcudedu'*). *atcude' hedan'*, he has finished putting them on it. *nka'tcude' hedan'*, I have finished putting them on it. *atcudat' dandě'*, he will put them on it (*aya'tcudat' dandě'*, *nka'tcudat' dandě'*).—*teudě' tcu'ti teude-dĩ'*, to scatter, to sow broadcast (*teudě' i'tcuti teudedi'*, *teudě' ūñtcu'ti teudedi'*; pl., *teudě' tcu'ti teudedu'*, *teudě' i'tcuti teudedu'*, *teudě' ūñtcu'ti teudedu'*).—*ha' utcudi'*, to plant (*ha' yutcudi'*, *ha' nku'tcudi'*; *ha' utcutu'*, *ha' yu'tcutu'*, *ha' nku'tcutu'*). *ha' utcudi xyaⁿ'*, he must plant it. *ha' utcu' pi'hedi'din*, he ought to plant it. *afo' utcu'di*, to plant potatoes. *afo' utcutu'*, they planted potatoes (1: 1). *kĩtcutu'*, they planted it again (1: 2).—*teudedi'*, to spill a liquid, etc. (*itcu'de*, *ntcu'de*). *uxtũki' teudedi'*, to push a vessel, making it spill its contents. (Also 10: 24, 33; 14: 18; 19: 1, 16; 21: 33; 23: 1, 9; 26: 19, 89; p. 143: 25, 26.)

tcue.—*ki'tcueyě'*, to lend an object to another (*kĩtcue'hayě'*, *kĩtcue'hũñkě'*; *kĩtcue'yětu'*, *kĩtcue'hayětu'*, *kĩtcue'hũñkětu'*). *kĩtcue'hĩnyě'*, I lend it to you. *kĩtcue'yañkě'*, he lends it to me. *kĩtcue'hĩyañkě'*, you lend it to me. *kĩtcue'ya dandě'*, he will lend it to him. *kĩtcue'haya da'nde*, will you lend it to him? *kĩtcue'hũñka dandě'*, I will lend it to him. *kĩtcue'hĩnya dandě'*, I will lend it to you. *kĩtcue'yañka'*, lend it to me! (Also 12: 2).—*kũki'tcue'yěni'*, not to lend it to him (*kũki'tcue'hayěni'*, *kũki'tcue'hũñkěni'*). *kũki'tcuehĩnyěni' dandě'*, I will not lend it to you. *kũki'tcue'hũñkěni' dandě'*, he will not lend it to

me. *kúki'tcuelhiyañkēni' da'nde*, will you not lend it to me?

tcúkděxyi', a handkerchief; a cap.—*tcúkděxyi' nitani'*, or, *tcúkděxyi nita'ni*, a "big handkerchief," a shawl.

tcúkoⁿni'.—*yanⁿxtci tcúkoⁿni*, diaphragm.

tcēmūki' (Bk.), **tcēmūk** (Bj., M.), **tcū-mūx** (20: 47), generic, a mouse; mice.—*tcēmū'k adaxkē'*, the mouse makes a gnawing or grating sound by biting wood, etc. *tcēmū'k katiti'*, the mouse is eating (sic). (See *ti.*) *tcū'mūk san'*, a white mouse (Bk.).

tcūp.—*tcūtcapī*, or *tūtca'pyi*, slippery. *nacūpī'* (her) foot slipped (28: 120). *dutcū'p*, she missed it (28: 248). *tcūtca-pī'xti tūtca'pyixti'*, very or too slippery. *tcūtcapī'xti kan' ndutepi'*, as it was very slippery, I could not hold it, or, it was too slippery for me to hold.—*tūtca'pyixtiyē'*, to make very slippery (*tūtca'pyixtihayē'*, *tutca'pyixtihiñkē'*).—*datcū'p*, to miss with the mouth, lips, teeth, etc. (*i'datcūp*, *ndatcū'p*). *datcū'p kan' taho'*, it falls because he lets it slip from his mouth.—*datepi'*, to miss an object in grasping after it, or, in reaching out to an object; to miss with the mouth, lips, teeth, etc. (= *datcūp*) (*i'datepi*, *ndatepi'*).—*dutepi'*, *dutcū'p*, to miss, as in trying to catch a ball (*i'dutepi*, *ndutepi'*). *tcūtcapī'xti kan' ndutepi'*, as it is too slippery, I could not hold it. *dutcū'p kan' taho'*, as it slips from his grasp it falls. *i'dutcū'p kan' taho'*, it fell because it slipped from your grasp. *ndutcū'p kan' taho'*, it fell because it slipped from my grasp: *dutcū'p kta'ho*, to let meat or bread drop.—*natepi'*, to let the foot slip (*i'natepi*, *ū'na'tepi*).—*a'natepi*, to kick at an object and miss it (*aya'natepi'*, *nka'natepi'*).—*dūkūtepi'*, to miss in pushing or punching; to let a knife or an ax slip by the object without hitting or cutting it. *tcū'ñki kte' dūkūtepi'*, to miss a dog in trying to hit him (*i'dūkūtepi'*, *ndū'kūtepi'*). *spdehi' dūkūtepi'*, the knife slipped.—*pūtepi'*, given as a synonym of *dūkūtepi*, to fail in pushing or punching. *tcū'ñki dasē' pūtepi'*, the dog missed (his aim) in trying to tear with his teeth. *tcū'ñki kte' pūtepi'*, to

miss the dog in trying to hit him (*i'pūtepi*, *ū'ñkpūtepi'*). *īñkowa' pūtepi' taho'*, it slipped off of its own accord, as a belt from a wheel, and fell.—*kīdutepi'*, to drop another's property from the hand (*ya'kīdutepi'*, *a'xkīdutepi'*). *i'kīdutepi'*, he dropped your property from his hand. *i'ñkīdutepi' te ni'ki*, I do not wish to drop your property from my hand. *yan'xkīdutepi'*, he dropped my property. *hiyan'xkīdutepi'*, thou (you) dropped my property. *kīdu'tepini'*, not to drop another's property from the hand(?).—*tekē*, to slip off the helve, as an ax sometimes does. (Also 20: 38; 26: 29; p. 153: 33.)

tcūpan'.—*dutcūpan'* (she) dipped it up with the hand (26: 47).

tcūu.—*tcū'uxti*, very old (28: 185).

tcūu.—*tcū'uxti*, very fast (28: 219).

tcuwa', in what place? where is it?—*tan'yan' xan' ko tcuwa'*, where is the village? (Also 18: 11; p. 121: 11.)

tcuwa'hana', a cedar.

tcū'ñki or **tcūñki'**, a dog.—*tcū'ñki dasē' pūtepi'*, the dog missed (his aim) in trying to tear an object with his teeth. *tcū'ñki kte' pūtepi'*, or *tcū'ñki kte' dūkūtepi'*, he failed to hit the dog. *pu'heki'kan' tcū'ñki*, she blew the horn for the dog to come. *pu'heaxkī'daha' tcū'ñki*, I blow the horn for the dogs to come. *tcū'ñki sonsa'*, one dog, a dog. *tcū'ñki nonpa'* two dogs. *tcū'ñki na'tcka*, a few dogs. *tcū'ñki yi'hi*, many dogs. *tcū'ñki pana'*, all the dogs. *tcū'ñki tcīna'ni*, some dogs. *tcū'ñki ma'ñki a'duse*, that (reclining) dog bites. *tcū'ñki ma'ñkdē ka'dusenī'*, this (reclining) dog does not bite. *tcū'ñki iñkta'*, my dog. *tcū'ñki iñkta'k a'nde*, "dog my moves," I have a dog. *tcū'ñki iñkta'k nañki'*, "dog my sits," I have a dog. *tcū'ñki iñkta'k yuke'di*, "dog my they-move," I have dogs. *tcū'ñki i'tak a'nde* or *tcū'ñki i'tak nañki'*, you have a dog. *tcū'ñki i'tak a'nde* or *tcū'ñki kta'k nañki'*, he or she has a dog. *tcū'ñki ne ka'ta*, whose dog is this? *tcū'ñki ne Tca'lēta'*, that is Charlie's dog. *tcū'ñki ne Dji'mta'*, that is Jim's dog. *tcū'ñki tēyan'akiyē*, he killed a dog for me (my

dog). *tcu'ñk iñkta' tē'yě*, he killed my dog. *tcu'ñk iñkta' tē'xkitu'*, my dog has been killed. *tcu'ñki' ita' tē'yě* (dog your he-killed), or *tcu'ñki tēhi'kiyě* (dog he-killed-for-you), he killed your dog. *Djīm tcu'ñki kta tē'yě*, he killed Jim's dog. (Also 2: 30; 11: 4, 6, 8; 26: 10; 28: 30, 41, 42, 47, 49, 118, 121, 122, 217.)

Djīm, Jim, as in name of James Jackson, a Biloxi near Lecompte, La.—*Latci' ko Djīm kue'naska'ni na'*, Charles Prater is not as large as Jim Jackson. *Djīm, tcu'ñki kta tē'yě*, he killed Jim's dog. (We could not say, "*Tcu'ñki Djīmta' tē'yě*."—M.) *tcu'ñki ne Djīmta'*, that is Jim's dog.

t! interjection of denial, doubt, annoyance, disappointment; oh!—*t! siye' xye*, Oh! what a lie! *t! si'yewa'yě*, oh, how untrue!

ta.—*ita'*, a deer. *Ita' anyadi*, the Deer people or clan of the Biloxi tribe. *Ita' odi' to'xti* (lit., Deer shoot). *I'ta hanyadi'*, a Deer person. *Ita'yanyadi'*, are you a Deer person? *I'ta nkan'yadi'*, I am a Deer person. *I'ta hanyatu'*, they are Deer people. *Ita'yanyatu'*, you are Deer people. *Ita nkan'yatu'*, we are Deer people. *ta' ahī'*, or *tahi'*, a deer-skin (4: 3) (cf. *sika*). *tahi' utuxpě'*, a deerskin robe. *ta'hu waxi'*, "deerskin shoes," moccasins. *ta'indoke'* (= *ita* + *indoke*), a buck, male deer. *tayo'*, "deer meat," venison. (Also 17: 15, 19, 23; 19: 8, 21; 22: 1, 6, 7, 8, 11, 13; 23: 1, 5, 14, 17, 20, 21; 26: 50; 27: 3.)

ta, to have.—*ita'*, to have it, her, or him (*yita'*, *nkita'*; *itatu'*, *yitatu'*, *nkitatatu'*). *ita'daha'*, to have them. *yita'daha'*, thou hast them. *nkita'daha'*, I have them. Bj. and M. also gave the following: *toho'xk da'ni yata'*, he has three horses; *toho'xk da'ni ayita'*, you have three horses. *anya' akūds ti'ta ne'yan*, "man store has elsewhere," a storekeeper. *tada'on*, his or her animate objects. *toho'xk tada'on*, his horses. *sin'to' tada'on*, her or his boys. *tayan*, her, his (26: 90, 91; 28: 118). *in'xtuta'tu*, it was theirs (27: 4). *titatu'yan*, their house (28: 136). *iñkta'*, mine (p. 120: 1). *ñkindi'ñkta*, it is mine

(28: 226). *ayita'*, you have them (?). *toho'xk ayita' i'kšīnē'*, he stole your horse from you.—*ita'* (= *ayindita*, *ayita*), your, yours; it is yours (p. 120: 3). *ansēp su'di na'ñki ko ita'*, the ax head is yours. *toho'xk tē'di'ki a'nde ita'* (horse which moves your), which is your horse? How there are two words, *ita'*, yours, and *ita'*, he has it, was not explained. *i'tada'on*, thy or your animate objects. *toho'xk i'tada'on*, thy or your horses. *sin'to' i'tada'on*, thy or your boys. *i'tadaha'* (= *itadaon*, *ayitadon*), thy or your (sing.) living objects. *toho'xk ama'ñki i'tadaha'*, those are your horses. *itak*, your; used in forming sentences denoting possession. *tcu'ñki i'tak a'nde*, "dog your moves," and, *tcu'ñki i'tak nañki'*, "dog your sits," i. e., you have a dog.—*kta*, his, hers; it is his or hers (p. 120: 2, 4). *ansēp sin'hin nē' kō kta'*, the standing ax is his. *akue' na'ñkiyan kta'*, that (object hanging up) is his hat. *toho'xk ne kta'*, this is his horse. *Sin'to' toho'xk kta kšīnē'*, he stole "Boy's" (Bankston Johnson's) horse. *Djīm tcu'ñki kta' tē'yě*, he killed Jim's dog. *ktak* (probably objective), his, or her; used in forming sentences denoting possession. *tcu'ñki kta'k a'nde*, dog his (or her) moves, and *tcu'ñki kta'k nañki'*, dog his (or her) sits, i. e., he or she has a dog. *kta'ni*, it is not his or hers. *mikon'ni toho' kta'ni*, the hoe is not hers. (Also 10: 4; 19: 1; 28: 229; p. 120: 5, 6, 7, 8, 9, 10, 11, 12; p. 164: 24, 25, 26, 27, 28, 29.)—*yata'*; *toho'xk da'ni yata'*, he has three horses (given by Bj. and M. instead of *toho'xk da'ni ita'daha'*).

ta.—*duta'di*; *añksa'p duta'di*, to pull the trigger of a gun (*añksa'p i'duta'di*, *añksa'p ndu'tadi*; *añksa'p dutatu'*, *añksa'p i'dutatu*, *añksa'p ndu'tatu*).—*yañka'dūkta nan'ni*, it might mash me (p. 159: 4)?

taha'ñkōna', a yellow-eyed duck (Bj., M.), the summer duck (20: 52), the squealer duck (26: 92).

tahan'ni.—*tahan'niyan'*, his real or potential sister's husband; his wife's real or potential brother (*ya'tahan'niyan'* or *yatahan'ni* (28: 170), *ññktahan'niyan'* (28: 156); voc., *tahan'ni*).

tahi.—*dūktahí*, to shake, as a blanket, in order to remove the dust (*í'dūktahí*, *ndūktahí*; *dūktaxtu'*, *í'dūktaxtu'*, *ndūktaxtu'*).

tahí, many (8: 21) (cf. *yí'hí*).—*tí' tahí*, "many houses," a plantation. *wax ta'hixtí*, or, *wax ta'xti*, to have many cattle.—*ta'xti* (= *tahi* + *xti*), many. *wax ta'xti* or *wax ta'hixtí*, to have many cattle.

taho' or **toho**, to fall.—*dućú'p kaⁿ taho'*, it falls because it slips from his grasp. *dućú'p kaⁿ taho'*, it falls because he lets it slip from his mouth. *iñkowa' pūćpi' taho'*, it slipped off of its own accord, as a belt from a wheel, and fell. *dě' taho'*, he went (flying through the air?) and fell (on his feet?) (1: 21). *ayuxo'tka taho'*, a fallen hollow tree (7: 8). *ina ta'ho*, "the sun falls," sunset. *a'yaⁿ to'ho nañkē'di*, the tree fell. *a'yaⁿ to'ho nañkē' iñna'xē*, I heard the tree fall. *taho' nēkde'*, he lay down and slept. *aktaho' nēkde'*, I lay down and slept. *aktaho' nēkde' psi*, I lay down till night. *í'taho sahi'xyē*, you lay down so long.—*atoho'*, to fall on an object (*aya'toho*, *nka'toho*). *nya'toho*, I fall on you, or, I throw you down. *yañka'toho'*, he falls on me, you fall on me.—*ktaho'* (= *k=kaⁿ* (when), *taho*, to come (fall) to the ground (?)).—*xtaho'*, to fall. (Also 10: 26; 17: 4; 20: 38; 23: 8; 25: 7; 26: 90; 28: 7, 120, 128, 154, 186, 214.)

taini'.—*maxi taini*, a chicken's gizzard. **ta^{ki}** or **ta^{kiya}**, the leg above the knee; his or her thighs (*í'ta^{ki}(yaⁿ)*, *nta^{ki}(yaⁿ)*).

takohoⁿ, a prairie.—*Takohoⁿ yíñkiyan'*, "Small Prairie," Avoyelles Prairie, Louisiana.

tako'tcī, turning somersaults (25: 7) (*í'tako'tcī*, *úñktako'tcī*, *tako'tctu*, etc.).—*tako'tcīye*, to cause him to turn somersaults, or to turn over by taking hold of his legs (*tako'tcīhayē*, *tako'tcīhañkē*). *tako'tcīhí'yē*, did he cause you to turn somersaults? *tako'tcīyañkē'*, I cause to turn somersaults.

tax.—*dūkta'x*, (he) scared them off (28: 31). *yaⁿ xkídú'kta'x*, (he) scares off for me (28: 32).

tax, **tux**.—*taxta'xwedí'* or *tuxtu'xwedí'*, to make a series of hollow or drumming sounds (*taxta'xweha'yedí'*, *taxta'xweha'ñ-*

kedí').—*tata'xēdí'*, *ani' tata'xēdí'*, the gentle patter of rain.—*to'xťuxxēdí'*, to make the sound heard when one hits on a board with the end of a pencil, etc. (*to'xťuxayē'di*, *to'xťuxhañkē'di*).—*túda'xēdí'*, to make the sound heard when a horse walks on hard but unfrozen ground. *e'taxkiye'* (8: 29).

taxoxka' or **ta'xoxkayaⁿ**, his or her ribs; a rib (*í'taxoxka(yaⁿ)*, *nta'xoxka-(yaⁿ)*).

taxpa'.—*taxpa' pťqasi'*, the wood duck or summer duck, the *Aix sponsa*. "It has white and black stripes on its crest; white and gray feathers are on the body, which is small." *ptqasi* means "flat."

taxpadi' or **taxpadiyaⁿ**, the temples of any one (*í'taxpadi'(yaⁿ)*, *nta'xpadi-(yaⁿ)*).

ta'ma, a beaver.—*tamahi'* (= *tama* + *ahi*), a beaver skin.

tamí, to work, to busy oneself.—*ata'míni*, to work (1: 1) (*aya'tamíni*, *nka'tamíni*; *ata'mítu'*, *aya'tamítu'*, *nka'tamítu'*, or, better, *nka'uti*). *yañka'wati' kíkē'*, *nka'tamíni*, I work although I am sick. *atamíni iñkxiwi*, he always works. *nkatamíni iñkxiwi*, I always work. *yata'mítu' kikinē'píxi' nķínthē' ēťañkoⁿ*, I like your working (for yourselves), so I am working too (5: 2). *yata'mítu'*, you work for yourselves (5: 2).—*ta'minoⁿni'*, to dress himself or herself (*hita'minoⁿni'*, *nka'ta'minoⁿni'*). *ita'míni*, he was dressed in (30: 3). *ita'míno'ye*, she dressed her (26: 36, 37). (Also 9: 7, 15; p. 166: 18, 19, 20.)

tamoki', a worm, worms.

tando', her younger brother (*í'tando*, *úñktando'*; *tandotu'*, *í'tandotu'*, *úñktandotu'*).—*tando' a'kayaⁿ*, her youngest brother. *ta'ndo aka'*, her real or potential younger brother, including her father's brother's son, if younger than she (*yita'ndo aka'*, *úñkta'ndo aka'*; voc., *tando' aka'*).—*ta'ndo noxtí'*, her real or potential elder brother, including her father's brother's son, if older than she (*yita'ndo noxtí'*, *úñkta'ndo noxtí'*; voc., *tando' noxtí'*). (Also 13: 1; 26: 6, 8, 37, 73, 77; 28: 224, 233, 237.)

Ta'něks (in composition), Biloxi.—*Ta'něks aⁿyaťo'* (Bj., M.) or *Taněks*

hayaⁿdo' (Bk.), a Biloxi man (as distinguished from a woman). *Ta'něks anya'*, or *Ta'něks anyadi'* (Bj., M.), or *Ta'něks hayaⁿdi'* (Bk.), the Biloxi people, a Biloxi person. *Ta'něks haⁿya' dede'*, or *Ta'něks haⁿya' ade'*, the Biloxi language. *Ta'něks haⁿya' ade' úñka'de te'*, or *Taně'ks haⁿyadi' ade' nka'de te'* (M.), I wish to speak the Biloxi language. *Ta'něks haⁿyadi'*, he is a Biloxi. *Ta'něks a'yaⁿya'di*, are you a Biloxi? *Ta'něks nkaⁿ'yadi'*, I am a Biloxi. *Ta'něks haⁿyatu'*, they are Biloxi. *Ta'něks a'yaⁿya'tu*, are you Biloxi? *Ta'něks nkaⁿ'yatu'*, we are Biloxi (i. e., men). *Ta'něks aⁿxti'*, a Biloxi woman, she is a Biloxi woman. *Taně'ks aⁿyaxti*, are you a Biloxi woman? *aⁿ*, *Taně'ks nkaⁿ'xti*, yes, I am a Biloxi woman. *Taně'ks aⁿyaxtitu*, are you (pl.) Biloxi women? *Ta'něks saⁿ'ya siⁿto'* (sic), he is a Biloxi boy. *Taně'ks saⁿ'ya isiⁿto'*, are you a Biloxi boy? *aⁿhan'*, *Taně'ks saⁿ'ya úñksiⁿto'*, yes, I am a Biloxi boy (Bj., M.). *Taně'ks saⁿ'ya sañki'*, she is a Biloxi girl. *Taně'ks saⁿ'ya isa'ñki*, are you a Biloxi girl? *aⁿ*, *Taně'ks saⁿ'ya úñksa'ñki*, yes, I am a Biloxi girl. *Taně'ks haⁿyadi' yade'di*, do you speak the Biloxi language? *Taně'ks haⁿyadi' ade' nka'de'ni*, I do not speak the Biloxi language. *panaⁿ' Taně'ksa haⁿya'tu*, all the Biloxi people. *Taně'ks saⁿ'ya taⁿyan'*, a Biloxi village (Bj., M.).

ta'ni, du. of *xěhe*, they two sit (p. 119: 7).—*toho'xk nonpa' ta'ni a'manki' ko tci'* *xě* (w. sp.), the two sitting horses are red.—*ta'ni yoka'*, "it stays in the swamp," the water snake, the water moccasin.—*ta'ani*, pl. of *xěhe*, they sit (p. 119: 12; p. 141: 14). *ta'ant*, they sat (28: 31). *toho'xk tu'ani a'mañki' ko tci' xě* (w. sp.), the sitting horses are (all) red.

taoⁿ, cry of the squealer duck (26: 91).

taoⁿni'.—*ani' taonni'*, an overflow.

tâp, *tûp*, *tâwi*, *tâwě* (26: 63), to make a slapping, pattering, or popping sound.—*tûpto'we*, making a pattering sound with the feet (16: 15). *a'ni táwě'di*, he made a popping or slapping sound in water (p. 159: 28). *a'ni táwě-yě'di*, did you make a popping or slap-

ping sound in water? (p. 159: 29). *a'ni táwúñke*, I make a popping or slapping sound in water (p. 159: 30).—*tá'ptowe'di*, to make a popping, slapping, or pattering with the feet (*i'táptowayé'di*, *ntá'ptowañke'di*; *táptowetu*, *itáptowayetu*, *ntáptowañketu*). *e'hihan' tá'ptowe'di* *Tcě'tkanadi'*, and then the Rabbit made a pattering with his feet (2: 5). *tapi'*.—*tca'k tapi'*, the back of the hand. *tapka*, flat, as a cap (cf. *xyapka'*). *aku'e ta'pka*, a cap ("a flat hat").

tasi', or *tasiyaⁿ*, the female breasts (*i'tasi(yaⁿ)*, *ú'ñktasi(yaⁿ)*).—*wak tasi*, cow's milk.—*tasi' pūdiyaⁿ*, the nipples(?), "the tip ends of the female breasts."

taⁿti'koⁿni', a knife used by the Biloxi women for fleshing a hide, by pulling toward the one holding it.

ta'wiyaⁿ, on top of; upon; above; upper (as distinguished from *xwūhi*, lower).—*aⁿ'xu ta'wiyaⁿ*, upon the stone (p. 150: 1). *paⁿhiⁿ' ta'wiyaⁿ*, a mustache ("hair above"). *tútcūⁿ' ahi' ta'wiyaⁿ*, upper eyelids. *pata'wiyaⁿ*, crown of the head. *ih'yapi' ta'wiyaⁿ*, the upper lip. *pūts tawiyaⁿ*, the top of a round-topped hill or ridge. *ti tawiyaⁿ*, upon the house.

tayo', the cheek; the cheeks (of one person) (*i'tayo*, *ú'ñkata'yo*; *tayotu'*, *i'tayotu'*, *ú'ñkata'yotu'*) (cf. *yo*).—*tayo' dūseyě*, to make a clapping sound by slapping the cheek.

taⁿ, large.—*ason' taⁿ' inⁿda'hi hanⁿde'txyaⁿ*, he (the Bear) was seeking a large brier patch (2: 4). *ha'me taⁿ' on'ni nkaⁿti' na'*, I dwell in a large bent tree (2: 11). *Aⁿxu tana*, "Big Rock," Boyce, Rapides Parish, La. *taⁿ'xti*, very large. "*ason' taⁿ'xti nkti' na'*," *ěhan' kěde'di*, "I dwell in a very large brier patch," said he and went home (2: 2).—*nitani'* or *nita'ni*, large. *ti' nitani'*, the house is large. *aku'e nitani'*, the hat is large. *itoho' ko nitani' xě* (w. sp.), the log is large. *ayipa' nitani' xyě* (m. sp.), your head is large. *aⁿsna' nita'ni*, large ducks (of all species). *psdehi' nitani'*, a butcher knife. *nita'nixti* (= *nitani* + *xti*) or *nitaⁿ'xti ntaⁿ'xti'*, very large, too large, stout (the opposite of *sna'hi*). *nita'nixti kědusni'*,

it is too large for him to hold. *nitan'*-*xti ka'ndu'sni*, it is too large for me to hold. *ti' nitan'xti*, the house is very large. — *nitata'ni*, each one (is) large, (large in the plural). *a'yipatu' nita-ta'ni xyē* (m. sp.), your heads are large *e'we yuke' pa nitata'ni xyēxo'* (m. sp.), their heads are large. *ūñka'patu' nita-ta'ni xyē* (m. sp.), our heads are large. — *nitanyan'*, large. *ani' nitanyan'*, the ocean. *akūds ti nitanyan'*, a big store. *itika nitanyan'*, "big star," the morning star. — *nitanyē'*, to enlarge (*nitan'hayē'*, *nitan'hāñkē'*). *tpē' nitan-yē'*, to enlarge a hole. — *kñitan'xti*, to be too large for him. *i'kñitan'xti*, too large for you. *ya'ñkñitan'xti*, too large for me. *akue' kñitan'xti*, the hat is too large for him. *akue' i'kñitan'xti*, the hat is too large for you. *akue' ya'ñkñitan'xti*, the hat is too large for me. *do'xpē naskē' kñitan'xti*, the coat is too large for him. *waxi kñi-tan'xti*, the shoes are too large for him. (Also 10: 3, 15, 33; 18: 4; 19: 11; 26: 69; 28: 81; 29: 36; p. 118: 8; p. 166: 23, 24.)

taⁿ, a town, village. — *tan e'di ka'wak ya'tcē*, what is the town's name? (Bk.). (Also p. 122: 15, 21.) — *tanyan'* or *taan'*, a town or village (D., *otoñve*, *toñwan*; Ç., Kw., Os., *tanwan*; K., *tanman*). *tan-yan' xan' ko tcuwa'*, where is the village? (Also p. 121: 11.) *Tunicka tanyan*, "Tunica town," Marksville. *tanyan'*, "Village," Alexandria, Rapides Parish, La. (p. 122: 22). *tanyan' nku'di*, I have come from Alexandria. *Ta an' nitan-yan'*, "Big town," New Orleans, La. *tan yi'ñkiyan* (*tanyan' + yi'ñki*), "Small village," (1) Lecompte, Rapides Parish, La.; (2) Cheneyville, Avoyelles Parish, La. (p. 122: 15, 21, 22). — *Tanyi'ñkiyan ti' tčina'ni ko' eti'ke na'*, *Ba'yusyan'*, there are as many houses in Lecompte as there are in Bunkie. *Tanyan' han'ya' tčina'ni ko' Tanyi'ñkiyan han'ya' e' kuna-tuni'*, there are not as many people in Lecompte as there are in Alexandria. *Tanyi'ñkiyan kñihin' yantcede' Lamo'ri tche'dan*, how far is it from Lecompte to Lamourie? *Tanyi'ñkiyan nku'di*, I have come from Lecompte. *Tanyi'ñki-yan na'ñkiwa'yan*, toward Lecompte.

taⁿ. — *tanhin'*, to run (*i'tanhin'*, *ūñktanhin'*, *taxtu'* (3d pl.), *i'taxtu*, *ūñkta'xtu*) (Ç., *tançin'*). *an'ya tan'hin yandē' a-yēhūn'ni*, do you know the running man? *ūñktanhin' he'detu*, we have finished running. Imperatives: to a child, *tanhin'*; man to man, *tan'hin'akta'*; man to woman, *tan'hin'ki*; woman to man, *tan'hin'tatē'*; woman to woman, *tan'hin'ki'*. *hama'ñk tanhin'*, to run on the ground. *ita'x pi'hedi'din*, you (pl.) ought to run. *tanhin'xa*, he can run (but he will not at present: w. sp.). *tanhin'dē' xa*, he can run away (but he will not: w. sp.). *tan'hin yan'*, he is running. *tanhin'xti kide'*, running very swiftly he went homeward (3: 15, 16). *tanhin' kide'di Tē'tkana'*, the Rabbit ran homeward (3: 24). *an'ya nonpa' tan'hin ha'maki nkyēhon'ni*, I know the two running men. *toho'xk tan'hin ko kde'xi*, or, *kdexi' xē* (w. sp.), the running horse is spotted. *toho'xk nonpa' tan'hin ama'ñki ko kdexi' xē*, or, *toho'xk nonpa' tan'hin ha'maki kdexi' xē* (w. sp.), the two running horses are spotted. *anya'di tanhin' newa'yan*, toward the running man. *anya' tan'hin andē'dē nkyēhon'ni*, I know this running man. *anya' tan'hin andē'yan nkyēhon'ni*, I know that running man. *teaktanhin-handedan*, where is the running animate object? *itika tanhin*, "a running star," a meteor. *tanhin' nēkde'*, he was running a long time. *tanhin' nēkde'psi*, he was running till night. *yaduztan tanx sin'hinyan*, "where the running wagon stands," a railroad station. — *a'tanhin*, to run on something (*aya'tanhin*, *nka'-tanhin*). *i'toho a'tanhin*, he ran on a log. — *ha'tanhin* (pl.), they run. *an'ya ha'tanhin a'ma'ñki' ko nkyēhon'ni*, I know the running men. *toho'xk ha'-tanhin a'ma'ñki' ko kdexi' xē* (w. sp.), the running horses are (all) spotted. (Also 8: 16; 11: 4; 23: 3, 7; 26: 88, 89; 28: 83, 153, 170; 31: 22, 36; p. 117: 5, 11, 16; p. 119: 4, 5, 10, 15; p. 121: 8.)

taⁿ. — *tansahi'* (= *tan* + *sahi*), "raw *tan*, raw melon," a muskmelon. *tansa'tohi'* (= *tansahi* + *tohi*), "green muskmelon," a cucumber, cucumbers. *tan'tani'*, the "large *tan*," a pumpkin or

squash. This seems to be better Biloxi than *antani*, which was also given as the word for pumpkin. *anta' ahonni*, "has a rind," the crook-necked squash or kershaw.

taⁿi^hē.—*tan'inhēxti'*, very tight or tightly. *duni' tan'inhēxti'*, to roll up very tightly, as a bundle.

taⁿi^hiⁿ, the back (cf. *das*).—*akidi tan'inhin' ton'xka*, "broken backed insect," the buffalo bug. *tan'inyu'hiyan*, his or her spine. *tan'inhudi'*, the spine; his or her spine. *ti tan'inhudi*, "the backbone of a house," the ridgepole.

taⁿñki (28: 6), *tañk* (26: 86), *tañkiyaⁿ*, his real or potential elder sister, including his father's brother's daughter older than himself (*yata'ñkiyan*, *nta'ñkiyan*) (18: 7). *taⁿñkid*, your sister (20: 30). *tañkixti'*, his full sister (20: 3).—*tañkxo'hiyan*, his real or potential elder sister, including his father's brother's daughter older than himself (*ya'tañkxo'hiyan*, *ntañkxo'hiyan*; voc., *tañkxohi'*).—*tañgda'wiyan*, all his sisters. *i'tañgda'wiyan*, all thy or your sisters. *ūñkta'ñgdawiyān'*, all my sisters.—*tañka'ka* (= *tañka* + *aka*?) or *tañka'kayan*, his younger sister (real or potential), including his father's brother's daughter younger than himself (*yi'tañkaka* (*yan*), *ūñktañka'ka* (*yan*); voc., *tañkaka'*).—*taⁿñke* *topi'* (rare form), his younger sister.—*tan'ska* or *tanskayan*, her real or potential younger sister, including her father's brother's daughter, if younger than she (*yitan'ska* (*yan*) *ūñktan'ska* (*yan*); voc., *tanskā'*). (Also, 18: 7; 28: 48, 49, 50, 69, 222, 226, 248.)

taⁿni.—*tāni'yan* (going), to be ahead (21: 9).—*tan'nikiyān'*, (the) first (one); may be intended for *ta'nñkiyan'*, the first time. *tan'nikiyān' eyān' inhin'*, he was the first one to reach there. *tan'nikiyān' eyān' ayin'hin*, you were the first one to reach there. *tan'nikiyān' eyān' nkin'hin te'*, I wish to be the first one to reach there.—*ta'nñkiyan'* (*tane-kyā*, G.), the first time; probably identical with *tan'nikiyān'*.—*kiton'ni*, to be the first to do anything; he is the first. *xki'tonni*, I am the first. *ēdi' an'yadi si' naskēxti' kiton'ni de'knē ētuxa'*,

behold, a man with very long feet had already gone along (3: 2, 3). "*xki'tonni ē'yan nkihīn' xyo*," *uyi'hi ha'nde*, he was thinking continually, "I will get there first" (3: 4). *xkiton'ni te' nka'nde kikē'*, though I have been continually wishing to be the first one there, etc. (3: 7). *ki'tāni*, he first (7: 1, 9). *yan'xkiton'ni*, to get there before me. *xkiton' nite' nka'nde kikē'*, *tcīma'na yan'xkiton'ni on'-knē, ēdi' ētuxa' Tcē'tkanadi'*, the Rabbit said, they say, "Though I have been continually wishing to be the first one there, again had he already reached there before me" (3: 7, 8). *xki'tonni*, I first. (Also 9: 11; 10: 20; 20: 2, 3, 33, 41; 26: 48, 52; 28: 223; 31: 33.)

taⁿsi', grass.—*tan'si' toho'xka du'ti nē'*, the horse is (standing) eating grass. *tan'si' wa'k du'ti nē'*, the cow is (standing) eating grass. *tan's uxwi'*, "dry grass," hay. *tan'si mēñkson'*, the short variety of broom grass, the *Andropogon macrourus* Michaux. *tan'si sidi' mēñkson' tū'ti tūđēxti'*, "the very tall variety of yellow broom grass." *tan's psonti'*, "sharp-pointed grass," a species of grass which bears yellow berries, found in central Louisiana, the nightshade (*Solanum nigrum* L., var. *villosum* Mill.). *tan's psō'nd anaki'*, the yellow berries of the above. *tans in'tcayē'* (= *tan'si + tcayē'*), a scythe. *tan'sin'tcayē' ko pūtsayē'*, to sharpen a scythe.

taⁿta, panther (common term).—*tan-ion*, panther (archaic). *taⁿta'hi*, panther skin (23: 83). *Tantonna'*, Ancient of Panthers (17: 3).

taⁿtka, peas.—*ta'tka yiñka'* or *tantka yiñki*, "small peas," beans (5: 5) (Bj., M.).

Tan'yosan', an Englishman.—*Tan'yosan' anxti'*, an Englishwoman.

te, *tē*, a sign of desire (uninflected).—*hadhi' te ni'ki*, he does not wish to beg. *haya'dhi te ni'ki*, you do not wish to beg. *nka'dhi te ni'ki*, I do not wish to beg. *te'hūñkē te'*, I wish to kill him, her, or it. *aduti te*, or *aduti te hon*, he is hungry (*ayaduti te*, or *ayaduti te hon*, *nkaduti te*, or *nkaduti te hon*). *a'duti te' xa*, he is still hungry. Before *dande*, *te* becomes *ta*; as, *a'duti ta' dandē'*, he will be hungry.—*ani' in te'*, he wished

(or wishes) to drink water. *akūtxyi' on te'*, he wishes to write (*akūtxyi' ayon' te'*, *akūtxyi' nkon' te'*). *te'yē tē'*, he wished to kill him. *tehi'yē tē'*, did he wish to kill you? *kan'konni' don'hi tē' dedi' ē'tu xa'*, as he wished to see the trap, he departed, they say (3: 15).—*ta*, to desire: used before the future sign, *dande'*. *a'duti ta' dande'*, he will desire to eat, he will be hungry (*aya'duti ta' dande'*, *nka'duti ta' dande'*).—*tē'xti on'*, a sign of past desire (?): *a'duti tē'xti on'*, he was hungry; *aya'duti tē'xti on'*, you were hungry; *nka'duti tē'xti on'*, I was hungry. [NOTE.—As *a'duti te'* means he is hungry (he wishes to eat), it is probable that *-xti on'* rather than *tē'xti on'* is the past sign.—J. O. D.] (Also 7: 13; 9: 7; 10: 3, 21, 30; 12: 2; 20: 6; 21: 17, 26; 24: 4; 26: 50, 58, 59, 68; 28: 159, 161, 171, 183, 226, 228, 231, 237, 244, 253; 29: 1; 31: 12, 20, 21; p. 156: 3, 4, 5, 6, 7, 8.)

te, **de**, **dē** (7: 5), this, here, now.—*tee'*, or *teē'*, here (p. 167: 15). *teē' a'nde*, he moves here, he is (still) here. *teē' aya'nde*, you move here, you are (still) here. *teē' nka'nde*, I move here, I am still here. *teē' yukē'di*, they move here, they are (still) here. *teē' i'yukē'di*, you (pl.) move here, are (still) here. *teē' nyukē'di*, we move here, are (still) here. *to'hana'k teē' yukē'di*, they were here yesterday. *wite'di ko teē' i'xtu' dande'*, they will come (be) here to-morrow. *ama' tee'*, "land here," "this country," Louisiana. *de*, that (?) (7: 9), then (8: 8). *ami'hin de'*, this year (M.). *nyi'nkado'di de' a'taxniti'*, now is my grandson burnt severely (3: 26).—*tenani'*, *tee'nani'*, this many; so many. *te'naska*, this large. *ka'wat de'tikē*, what is this?—*dehe'dan*, *te'he'dan*, this high, as high as this. *ti ne' ko ti dehe'dan*, that house is as high as this one. *ti nē' ko ti' tehe'dan*, that house is as high as this one.—*temaṅk-dē'* (=te+maṅk-dē'), this reclining or horizontal object. In this compound, *te* and *dē* seem to be identical in meaning (this).—*tewa'*, this way, in this direction. *tewa' hu' don'hi'*, come and look in this direction!—*tēk*, or *tek'i'*,

here. *tē'k han'yadi'*, he is a person who belongs here, an autochthon. (Φ., *ḡegiha*; K., *yegaha*; Os., *ḡekaha*.) *te'k yan'ya'di*, you are an autochthon. *te'k nkan'yadi'*, I am an autochthon. *te'k han'ya'tu*, they are autochthons, they belong here. *te'k yan'ya'tu*, you (pl.) are autochthons. *te'k nkan'ya'tu'*, we are autochthons. *tē'k an'xti'*, she is an autochthon. *te'k an'yaxti'*, are you a (female) autochthon?—*dekandē'*, to have stayed here (*de'kaya'ndē*, *de'haṅka'ndē*).

te, **te'di**, to die, to be dead (*ite'di* (or *ite'-di*), *nte'di* (or *unkte'di*): *tca'di* (3d, pl.), *itca'di*, *unktca'di*).—*ite' on'ni' nkihi' na*, I thought that you were dead. *ē'yan nkihi'n yaṅka' te on'maṅki'*, "there I reached when dead made-he-lay," he was already dead when I reached there. *to'hana' te'di*, he died yesterday. *te'di kikan'ni*, he may die. *ayan' sin'hin nē' ko tedi xē*, or *ayan' sin'hin nē' ko te'di*, the standing tree is dead. *ayan' toho' te'di*, the fallen tree is dead. *te'di xyan'*, he must die. *te'tu xyan'*, they must die. *wite'di ko' ta' dande'*, he will die to-morrow. *anya' te'di*, the corpse of a man. *an'xti' te'di*, the corpse of a woman. *sin'to' te'di*, the corpse of a boy. *saṅki' te'di*, the corpse of a girl. *te'di ha'nān*, he may be dead. *tedi' xyē*, he is (indeed) dead. *tcu'ṅk iṅkta' te'xkitu'*, my dog has been killed.—*tehin'xkiyē*, to kill himself (*tehin'yixkiyē'*, *tehiṅki'xkiyē'*).—*teyē'*, to cause to die, to kill (*tehayē'*, *tehāṅkē'*: pl., *teyētū'*, they killed him; *tehayētū'*, ye killed him; *tehāṅkētū'*, we killed him). *teyē' hētū'*, *ani'sti kika' nkyē'hoṅni na'*, they say that he killed him, it is uncertain (?); I do not know it. *te'him'ya' dande'*, I will kill thee. *te'him'yēdaha dande'*, I will kill you (pl.). *te'huṅkē' na'ūṅkihi' xye'ni aṅksapi' ya'ṅkiya'man*, I wished to kill it, but I had no gun. *te'yē na'wiyihi'*, he wished that he could have killed it. *te'hayē yina'wiyihi'* (-yē slurred, the sentence being pronounced as if *te'ha yina'wiyihi'*), did you wish to kill him (though you failed)? *te'-hiṅki na'wiyihi' ha'nān*, given instead of *te'yaṅkē na'wiyihi' ha'nān*, perhaps he wished to kill me (or, did he wish to kill me?). *te'yē tē'*, he wished to

kill him (2: 24). *tehi'yě tē*, did he wish to kill you? *te'hūñkě tē*, I wish to kill him, her, or it. *te'hūñkě kī ima'ñki xyo'*, I will kill you as you recline. *te'hūñkě ma'ñki xyo'*, I will kill him as he reclines. *te'yě ko'* (conveys the idea of waiting for him to kill it), when he kills it. *te'ya xo'*, he will kill it (a contingency: as, a horse that is trespassing, if not removed); but, *teya' dandē*, he will kill it, he is going to kill it (at the proper time, when he gets ready, as a hog in the pen). *Djīm tcy'ñki kta' te'yě*, he killed Jim's dog. *tcy'ñki ita' te'yě*, he killed your dog. *tcy'ñk iñkta' te'yě*, he killed my dog. *ateyē*, a murderer.—*te'kiyě*, to kill another's property (*teha'kiyě*, *teha'xkiyě*). *tcy'ñki teyan'xkiyě*, he killed my dog. *tcy'ñki tehi'kiyě*, he killed your dog.—*kūte'ni*, not dead. *kūte'ni ha'nde*, to be still alive. *iteni hiya'nde*, you are still alive. *ūñkte'ni nka'nde*, I am still alive, I still live. *kūta'ni yukē'di*, they are still alive. *ūta'ni yayukē'*, you (pl.) are still alive. *ūñkta'ni nyukē'*, we are still alive. *kūtenī' handē* was given as meaning, he is not dead yet.—*ta'hi*, to reach or to have reached death. *ta'hi yan'xa*, he has almost reached death, he is almost dead. *ūñkta'hi yan'xa*, I am almost dead. *ta'hi yan' inhin' kan*, when his time to die came. *ita'hi yan' inhin' ko*, when your time to die comes. *ūñkta'hi yan' inhin' ko*, when my time to die comes. (8: 19, 22, 29; 10: 12, 15, 19, 20, 22; 11: 4, 5; 13: 2; 16: 1, 2, 4; 20: 6, 44; 21: 1, 15, 17, 18, 20, 22, 30, 32, 35, 37; 23: 8; 24: 9, 11, 13; 26: 56; 27: 16, 19, 28; 28: 33, 44, 46, 48, 58, 59, 68, 74, 195, 196, 198, 202, 205, 210, 231, 234, 236, 237, 238; 31: 15; p. 118: 5, 6, 7, 11, 12, 13, 14, 15; p. 155: 30, 31; p. 156: 1, 2, 3, 4, 31, 32.)

te'iñk.—*te'iñkayī'*, ivory-billed woodpecker (15: 10). (It has a white bill, stays in swamps, and its note is "*Te'-ink! Te'iñk! Te'iñk!*".)

Tě'ksi, Texas.

tēnaxi', **tēna'x** (6: 20), or **tēnaxiyan'**, a friend: his, or her friend (1: 1) (*i'tēnaxiyan'*, *ū'ñktēnaxiyan'*).—*nkūtē'naxi'*, he is my friend. *ē'kitē'naxi*, is he your friend? *ewande' tēnaxi'*, he

is his friend. *toho'xk i'ñku nan'ni niñan' yan'tēna'xi da'nde*, as I have given you a horse, will you be a friend to me? *toho'xk iñku'di ko'*, *yan'tēna'xi da'nde*, if I give you a horse, will you be a friend to me? *tēna'xē*, O friend (1: 10). *tēnaxi'*, O friend (2: 6; 4: 1). *tēna'xēdi'*, O friend (2: 15).—*kītēna'xi*, to be friends (to each other). *kītēna'xtuxa'*, they had been friends (in the past) (2: 1). *nka'kītēna'xi nyu'kē on'xa*, we had been friends (long ago).

te'tcayudi', the white bay. The Biloxi used a tea made from the bark and leaves as a sudorific.

ti, a house.—*ti nē' ko san' xē* (w. sp.), the house is white. *ti' nonpa' xa'xa ma'ñki ko tcti' xē* (w. sp.), the two (standing) houses are red. Bj. and M. gave the following, which they said was used when the object was seen by the one addressed: *ti nē' ko san' tēdi'hanūn'*, the house is white; but Bk. said that this was not plain to him, *tēdi* seeming to mean "it is dead." *ti' ko tca'kan nedi'*, where is the (standing) house? *ti nē'-yan' kowo'hi tcehe'dan'*, how high is that house? *ti' xyapka'*, an Indian lodge or tent of any sort, i. e., the Winnebago style of (low) tent or a Sibley (high) tent (3: 1). *tisan'nonpa' ama'ñki ko ka'wa tūpe'ta ti'*, whose are those two white houses? *ti san' yi, hi'*, white houses. *nkti' yan'xkiha'taxni'*, my house was burnt. *ti' kōhi'*, the house is high. *ti' nitani'* (or, *nilan'-xti*), the house is large. *ti' yīñkī'*, the house is small. *ti' a'tckayan'* (= *ati atckayan*), near the house. *ti' kwia'yan* (= *ati kwia'yan*), under the house. *in-skā' ti kwia'yan' xē' nañkī'*, the skunk is sitting under the house. *nkti'yan' nkon'ni, pixti' xye'ni, yan'xkiha'taxni'*, I made a very good house for myself, but it was burnt (5: 5). *nkti' yan'xkiha'taxni'*, my house was burnt. *ti tahi'*, "many houses," a plantation (i. e., a sugar or cotton plantation, such as are common in Louisiana, etc.). *ti' sanhan'yan*, "strong house," a jail. *ti ta'wīyan*, a house top *ti tan'inhudī'*, "the backbone of a house," the ridge of a roof. *ti u'xkūn'ni'*, a floor. *ti a'xē-he'*, a doorknob. *ti a'tktcugonni'*, a

lock. *ti a'uktugonni' tpě'*, a keyhole. *ti' intpa'xonni'*, a key (the *in-* is the instrumental prefix: *tpa'xonni'* may be intended for *dupa'xonni'*, the whole meaning, "that by which a door is opened"). *ti'wo*, "to another house," abroad. *ti'wo de'di*, he went abroad (2: 12). *tipsohe'*, the walls of a house or room.—*ati'*, a house (near by); to dwell in. *aya'ti*, your house (near by), or, you dwell in it (?); *nkati'* or *unḡkati'* my house (near by), or, I dwell in it; *atitu'* (?), their house (?), or, they dwell in it (?); *aya'titu'* (?), your (pl.) house, or, you dwell in it (?); *nka'titu'*, or *unḡka'titu'*, our house (near by), or, we dwell in it. "*ason' tan'xti nkati' na'*," *ḡhan' kide'di*, "I dwell in a large brier patch," said he and went home (2: 2). *ati' kihá'tarni'*, his house was burnt. *ati' san nēyan'*, the house is white (used when the house is not seen by the one addressed). *ati' kúsidḡe'towe*, the house is full of smoke. *watchu'ye ati'*, a sugar refinery. *ati' ḡtixiti'*, far from the house. *ati' a'tekayan'*, near the house. *ati' ta'wiyān*, on top of the house. *ati' kwia'yan*, under the house. *ati' ika'-yan*, within the house. *ati' ndosan'hin*, on this side of the house. *ati' e'usan-hin'yan*, on the other side of or beyond the house. *ati' aduhi'*, "house fence," the wall or walls of a house or yard (?) [probably refers to a fence or wall around a house or yard]. *ati' atkse'*, the roof of a house [perhaps this should be *ati' atḡkse'* (see *atḡkse'*)]. *ati' hioki'*, a room in a house. *ti'-hin yo'ḡi*, back room (28: 155), other room (29: 26). *tin'hinyoḡi*, room at the side (8: 20). *a'ti xyapka'*, or *ti xyapka*, a tent; an ordinary skin tent, such as was common among the Dakota, Omaha, Ponca, Kansa, etc.; a low tent, such as the Winnebago used. *atiyan'*, a house in the distance. *nḡkatiyan'*, my house in the distance. *nḡa'tiḡyan'*, our house, if far. *hati'*, a collection of houses (?). *hati' ki'naxadi' mañḡi' ko san' xḡ* (w. sp.), the scattered houses are (all) white. *udak stugon hatioḡni*, "a light that has a house over it," a lantern. (Also 10: 8, 20; 12: 1, 2, 4; 16: 7; 19: 1, 3, 4, 9, 14, 18, 21; 25: 3;

p. 117: 17, 18; p. 118: 1, 2, 3, 4.)—*kti' ha'nde on'*, or *kti'hand on'* (3: 1), to have dwelt in long ago, to have lived long ago, he lived long ago. *iti' aya'nde on'*, you lived long ago. *nkti'-hin nḡa'nde on'*, I lived long ago (*kti' yuḡe' on'*, *iti' ya'yuḡe' on'*, *nkti'hin nyuḡe' on'*).

ti.—*du'ti*, to eat (*i'duti*, *ndu'ti*). *sinḡo' inḡksiyō' du'ti ha'nde*, the boy continued eating the meat (he was still eating it—no attitude specified). *sinḡo' inḡksiyō' du'ti na'ñḡi*, the boy sat (or, was) eating the meat. *toho'xka aye'ki du'ti nḡ'*, the horse stands (or is) eating the corn (given him). *toho'xka aye'ki du'ti ha'nde*, the horse continues (or, is still) eating the corn. *toho'xka aye'ki du'ti na'*, the horse eats (or, ate) the corn (not given him; of his own accord). *ptḡaskūni' du'ti na'ñḡi*, "bread eating he sits," he is eating bread (*ptḡaskūni' i'duti na'ñḡi*, *ptḡaskūni' ndu'ti na'ñḡi*). *ptḡaskūni' du'ti ha'maki*, they are eating bread (*ptḡaskūni' i'duti aya'-maki*, *ptḡaskūni' ndu'ti nḡa'maki*). *inḡksiyō' ndu'ti na'ñḡ nḡon'*, I was eating meat very long ago (years ago). *tansi' wak du'ti nḡ'*, the cow is (standing) eating grass or hay. *aye'k ma'xi ya'ñḡi du'ti nḡ'*, the hen is eating corn. *kidu-ni'yan ku ḡan' duti' oxpa'*, when he gave him the young canes, he devoured them at once (2: 8). *du't kūpi'ni*, bad to eat. *xonniyohi dudayi xohi*, "old one that eats crawfish," pelican.—*aduti'*, to eat (*aya'duti*, *nḡaduti'*). *nḡaduti' na'ñḡi yan ka' ini'hin ha'nde*, while I was eating, he was drinking. *i' ha'nde na'ñḡi yan ka' nḡaduti' na'ñḡi na'*, while he was drinking, I was eating. *nḡaduti' na'ñḡi' xye'ni yañḡa'ti*, I wished to (or, that I could) eat it, but I was sick. *aduti' on'knḡ*, he had already eaten. *aduti' te'*, "to-eat he-wishes," to be hungry (= *adutá te*) (*aya'duti te'*, *nḡa'duti te'* or *nḡa'duti te hon'*). *a'duti tḡ'xi on'*, he was hungry (*nḡa'duti tḡ'xi on'*). *a'duti te' xa*, he is still hungry (*nḡa'duti te' xa*). *a'duti ta' dande'*, he will be hungry. *nḡa'duti ta' dande'*, I shall be hungry. *nḡa'dutitu' te hon'*, we are hungry. *aya'dutitu' te hon'*, ye or you (pl.) are hungry. *a'dutitu' te hon'*,

they are hungry.—food: *aduti' ētuke' ko ndu'xni xa'na*, I have never eaten that sort of food (2: 21).—*a'dutute'*, to be hungry (*aya'dutute'*, *nka'dutute'*). *nka'dutute' xyē*, I am very hungry. *aduti' nūtēkon'ni*, "little eating," breakfast. *ñka'dit ondi'*, I have been eating so long (7: 12, 13).—*aditon-di'*, he was eating a very long time (*aya'diton-di'*, *nka'diton-di'*, *aduxton-di'*, *aya'duxton-di'*, *nka'duxton-di'*).—*kadux-ni'*, not to eat it (*kaya'duxni'*, *ndu'xni*). *aduti' ētuke' ko ndu'xni xa'na*, I have never eaten that sort of food [This sentence illustrates two different uses of the stem under consideration.—J. R. S.] (2: 21; 6: 17). *ndu'xni*, I do not eat (28: 138).—*a'diton'ni'*, *aditon'* (p. 142: 22), a table. *adi'on' a'xkion'ni'*, a table cover.—*adudi'pxon'ni'* or *aduti dōn'pxon'ni*, "sticks in the food," a table fork.—*katiti'*; *tēmu'k katiti'*, said of a mouse's eating: see *xkē* [could this have been a misunderstanding: *tēmu'k nka'duti'*, I eat a mouse?]. (Also 1: 2, 3; 2: 17; 8: 22, 23; 9: 2, 5, 6, 7; 10: 3; 11: 5, 6, 8, 9; 14: 10, 19, 23; 20: 12, 13, 43, 44, 47, 50; 22: 8, 9; 23: 5; 26: 2, 46, 49, 50, 51, 69; 28: 19, 35, 47, 71, 79, 142, 143, 145, 204; 29: 17, 21, 32; 31: 18.)

ti, all over (22: 7).—*nati*, all over (21: 33), only (entire) (23: 22), just (28: 58, 73, 119), barely (28: 115; p. 141: 17, 18, 19, 20), for nothing (8: 17).

tiam.—*tiamhin'*, the eyelashes.

tīdupi, **tīdū'p**, **tīdu'wi**, to alight (10: 11).—*tīdū'p*, (it) alighted on (28: 220, 223). *tīdu'wi*, he alights (10: 12). *tīdu'wiyañkate'*, help me down (w. to m.) (15: 4). *tīdu'wiye*, he helped her to get down or descend (15: 5). *tīdu'wiyañkē*, he helped me down. (Also 10: 14; 15: 3; 17: 16; 26: 7, 9, 10; 28: 100, 109, 123, 129, 135, 169.)

tīke', heavy; a pound.—*tīke' sonsa'*, one pound; *tīke' nonpa'*, two pounds; *tīke' tsi'pa*, one hundred pounds; *tīke' tsi-pintcyā'*, one thousand pounds (19: 16; 28: 152).—*tīkeyē'*, to weigh an object (*tīke'hayē'*, *tīke'hūñkē'*; *tīkeyētu'*, *tīke'hayētu'*, *tīke'hūñkētu'*). *tīke'hinya' dandē'*, I will weigh you. *tīke'yañka'*, weigh me! *tīkehī'yañkē'*, did you weigh me?

tīkehī'yañka' da'nde, will you weigh me? *tīke'yañka' dandē'*, he will weigh me.—*tīke'dahayē'*, to weigh them (*tīke'daha-hayē'*, *tīke'daha'hūñkē'*). (Also 19: 16; 28: 152.) *tīkēdhi'*, heavy(?). *añksapi tīkēdhi*, "heavy gun," a musket.

tīkī', **tēkī'**, **tiki**, **kūtki'**, used after adjectives: somewhat.—*xyepi'xti tīkī'*, somewhat shallow. *skuti'xti tīkī'*, somewhat deep (Bk.). *asa'ntki*, somewhat white, whitish. *ayū'skatki'*, somewhat dust colored, roan. *tcūtki'*, reddish. *ktcu'x-tēkī'*, *ktcuxtki'*, sort of red, reddish (G.). *si'di tki'*, sort of yellow or brown (G.). *assa'nteki'*, sort of white, gray (G.). *ya-he'da tiki' naxki'ya*, he ought to have made it better than that (p. 152: 3). *tcū'tkūtki'* (= *tcūtka'*), a sort of red.

tīx.—*tīxtīxyē'di*; *ya'ndiyan' tī'xtīxyē'di*, his heart beat or beats. *i'yandiyan' tī'xtīxyē'di*, your heart beat. *ūñkya'ndiyan' tīxtīxyē'di*, my heart beat. *he kan' ya'ndiyan' tīxtīxyē' na'ñki Tē'tkana'di*, when he (the Bear) said that, the Rabbit's heart was palpitating (2: 25, 26). **tītksa'hi'n'**, a ceiling. (G. obtained for this, *ti ko'hia*.)

tiⁿ, note of sap sucker (28: 92).—*tīñka'*, sap sucker. *Tīñka'na*, Ancient of Sap Suckers (?) (28: 92).

tiⁿskā' or **tiⁿskayaⁿ**, the back of the (or, of his or her) neck (*ūtin'skā (yan')*, *ūñkitiⁿ-skā (yan')*). (Also 17: 14.)—*tīⁿskāna'* the jay.

tīⁿtka'tck ayudi', the elm tree (?).

tīⁿwē.—*tīⁿwētu*, they made a whirring sound (23: 19, 22).

tkā'nā, **tokonā'** (Bk.), peaches. *tkā'nā sonsa'*, a peach (Bj., M.). *tkā'nā udi'*, a peach tree; peach trees. *tkā'nā xo'hi*, *tkā'nā xo'x*, "ancient peaches," apples. *tkā'nā xo'hi sonsa'*, an apple. *tkā'nā xo'hi udi'*, an apple tree; apple trees. *tkā'nā xo'x sa'hi*, a raw apple. *tkā'nā xo'x to'hi*, a green apple.

tkaⁿ'tcayudi' (= *tkaⁿtc* + *ayudi'*), the ash tree.

tko.—*ti tko' kowo'hi tcehe'dan*, how high is this house?

tkon', **dūko**, **dūko**, a whip; to whip.—*ūntkon'*, a whip. *ūntkon' dūseyē'*, to use a whip (*ūntkon' dūse'hayē'*, *ūntkon' dūse'hañkē'*). *nyintko'*, I whip you (28: 36). *dūko'*, (he) whipped him

(28: 38, 39). *dũko'di*, to whip, use a whip (*i'dũko'di*, *ndũko'di*). *indũko'*, he whipped him against (17: 5, 14, 17). *ayindũ'ko*, (he) whipped him against the tree (17: 9). *ontkon'*, the "cypress trout" or mud fish (?) (see *o*). *txa* or *txya*, alone; only (= *dixya*).—*sa'ñki txa'*, there are or were none but girls, there were girls alone (no boys). *sin'fo' txa'*, there are or were none but boys. *ksa'xa txa'*, all the brothers and sisters. *hanya' in'tcya txa'*, (there were) none but old men, the ancients. *hama' ani'txa*, the earth is full of water (p. 140: 4). *ayan' ani'txa*, the wood is full of water (p. 140: 5). *pe'titi' yus-atxa'*, the fireplace is full of ashes (p. 140: 7). *txaxti*, alone (30: 4). *in'txya* (or *-xa*), only he, he alone; *ayin'txya*, only you; *ñkin'txya*, only I, etc. (Also 21: 41; p. 157: 18.)

txitũ'mi hayi'; the horned owl.

txoki', a toadstool (28: 114, 119).

txyaⁿ, an archaic ending, not used in modern Biloxi (= *di xyan*) (cf. *xa*, *txa*).—*On'ti yan' e'yan hi' ason' tan' inda'hi hande'txyaⁿ*, when the Bear reached there he was seeking a large brier patch (2: 3, 4).—*txye*, an archaic ending not used in modern Biloxi. *ha'me tan' on inda'hi ande' txye*, he was seeking the large bent tree aforesaid (2: 12, 13).

tmotcka', *tũmo'tcka*, *tũmo'tck*, a wildcat. *tmotckahi'* (= *tmotcka*+*ahi*), a wildcat skin. *tmotckahi' utuxpẽ'*, a robe of wildcat skins. *tmõ'tc kðẽxi'*, "the spotted wildcat," the panther or mountain lion. *Tũmo'tckana*, the Ancient of Wildcats (8: 1, 4, 5, 9, 16, 23).

to.—*kũto'hẽdi*, to hide from him (*ya'-kũto'hẽdi*, *a'xkũto'hẽdi*). *nyĩ'kũto'hẽdi*, I hide from you. *ewande' yan'xkũto'hẽdi*, he hides from me. *ayindi' yan'-xkũto'hẽdi*, you hide from me. *tohẽ'-hayẽ'*, you hide (23: 14). *kũto'hẽ*, hiding (28: 185). (Also 21: 9; 23: 11; 28: 257.)

tohana', *tohanak*, or *tohanakaⁿ*, yesterday.—*to'hana nde'di*, I went yesterday. (Also p. 118: 16.) *tohana'k kide'di hẽtu'*, they say that he went home yesterday. *tohana'k xo'hi*, it rained yes-

terday. *tohana'k wahu'*, it snowed yesterday. *tohana'k wahu' xohi' i'dẽ*, hail fell yesterday. *tohana'k snihi'xti*, it was cold yesterday. *tohana'k mihĩn'*, it was warm yesterday. *tohana'kan an'ya hauti' ndon'hi*, I saw a sick man yesterday. *to'hana'kan an'xti tcko'ki ndon'hon*, I saw (in the past) a lame woman yesterday. *tohana' e'wayan*, or *to'hane'wayan*, day before yesterday.

tohi.—*dũkto'hi*, to drive horses, hogs, poultry, etc., along (*i'dũkto'hi*, *ndũk-to'hi*).

tohi' (9: 15), *to'hũ* (14: 24), blue; green; hence, green, unripe, as fruit, etc.—*natci' tohi'*, "blue cloud," clear sky.—*atũti'*, ripe, as fruit, etc.—*toxka'*, (1) gray ("a kind of blue"). *toho'xk ni' hine' ko' toxka' xẽ* (w. sp.), the walking horse is gray. *toho'xk nonpa' ni'ni a'mañki' ko toxka' xẽ* (w. sp.), the two walking horses are gray. *toho'xk ha'kinini' a'mañki' ko toxka' xẽ* (w. sp.), the walking horses are (all) gray. (2) generic, a fox. (3) a gray fox (25: 1, 5; 31: 15). *tox*, a fox (31: 17). *toxka' sidi'*, a yellow fox. *to'xka san'*, a "white" or silver fox.

toho', *toho* (28: 51), *taho* (18: 12), *toḥ*, to lie down, recline (single or completed act) (H., *xũ'pi*). (*i'toho*, *axtoho'*; *tcitũ'* (?), *itcitu'* (?), *ũñktci'tu'* (?)). Imperatives: to child, *toho'*; man to man, *toho'takta'*; man to woman, *toho'tki*; woman to man, *toho'tate'*; woman to woman, *tohotki'*.—*an'ya nonpa' tci' ha'maki nkyẽhon'ni*, I know the two reclining men. *an'ya tci'di ama'ñki a'yẽhũn'ni*, do you know (all) the reclining men? *toho'xk toho' ma'ñki ko san' xẽ* (w. sp.), the reclining horse is white. *an'sẽp hama' toho' ma'ñki ko kta'*, the ax lying on the ground is his. *mikon'ni toho' kta'ni*, the (reclining) hoe is not hers. *akua'-yan toho'*, to lie down out of doors. *utoho'*, he lay in it (8: 2). *ayan' toho'*, log (28: 36). *uto*, (he must) lie in it (31: 38). *utoho'ye*, following the trail (18: 11; 22: 5; 28: 49; p. 157: 22, 23, 24, 25). *utoho'*, to lie in (*yutoho'*, *ñkũtoho'*). *an'ya toḥ ma'ñkẽ nkyẽhon'ni*, I know this reclining man. *an'ya toḥ ma'ñkiyan' nkyẽhon'ni*, I know that re-

clining man.—*to'xmañki'*, to be reclining (3: 12) (*yato'hina'ñki*, *ññkto'xmañki'*; *teitu'*; *hitehi'mañki*; *ññktei'tu*). *ama'tox ma'ñki*, he is lying on the ground. *itapxkin' to'xma'ñki*, he is lying on the floor. *ato'ka'toho' to'xma'ñki*, he is lying on the bed. *an'ya to'xmañki' a'yěhñni*, do you know the reclining man?—*a'toho*, (1) to recline or lie down on something (*ya'toho* (or *aya'toho*), *nka'toho* (or *ññka'toho'*)); (2) a mattress, a bed (cf. *yahi*). *ya'toho pi'hedi'din*, you ought to lie on it. *nka'toho he'detu*, we have finished lying on it. *nahintě' a'toho'* (= *nahintě' atopi*), the new moon. *ato'ka'toho'*, a bed. *a'toka'toho' to'xma'ñki*, he is lying on the bed.—*a'toho' piyě'*, to spread a comforter on a bed (*a'toho' pi'hayě'*, *a'toho' pi'hñkě'*).—*i'toho*, a log. *i'toho a'kinini'*, he walked on a log. *i'toho a'tan'hin*, he ran on a log. *i'toho ko nitani' xě* (w. sp.), the log is large. *ha'i'toho'*, log (p. 118: 8; p. 121: 13, 17). *i'toho' aya'inde'*, a foot log, i. e., a single log across a stream, instead of a bridge. *ha'i'toho'*, a log. *lia'i'toho' ko tca'ka'mañki'*, where is the log? *ha'i'toho' nonpa' ko tca'k ha'maki*, where are the two logs? (Also 8: 3, 9; 9: 11, 12, 13; 10: 14; 19: 2, 11; 20: 15; 21: 18, 24; 26: 30, 32, 40; 28: 11, 98, 107, 116, 118, 125, 173, 177; 29: 27, 33, 34, 35, 36; p. 117: 3.)

toho'xk or *toho'xka*, a horse.—*toho'xk süpi' sin'hin ne'di*, the black horse is standing. *toho'xk sin'hin ně' ko süpi' xě* (w. sp.), the standing horse is black. *toho'xk xě'he ně' ko tci' xě* (w. sp.), the sitting horse is red. *toho'xk toho'mañki ko san' xě* (w. sp.), the reclining horse is white. *toho'xk ni' hine' ko toxka' xě* (w. sp.), the walking horse is gray. *toho'xk tan'hin ko kde'xi*, or *kdexi' xě* (w. sp.), the running horse is spotted. *toho'xk nonpa' xaxa' a'mañki' ko süpi' xě* (w. sp.), the two standing horses are black. *toho'xk nonpa' ta'ni a'mañki' ko tci' xě* (w. sp.), the two sitting horses are red. *toho'xk nonpa' tci'di a'mañki' ko san' xě* (w. sp.), the two reclining horses are white. *toho'xk nonpa' ni'ni a'mañki' ko toxka' xě* (w. sp.), the two walking horses are gray. *to-*

ho'xk nonpa' tan'hin a'mañki' ko (or, *tan'hin ha'maki*) *kdexi' xě* (w. sp.), the two running horses are spotted. *toho'xk xaxa' a'mañki' ko san' xě* (w. sp.), the standing horses (all) are white. *toho'xk ta'ani a'mañki' ko tci' xě* (w. sp.), the sitting horses are (all) red. *toho'xk tci'di a'mañki' ko süpi' xě* (w. sp.), the reclining horses are (all) black. *toho'xk ha'kinini' a'mañki' ko toxka' xě* (w. sp.), the walking horses are (all) gray. *toho'xk ha'tan'hin a'mañki' ko kdexi' xě* (w. sp.), the running horses are (all) spotted. *toho'xk inde'*, horse manure. *toho'xk xohonyě'*, to saddle a horse. *toho'xk si' kidú'kútkě'*, to hopple a horse. *toho'xk müstúsěyě'*, to put the bridle on a horse. *toho'xk ma'ñki-yatu'*, a saddle girth. *toho'xk nonpa' da'ni ha ndon'daha'*, I saw two or three horses. *toho'xk ne kata*, whose horse is this? *toho'xk ne kta'*, this is his horse. *toho'xk ama'ñki i'ñktadaha'*, those are my horses. *toho'xk ama'ñki i'tadaha'*, those are his horses. *toho'xk tci'diki a'nde i'ta* (horse which moves your), which is your horse? *toho'xk tci'diki a'nde ko' a'yindi'ta*, which is your horse? *toho'xk iñkta' yan'xkisině'*, he stole my horse. *Sinto' toho'xk kta kisině'*, he stole "Boy's" (Banks-ton Johnson's) horse. *toho'xk ayita' i'kisině'*, he stole your horse. *toho'xk i'ñkittu' yan'xkisině' tudaha'*, they stole our horses. *toho'xk ayi'tada'on i'kisinětu'*, they stole your (thy) horses. *toho'xk tada'on*, his or her horses. *toho'xk i'tada'on*, thy horses. *toho'xk i'ñktada'on*, my horses. *toho'xka' ko tcina'ni yuke'di*, how many horses are there? *toho'xka' du'cicku'*, fetch the horse! *toho'xka' tohāna' i'dusi'*, did you get the horse yesterday? *aduhi' ndosan'hin toho'xka' sin'hin ne'di ndonhi'*, I see (or, saw) the horse standing on this side of the fence. *tansi' toho'xka du'ti ně'*, the horse is (standing) eating corn. *toho'xka' axěhe'*, to ride a horse. *toho'xk siyan' ahiyan'*, "horse foot hide," the hoofs of a horse (Bk.). *toho'xk ti*, or *toho'xk ati*, "horse house," a stable. *toho'xk waxi'*, a horseshoe. *toho'xk waxi' onni'*, to make, or, he makes a horseshoe (*toho'xk waxi' ayon'ni*, to-

ho'xk waxi' nkoⁿni). *toho'xk waxi' on'di xyan'*, the horseshoe must be made. *toho'xk waxi' on' hedan'*, the horseshoe has been made, or, it is finished. *toho'xk nixuxw' naské'*, "long-eared horse," a mule. (Also p. 118: 19, 20; p. 119: 1, 2.)

tohoⁿk (cry of the yellow-eyed duck) (20: 39).

tohoⁿni.—*tohoⁿniyan'*, his or her real or potential son's wife, including the wives of his or her son's son, of his or her daughter's son, of any other male descendant, of his real or potential brother's or sister's son, grandson, etc. (*ya^{to}hoⁿniyan'*, *úñk^{to}hoⁿniyan'*; voc., *tohoⁿni'*).—*tohoⁿ noxti'*, his or her father-in-law (*ya^{to}hoⁿ noxti'*, *úñk^{to}hoⁿ noxti'*; voc., *tohoⁿ noxti'*).

to^ohu, *to^ohi*.—*tohoⁿni*, bamboo. *a'su tohoⁿni*, (26: 53), *a'su to^ohi* (28: 38), bamboo brier. *tohu'di*, rattan vine (26: 66). *to^ohu sú'pka*, black rattan vine (28: 22).

toke.—*tokexti'*, calm, no breeze stirring. *to^oxti* (?).—*itu' odi' to^oxti* (*ita*, deer; *odi*, to shoot; *to^oxti* (?)).

topa', four, four times, in four places.—*toho'xk topa' ko xkuku' on^odahá' dandé'*, I will give four horses to each (man). *a'kiküné' topa' in^okta'*, I have four geese (5: 7) (*tetopa* or *detopa*). *nkoⁿni topa'*, I did it four times. *píçato' nteu' topa'*, I put the cotton in four places. *ohito'pa*, forty. (Also 18: 16; 26: 3; 27: 28; 28: 22, 24, 38.)

topi', *dopi*, *adopi'*, *ato'pi* (28: 144, 145), *atopi'*, new: hence, single, unmarried.—*ha'yasaha'yan' topi'*, a young (unmarried) man. *a'xti topi'*, an unmarried woman, a virgin. *ado'pi' yuke' yañka'*, several young ones (turkeys half grown; also boys and girls of about 17 or 18). *ado'p xohi'*, "old young" (people about 20 years old). *an'xti dopi' yi'ñki*, a girl of 14. *an'xti dopi'*, a girl of 16. *nahinté' atopi'* (or *nahinté' adopi'*), new moon. (Also 8: 6; 14: 24; 26: 35; 27: 1; 28: 39.)

totosi', hard.—*yek to^osi'*, a species of blue corn.

towe.—*kito'weyé'*, to barter, exchange, swap, trade (*kito'wehayé'*, *kito'wehiñké'*: *kito'weyétu'*, *kito'wehayétu'*, *kito'we-*

hiñktu' (we swap, or let us swap). *kito'wehi'ñkehe'detu'*, we have swapped (finished act). *kitowehañke na*, I did trade. *waxi' kitowe'hiñktu' xé*, let us swap shoes.—*Towedí'* (1: 1), a Frenchman. *To'we han^oxti'*, a French woman. *ani' kyá on^oñk' n^okakétu'*, *édí'* *Towe' ya'nde*, "let us dig a well," said the (moving) Frenchman (1: 5). *Toweyan'* (= *towe*+*yaⁿ*), the Frenchman, referring to one supposed to be elsewhere (9: 12). *ekan' Toweyan' eyan' hi*, then the (distant) Frenchman arrived there (1: 14). *To'we nauxi'ya*, "Frenchman's Sunday," New Year's Day.

towé, to fill.—*dí'xtowé*, he filled to the top (10: 2). *nate'danyé*, he filled half full (10: 2). *dé'xtowe*, full of them (19: 5, 6, 8). *dé'xtowé*, full of them (p. 153: 23; p. 166: 25, 26, 27). *nihon'-kan' ani' towéyé*, he filled the cup with water (p. 166: 28). *nihon'kuⁿ ani' to'waye*, did you fill the cup with water? (p. 166: 29). *nihon' kan' ani' to'wañké*, I filled the cup with water (p. 166: 30). *pe'titi yusi dé'towe*, the fireplace is full of ashes (p. 140: 6). *kúxwi' dé'towe*, it is full of coffee (p. 140: 8). *panhin' son'pxi dé'towe*, the bag or sack is full of flour (p. 140: 9). *to^owe*.—*to'wé hutpé'*, to shoot a hole through (with an arrow) (*i'towé yutpé'*, *n^oto'wé úñk^{to}utpé'*).

toⁿ.—*ton' úñni'*, pus; watery or liquid matter in a sore. *ton* is identical with the D., *ton*, matter, pus; *úñni'* denotes the material (cf. *anionni*, watery). *apa'xtonyé'*, to make pus ooze from a sore.

toⁿxka', humped, broken (backed) (17: 14).—*akidi taninhin tonxka*, "broken backed insect," the buffalo bug.

toⁿni or *toⁿniyaⁿ*, his or her father's real or potential elder sister (*yiton'ni (yan')*, *úñkton'ni (yan')*; voc., *tonni'*).—*ton'ni aka'* or *tonniyan' aka*, his or her father's real or potential younger sister (*yiton'ni (yan')* *aka'*, *úñktonni' (yan')* *aka'*; voc., *tonni' aka'*).—*tondiyan*, his or her real or potential son-in-law or daughter's husband, including his or her son's (or daughter's) daughter's husband, the husbands of all other female de-

scendants and those of the female decendants of real or potential brothers and sisters (*yato'ndiyan*, *ũñkto'ndiyan*; voc., *yiñk'i*).

tpa^hin, any soft part of the body.—*ayi'tpa^hin* or *ayitpa^hin*, the hypogastric and iliac regions. *nixuxwi'tpa^hin*, "the soft part of the ear," the ear lobe. *ptcũ^h ahudi'tpa^hin*, "the soft bone of the nose," the nasal septum. *tpě*, *tũpě'* (28: 207, 208, 210), (1) any natural orifice in the human body.—*nixu'xti'tpě'*, the meatus auditorius. *hiñti'tpě'*, the anus. *ptcũ^htpě'*, the nostrils.—(2) an artificial orifice: *añksap'tpě*, a gun muzzle; *añksa'wĩnixuxwi'tpě*, a gun's touchhole.—*kĩdutpě*, to make a hole for another—mode not specified (*ya'kĩdutpě*, *a'xkĩdutpě'*). *i'kĩdutpě'*, he for thee (you). *i'ñkĩdutpě'*, I for thee (you). *yan'xkĩdutpě'*, he for me. *hiyan'xkĩdutpě'*, thou (you) for me.—*datpě'*, to bite a hole through. *dasě'* *datpě'*, to bite a hole through an object (*i'dasě i'datpě'*, *ndasě' ndatpě'*).—*natpě*, to make a hole through with the foot. (1) *asi' natpě'*, to break a hole through ice, etc., with the foot (*aya'si i'natpě'*, *nka'si ũnatpě'*; pl., *asi' natpětu'*, *aya'si i'natpětu'*, *nka'si ũnatpětu'*). (2) *naxtě' natpě'*, to make a hole through an object by kicking (*i'naxtě i'natpě*, *ũnaxtě ũnatpě'*; pl., *naxtě' natpětu'*, *i'naxtě i'natpětu'* *ũna'xtě ũna'xpětu'*).—*ukpě'*, to make a hole through by pressure (*yukpě'*, *ũñkukpě'*).—*hutpě'*; *miñon'ni ñon' hutpě'*, to dig with a hoe (*miñon'ni ayon' yutpě'*, *miñon'ni ñon' ũñkutpě'*). *maxawon'ni ñon' hutpě'*, to dig with a spade (*maxawon'ni ayon' yutpě'*, *maxawon'ni ñon' ũñkutpě'*). *ɖusa hutpě*, to tear a hole through. *ɖuksasadi hutpě*, to cut a hole through with a knife. *ũñksapiñon odi hutpě*, to cut a hole through with an ax. *u'tãpi*, hole (16: 8). *ama'tũpe'*, *ama' tupe'*, hole in ground (21: 26; 27: 7, 10).—*okpě'*, any artificial opening in the human body. *nixuxw'okpě'*, the places where the ears have been bored for wearing earrings. *ptcũ^h ahudi'tpa^hin'okpě'*, the perforation of the septum of the nose. (Also 28: 124, 171, 176.)

tsi'pa, one hundred.—*tsi'pa sonsa'xěhě*, "one sitting on one hundred," one hundred and one. *tsi'pa nonpa'xěhě*, one hundred and two. *tsi'pa o'hi*, one hundred and ten. *tsi'pa o'hi sonsa'xěhě*, "one sitting on one hundred and ten," one hundred and eleven. *tsi'pa o'hi nonpa'xěhě*, "two sitting on one hundred and ten," one hundred and twelve. *tsi'pa o'hi dana'xěhě*, one hundred and thirteen. *tsi'pa o'hi topa'xěhě*, one hundred and fourteen. *tsi'pa o'hi ksa'xěhě*, one hundred and fifteen. *tsi'pa o'hi nonpa'*, one hundred and twenty. *tsi'pa o'hi nonpa' sonsa'xěhě*, one hundred and twenty-one. *tsi'pa o'hi da'ni*, one hundred and thirty. *tsi'pa o'hi da'ni sonsa'xěhě*, one hundred and thirty-one. *tsi'pa nonpa'*, two hundred. *tsi'pa nonpa' sonsa'xěhě*, two hundred and one. *tsi'pa nonpa' nonpa'xěhě*, two hundred and two. *tsi'pa nonpa' o'hi*, two hundred and ten. *tsi'pa nonpa' o'hi sonsa'xěhě*, two hundred and eleven. *tsi'pa nonpa' o'hi nonpa'xěhě*, two hundred and twelve. *tsi'pa nonpa' o'hi nonpa'*, two hundred and twenty. *tsi'pa nonpa' o'hi nonpa' sonsa'xěhě*, two hundred and twenty-one. *tsi'pa nonpa' o'hi da'ni*, two hundred and thirty. *tsi'pa dani'*, three hundred. *tsi'pa dani' sonsa'xěhě*, three hundred and one. *tsi'pa dani' nonpa'xěhě*, three hundred and two. *tsi'pa dani' o'hi*, three hundred and ten. *tsi'pa dani' o'hi sonsa'xěhě*, three hundred and eleven. *tsi'pa dani' o'hi nonpa'xěhě*, three hundred and twelve. *tsi'pa dani' o'hi nonpa'*, three hundred and twenty. *tsi'pa dani' o'hi nonpa' sonsa'xěhě*, three hundred and twenty-one. *tsi'pa dani' o'hi dani'*, three hundred and thirty. *tsi'pa topa'*, four hundred. *tsi'pa ksan'* or *tsipa ksaⁿ*, five hundred. *tsi'pa akũxpě'*, six hundred. *tsi'pa na'pahudi'*, seven hundred. *tsi'pa danhudi'*, eight hundred. *tsi'pa tcaně'*, nine hundred. *tsi'pintcya'* (*tsipa + intcya*), "old man hundred," one thousand. *tsi'pintcya' sonsa'xěhě*, one thousand and one. *tsi'pintcya' o'hi sonsa'xěhě*, one thousand and eleven.

tspaⁿ.—*atspaⁿhi*, to stick or adhere to an object. *atspaⁿhi kte' ñan*, he stuck

to it when he hit it (1:11). *naxtē' kan atspan'hi*, when he kicked it he stuck to it (1:12). *atspan'tspahi'*, to stick or adhere here and there, to be sticky or gummy. (G. gave this as, *hadespa-pahi*.)—*a'tspan'yē* to cause one object to adhere or stick to another; to glue or paste one object on another (*atspan'hayē*, *atspan'hūñkē*).

-**tu**, usual pl. ending of verbs and nouns. Used when the act or acts were seen by the speaker. *utantw'*, they (went and) sat in it (while I was looking). *hi* and sometimes *ki* and *ti* are changed to *x* before this ending.

tū, here (p. 167: 11, 12, 13, 14).

tūdē', long, tall, as a person (*i'tūdē*, *ū'ñkūtūdē'*).—*insu' tūdē'*, "long teeth," canine teeth (= *insu psūnti*). *sintō' tūdē' dandē'*, the boy will be tall. *tohoxka' tūdē'*, the horse is high (cf. *naskē'*, *kohi*). *tū'ti tūdēxti'*, very tall. *tan'si sidi mēñkson' tūti tūdēxti*, "the very tall variety of yellow broom grass."—*tūdaxpē'*, a perch (fish).—*du'tididi'* (masc. verb); *asan'hin' du'tididi'*, to stretch the arms straight out horizontally (*i'du'tididi'*, *ndu'tididi'*; *du'tiditu'*, *i'du'tiditu'*, *ndu'tiditu'*).—*du'tidixan'* (fem. verb); *asan'hin' du'tidixan'*, to stretch the arms straight out horizontally (*i'du'tidixan'*, *ndu'tidixan'*).

tu'di (17: 9), root, stump.—*tudiyān'*, a stump (cf. *udi'*), hence, the base of an object. *in'su tu'diyan'*, the roots of teeth. *asan'hin' tudiyān' spewayān'*, his right arm above the elbow. *asan'hin' tudiyān' kas-kani'*, his left arm above the elbow. *tudiyān' ka' ndu'ti xyā'*, let me eat the roots (1:2). *aye'kiyan' tudiyān' kē duti-tcu' tca'yē*, he dug around the corn and pulled it all up by the roots (1:3). *ayitut*, stump (14: 26). (Also 21:19.)—*atuti'*, the large root (with a white interior) of a thorny vine. The Biloxi used to grind the root and use the meal as food. The meal made from this root was called *atuti' nūpxi'*.

tūdūdūhe.—*tū'dūdūhe'di*, to shiver, as with the cold (*i'tūdūdūhe'di*, *ntū'dūdūhe'di*); subsequently given thus: to have the ague (*tū'dūdūhayē'di*, *tū'dūdūhūñkē'di*).—*tū'dūdūhē' (-di?)*, to have dart-

ing pains. *maklūdidhē on tyi*, "medicine for darting pains in the chest."

tūhe', thunder; the Thunder Being (28: 1, 257).—*tūhe' naxe' yihi'*, he thought that he heard (it) thunder. *tū'he handē'*, it still thunders. (Also p. 118: 7.) *tūhe'di*, it thunders.

tuka', that way; in that direction.—*tuka' donhi'*, look that way!

tū'kama'goⁿni or **tūkmagoⁿni**, to go underneath.—*ninduxpē tūkamagoⁿni*, "going under the trousers," drawers. *doxpē tūkmagoⁿni*, "under cloth or dress," a skirt or petticoat.

tukanⁿni, **tukani'** (28: 1); generic: his or her mother's brother. *ya'tukan'ni*, thy uncle. *ū'ñktukan'ni* (Bj., M.), *nka'tukan'ni* (Bk.), my uncle (*tukan'ni*, *ya'tukan'ni*, *ū'ñktukan'ni* (Bj., M.), or *nka'tukan'ni* (Bk.)).—*tukan'ni aka'*, his or her real or potential mother's younger brother (*yatukan'ni aka'*, *ūñktukan'ni aka'*; voc., *tukan'ni aka'*).—*tukan'ni noxti'*, his or her real or potential mother's elder brother (*yatukan'ni noxti'*, *ūñktukan'ni noxti'*; voc., *tukan'ni noxti'*). (Also 22: 2, 3, 6, 8, 9; 26: 39, 62; 28: 20, 34, 52, 55, 64, 80, 222, 229.)

tūkixyē'.—*yaka'kūx tūkixyē'*, to rest the face on the palm of the hand (*yaka'kūx i'tūkixyē'*, *yaka'kūx ū'ñkūtū'kixyē'*). *yaka'kūx tūkixyē' nan'ki'*, he is (i. e., sits) resting his face on the palm of his hand.

Tūkpa', Atakapa. *Tūkpa' hanyadi'*, the Atakapa people, an Indian tribe of Louisiana.

tūkpē'.—*tūkpē' ondi'*, she changed into it (14: 27, 29; 16: 2, 10; 22: 2; 26: 92).

tū'ksiki or **tūksikiyaⁿ**, his real or potential sister's son, applicable to his father's brother's daughter's son, if the mother is older than himself (*itū'ksiki'* (26: 58; 28: 12) *yitū'ksiki (yan)* *ūñktū'ksiki (yan)*; voc., *tūksiki'*).—*tū'ksiki aka'*, his real or potential younger sister's son, including the son of his father's brother's daughter younger than himself (*yitū'ksiki aka'*, *ūñktū'ksiki aka'*). (Also 17: 3, 7, 11, 16.)

tuksiⁿ, the armpits (*i'tuksin*, *ntuksin*).

tūxkiḱē'.—*e'tūxkiḱē'*, it makes no difference (14: 17, 21).

Tuni'cka (in composition), Tunica.—*Tuni'cka anyadi'*, or *Tuni'cka han'ya'*, a Tunica, the Tunica people. *Tuni'cka han'xti'*, a Tunica woman (Bj., M.). *Tuni'cka tanyan'*, "Tunica town," Marksville, Avoyelles Parish, La.

tüpe'ta.—*kawatüpetä*, whose (p. 136:16).

tüpi', **tüwi'** (p. 139: 4, 5), a pail or bucket.—*tüpi' nüani'*, "large bucket," a tub.

tüpo', (it) burst (26: 42) (cf. *po*.)

tüsi.—*tüsiyě'*, to pull another backward (*tüsi' hayě'*, *tüsi' hūñkě'*) (cf. *si*). *tüsi' hūñya' dandé'*, I will pull you backward. When one already holds another, *duxtan' tüsiyě'* is used; but if he grasps him at the moment of pulling him backward, *dusi tüsiyě'* is correct.

tūsü'ñki or **tusuñkiya'**, his real or potential elder sister's daughter, including the daughter of his father's brother's daughter older than himself (*yitūsü'ñki(yan)*, *ü'ñktūsüñki(yan)*; voc., *tūsüñki'*) (cf. *tañki*).—*tūsü'ñki aka'*, his real or potential younger sister's daughter, including the daughter of his father's brother's daughter younger than himself (*yitūsü'ñki aka'*, *ü'ñktūsüñki' aka'*).

tütce', (it) touched it (28: 191).—*tütce'di*, (it) touches her (20: 3). *tütca'ya ni*, do not touch it (28: 189).

tütcku', to spit, expectorate (*i'tütcku'*, *ü'ñkatütcku'*; *tütckutu'*, *i'tütckutu'*, *ü'ñkatütckutu'*) (28: 134).—*tatckě'*, saliva.

tütčün' or **tütčün'**, the eyes of one person; his or her eyes (*i'tütčün'*, *üñka'tütčün'*; *tütčüntu'*, *i'tütčüntu'*, *üñka'tütčüntu'*).—*i'tütčün' hin sañhin'xa*, your eye on one side, one of your eyes. *ü'ñkatütčün' kūsidičé'towe*, my eyes are full of smoke. *ü'ñkatütčün' inspe'wa ne'di*, my right eye pains. *ü'ñkatütčün' ka'skani'wa pahi'*, my left eye is sore. *tütčün' widwi'de wñni'*, his eyes twitch often. *tütčün' pñtspsēdi'*, to wink the eye(s). *tütčün' ahi'*, the eyelids. *tütčün' ahi' ta'wiyān*, the upper eyelids. *tütčün' ahi' xwūhi'*, the lower eyelids. *tütčün' san'*, the white part of the eye, the cornea. *tütčün' su' sūpi'*, "the black seed of the eye," the pupil. *tütčün' sūpka'*, the "dark part of the

eyes," the iris. *Onsi'x tütčün'*, "Fish(?) eye," the Great Dipper. *Ta' tütčün'*, "Deer eyes," two stars known to the Biloxi in Louisiana, sometimes called by them the "Buck eyes."—*tütčün' ksepi'*, to be clear-sighted (*i'tütčün' i'ksepi'*, *ü'ñkatütčün' i'ksepi'*).

tutu'xka, **tuduxka**, **tūduxka'**, short (the ancient word; the modern form is *tēduxka* or *tuduxka*).—*a'yinaxtu' tutu'xka*, your (pl.) hair is short. *nñinsu' tuduxka'*, my teeth are short. *do'xpě tēdu'xka*, or *do'xp tēduxka'*, "short shirt," a man's shirt or a woman's sacque. *do'xpě tēdu'xka ni'ki*, without a shirt, i. e., stripped to the waist (= *yoxa*).

tuwa.—*kočohě' tu'wa ki'di nē'di*, he was walking back and forth making a noise (8: 24).

tyi, **atixyi** or **tixyi**, medicine (see *xi*).—*tyi' kúpini' ku'di*, he gave bad medicine, i. e., for the purpose of killing a person. *popoxtyi*, "swelling medicine." *māk tidiđihě on tyi*, "medicine for darting pains in the chest." *amihon tixyi*, "fever medicine," a weed. *atixyi' kuxwi'*, "medicine coffee," tea. *tyi' nūpihi'*, "sweet-smelling medicine," a tall variety of clover, found in Louisiana. It differs from the following. *tyi' nūpihi' uka'hi*, "resembles tall clover" or "the sweet-smelling medicine," a species of clover which is found in Louisiana and elsewhere; it is only a few inches in height.

ū, **u** + (14: 19), interjection Oh! (2: 19). **uda** or **da**.—*udati'*, *uda'ñi*, light of any sort; the light of day, of the sun or moon, as distinguished from firelight (*udaki*) (30: 5). *oti*, (they) shine (p. 142: 16). *pet-udati*, firelight. *ina' hoođe'*, the sun shines.—*udaki*, firelight. *uda'gayi* (= *udaki* + *hayi*?), "light all the time" (?). *peti udagayi*, firefly. *uda'k stāgonni'*, or *hadakstāgonni* (Bk.), "light made to stand up," a candle or lamp (Bj., M.). *uda'k stāgon ni' xwūdati'*, "light made-to-stand-up glass," a glass lamp. *uda'k stāgon ha'tionni'*, "a light that has a house over it," a lantern. *xwūdati'*, light within doors, coming from outside; hence, window glass (?). *ondonhon' xwūdati'*, "to see

- with light from outside," window glass. *kxwúdati'*, translucent (?), transparent (?) "the light comes through," "one can look through," hence, glass. *konicka' kxwúdati'*, a glass bottle.
- udi'**, a stalk or trunk of a plant, etc. (cf. *tu'di*).—*ayan' udi'*, the roots of trees, etc. *haatan' tani' udi'*, a banana stalk. *ptça'to udi'*, the cotton plant. *úñkòkòñ udi*, *yaniksiyon udi*, a pipestem. *u'di mĩsk udi'*, the "fine" or "small wood tree," the pin oak or water oak (cf. *tcaxku*). *udi' mĩsk u' anaki'*, "the fruit of the pin oak," an acorn of the pin oak. *uti'*, mast, acorns (14: 19, 22).
- udu'**, a drum.—*u'dukte'* (= *udu' + ktedi*), to beat a drum (*u'du yakte'di*, *u'du xkte'di*). *u'dukte' hedan'*, he has finished beating the drum. *u'dukte' he'detu*, they have finished beating the drum.
- ue**, to boil, stew, or cook anything (*i'ue'-di*, *nkue'di*).—*o i'ue'di*, did you boil the fish? *o iua' da'nde*, will you boil the fish? *uwé'* (29: 14), *u'é'* (14: 7), *huwé'* (29: 16, 21, 32): *uwedi'*, stewed (28: 137, 138). *o hüwe'*, cooked fish (6: 15, 18). *u'a*, to stew (p. 143: 17, 22, 23). *ñku'a*, I stew (p. 144: 25). *kueni'*, not to boil or stew (*ku'yue'ni*, *nkue'ni*). *o kueni'*, not to boil fish. *wax*, cooked (28: 204). *awahi*, to get cooked, to get done (14: 6, 7, 8, 9; 26: 69, 70). *awa'hiye*, she got it cooked (14: 6, 7). *toxpi' a' uwe' yan'xan*, where is that stewed fox liver? (p. 167: 1). (Also 8: 19, 20, 23, 27; 9: 5.)
- ukañka'yi**, her vine (28: 179).
- uka'ñki**, **uka'x** (28: 85, 88, 180, 193), it caught on, it caught him.
- ukçe'**, to resemble some one a little (*yu'ke*, *nkuke'*).—*nyu'ke*, I resemble you a little. *tyi nũpihi ukahi*, "resembles sweet-smelling medicine," a species of clover.
- ukikiñge**, one half (p. 122: 20).—*uki'kiñgeyuké'di* or *tčĩna'nĩ nedi' ko uki'kiñge*, half as many. *tca'naska nedi' ko ukikiñge*, half as large. *keixka' nedi' ko tca'naska uki'kiñge ko' skane' e'naska na'*, this hog is half as large as that one. *tcehe'dan nedi' ko uki'kiñge*, half as tall. *skuti' nedi' ko uki'kiñge*, it is half as deep. *ti nẽ' ko kowo'hi ti ne'di uki'kiñge*, that house is half as high as this one
- kĩ'ñikiñke*, half (20: 11, 36). *psikiñge*, midnight.
- ukpe' itka'xěye'**, given as meaning, to put a curvilinear object under the blanket, next the body and above the belt (*tukpe' itka'xehé' ha'yitu'*, given as the 3d pl.).
- uksani'**, very soon.—*uksani' nda' dande'*, I will go very soon. *akũtxyi' uksa'ni hu'yaxkiye' na'ũñkĩhi'*, I hope that you will send me a letter very soon (4: 5). (cf. *ksahon'*.)
- ũx!**, psha! (29: 31).
- uxi**.—*dan'xitu hi na'ũñkĩhi'*, I wish that they would bite it off (p. 144: 9). *dauxi hi ñkĩhi'*, I think that he ought to bite it off (p. 143: 32). (Also p. 143: 33; p. 144: 10, 11.)
- uxtě'**, **oxtě'** (28: 194), to make a fire, to camp.—*oxtetu*, they make a fire (22: 16). *pe'ti uxtě'* or *petu'xte*, to make a fire (29: 28) (*pe'ti yuxtě'*, *pe'ti nkuxtě'*; *uxtětu'*, *nkuxtětu'*). *pe'ti uxia'*, make a fire (said to a child).—*kuxtěni'*, not to make a fire (*kuyu'xtěni'*, *nku'xtěni'*; *ku'xtětuni'*, *kuyu'xtětuni'*, *nku'xtětuni'*).—*kyuxtě'*; *pe'ti kyuxtě'*, to make a fire for some one (*pe'ti ya'kyuxtě'*, *pe'ti a'xkyuxtě'*; *pe'ti kyuxtětu'*, *pe'ti ya'kyuxtětu'*, *pe'ti a'xkyuxtětu'*). *pe'ti nkĩ'ntyakyuxtě'*, did you make the fire for me? *pe'ti yan'xkyuxta'*, make the fire for me!—*kyuxtěni'*; *pe'ti kyuxteni'*, not to make a fire for another (*pe'ti ya'kyuxtěni'*, *pe'ti a'xkyuxtěni'*). (Also 20: 7; 22: 1, 5; 26: 57, 69; 28: 155, 203.)
- uxwi'**, dry, as grass, clothing, etc.—*do'di uxwi'*, his throat is dry, he is thirsty (*ido'di uxwi'*, *ndo'di u'xwi'*; *doxtu' uxwi'*, *i'doxtu' uxwi'*, *ndo'xtu uxwi'*). *do'di uxwi' dandé'*, he will be thirsty. *doxtu' uxwi' dandé'*, they will be thirsty. *ndo'di u'xwi dandé'*, I will be thirsty.—*uxwon'* (= *uxwi + on*), to have been dry. *do'di uxwon'*, his throat was dry, he was thirsty (*ido'di uxwon'*, *ndo'di uxwon'*; *doxtu' uxwon'*, *i'doxtu' uxwon'*, *ndoxtu' uxwon'*).
- uma²**, to bathe.—*ñku'man²*, we bathe (10: 29). *uma'kidi'*, go and bathe! (male to female) (10: 31). *u'maktě'*, go and bathe! (female to male) (10: 32).
- una** (?).—*kuna'tuni'*, there are not that many. *Tanyan' han'ya' tčĩna'ni ko'*

Tanyí'ñkíyan hanyá' e' kuna'tuní', there are not as many people in Lecompte as there are in Alexandria (p. 122: 22).

una'si, to parch, as corn (*yu'nasi*, *nku-nasi*). *una'shonni'* (= *unasi* + *onni*), to fry meat, etc. (*una'sayon'ni*, *una'snkon'ni*).—*toxpi' a'sáne'yě ya'xan*, where is that fried fox liver? (p. 166: 32).

unaski'kí, (he) pressed her down in it (28: 203).

unatci'ktci, to dodge; evade a blow, missile, or person by dodging (*yu'natci'ktci*, *nku'natci'ktci*).—*unatci'ktci'di ha-kú'núki*, when he dodged (the Bear) he (the Rabbit) escaped (got out from the hollow tree) (2: 27). *una'ktci-ktci*, he dodged about (16: 8).—*kyu'natci'ktci*, contraction from *kiya' unatci'ktci*, to dodge again.

uni', a plant of any kind (cf. *tcu*). *ptça'to uni'*, the cotton comes up.—*hauni'*, hominy made with lye, hulled or lyed corn. *ñka'on*, I make hominy (28: 228) (or from *on*).

unoxě' or **unoxwě'**, to live with him or her (*yu'noxě*, *nku'noxě*; pl., *u'noxětu'*, *yu'noxětu'*, *nku'noxětu'*).—*inyu'noxě*, I live with you. *ya'ñkunoxě'*, he or you live(s) with me. *Tětkana' kúnkún' unoxě' ha'nde on'xa*, it used to be that the Rabbit lived with his grandmother. *nkúnnoxě' nka'nde on'xa*, I used to live (lit., be living) with her (long ago). *nkúnnoxě' nka'nde on'ni*, I did live with her for some time. *nkúnnoxě' xa nka'nde*, I am still living with her. *tcú-ma'na kúnkún'yan' unoxwě' a'nde on'xa'*, it used to be, long ago, that he was living with his grandmother.—*kuno-xěni'*, not to dwell or live with him or her (*ku'yuno'xěni'*, *nkuno'xěni'*).

upi', to be tired, weary (*ayu'pi*, *nku'pi*).

u'si, the sting of an insect.—*kan'c usi-naskě*, "bee-with-long-sting," a wasp.

usi'.—*wax usi'*, to put on overshoes (*wa'x yu'si*, *wa'x ú'nkusi'*). *ustě'*; *wax ustě'*, to put on shoes (*yu'stě*, *ú'ñkustě*). *wax ustě' na'ñki ja'n*, he is putting on his shoes (said if seen by the speaker).

usi^{hi}.—*usin'hinyě'*; *inni' usin'hinyě'*, to plunge (hot iron) into water (*usin'hin-hayě'*, *usin'hiñkě'*) (28: 210, 214).

ustiki'ustú'ki (16: 3), **ustú'ki** (28: 184),

usta'x, to set a perpendicular object

on something, to stand it up (*yustí ki'*, *ñkustí ki'*).—*itka'yan ustí ki'*, to set a perpendicular object in something. *súnnitonni' konha' anya' on'ni usta'x kane'di*, *ani' kyú'hon ye'hikan*, he stood up a tar baby close to the well and left it there (1: 8).—*kyustki'* or *kyustúki* (6: 16), to set a perpendicular object on something for another person (*ya'kyustki* or *kyustúki*, *a'xkyustki*). *yi'kyustki'*, I . . . for thee. *ya'xkyustki*, he . . . for me (preceded by *ew-ande*), you . . . for me (preceded by *ayindi*). *in'ki'nt-yakyustki*, you . . . for me (sic). *kústú'ki*, set it down before him! (6: 6). (Also 24: 1; 29: 26.)

utěine', to miss the mark in shooting (*yu'těině*, *nku'těině*) (20: 25) (cf. *tcúp*).

utěitepi', to kiss; to suck (*yu'těitepi'*, *nku'těitepi'*).—*nyu'těitepi' dande'*, I will kiss you. *nyu'těitepi' te na'*, I wish to kiss you.

utcu'wí, borrow it (26: 78).

uti', a pigeon.

ú'tsaⁿ or **űtsaⁿ**, hot.—*ú'tsanxti'*, very hot. *ma'sa ú'tsanxti' ktedi'*, to hammer hot iron, as a blacksmith does. *ma'sa ú'tsanxti' tci' on'ni*, to make iron red hot.

uwusě.—*u'wu'sědi'*, to make a crunching sound, as by walking on ice or hard snow (*uwú'suyě'di*, *uwú'shúñkě'di*; *uwú's-etu'*, *uwú'suyětu'*, *uwú'shúñkětu'*).

uyě', to leak (p. 139: 4, 5).

űñktciⁿ **sayi'**, onions (5: 4).

uⁿni', sign of continuous action (?) (cf. *on*).—*ina' hu uⁿni'*, the sun is coming. *da uⁿni'*, he is going. *ida' uⁿni'*, are you going? *nda' uⁿni'*, I am going. *on*, still on the way (22: 6).

űⁿni', or **űⁿni'yaⁿ**, a mother; his or her mother (*ayon'niyan*, *nkon'ni'yan* (Bj., M.) or *nkúnni'* (Bk.)). *űⁿni'*, O mother!—*űⁿni(yan) e' ande'* or *űⁿni(yan) e' nañ-ki'*, he or she has a mother. *ayon'ni(yan) e' ande'*, or *ayon'ni(yan) e' nañki'*, you have a mother. *nkon'ni(yan) e' ande'* or *nkon'ni(yan) e' nañki'*, I have a mother. *on'ni'yan*, his mother (26: 72). *kon'ni'*, mother! (in address) (28: 139).—*onnyuvo'*, my mother's elder sister (real or potential), literally, "my elder mother." Used by

both sexes. (*Also* 8: 11, 13, 18, 19, 21, 24, 27, 28; 28: 152, 158, 166, 179, 180, 192.)

-*wa*, -*wa*ⁿ, -*we*, locative ending; toward, in that direction, into (cf. *wahe*); in *dowa*, *ewa*, *hewa*, *kowa*, *tewa*, perhaps -*wo* is an equivalent of -*wa*. *asoⁿwan'*, into the briars (1: 20) (cf. *wahe*). *isa' we de'*, to rush madly into a dense thicket (*isa' i'we ide'*, *isa' ūñkuwe' nde'*).—*-wayan'* (= *-wa*+*-yan'*), locative ending; toward; in that direction. *pūtsaya wayan'*, "the sharp side," the edge of a knife.—*yūwa'yan'*, toward. *ayande'yūwa'yan'*, toward the place where you (are or) shall be (2: 29).—*wa'de*, toward. *an'xu wa'de* or *an'xu na'ñkiwa'yan'*, toward the stone. *ayan' wa'de*, toward the tree.—*e'wa* or *ewa'*, to that place, in that direction; beyond; farther. *e'wa kida'*, go farther! *wite'di ewa'*, day after to-morrow. *e'wa nda' xo*, I will go farther if. *e'wa ide'di*, did you go farther? *e'wa a'nde*, he moves there, he is there (*e'wa aya'nde*, *e'wa nka'nde*; *e'wa yuke'di*, *e'wa i'yuke'di*, *e'wa nyuke'di*). *e'wa ka'nde hantca' hanan'*, he was there, but (he has gone elsewhere). *e'wa yuke'di hantca' hanan'*, they were there, but (they have gone elsewhere). (*Also* 14: 25; 17: 2; 28: 50, 169, 238.)

wa, very (14: 7).—*wa'adi*, very (27: 21). *wa'di*, always (7: 14, 15). *aya'de wa'di*, you are always talking. *aya'duti wa'di*, you are always eating. *i'ya'nte wa'di*, you are always sleeping. (*Also* 14: 12; 17: 4, 12; 19: 15, 16, 19, 22; 22: 4, 7, 12; 25: 7; 26: 18; 28: 18, 68, 227; 31: 22.)

wa, to have (?)—*a'yix wa'di* (14: 23).

wahe, to go into (cf. *wa*).—*waha'yonni'*, to go into or under, as a shed or pile of brush (*i'waha'yonni'*, 2d pers.). *wahetu'*, they went into (10: 13; 27: 8). *uwahetu'*, they went into (31: 31). *ūñka'wahe*, we went into (the water) (p. 152: 28). *ti kuwē'n* (*ti uwē'*), *ti ku-yuwē'ni*, *ti nkuwē'ni*, *ti kuwē'tuni'* (6: 16). *teak wahayonni*, "what the hands go into," gloves.—*uwē'*; *ti uwē'*, to go into a house (*ti yu'wē*, *ti nkuwē'*; pl., *ti uwa-hetu'*, *ti yuwa'hetu'*, *ti nkuwa'hetu'*). *nkuwē' ndē'di*, I went in. *ani kuwē'*, "to go into the water," to sink.—*wē-dēdi'*, the entrance to a lodge. This

may have referred to the anteroom of an earth lodge. *aye'wi*, *ayepi*, or *eyewi*, a door.—*aye'wi ko u'dunahi'*, he faces the door. *ayē'wiyān'*, the doorway, doorhole, as distinguished from the door itself (*ayewi*). *eye'wi dupaxi'* (used by men and boys) or *eye'wi dupaxkan'* (used by females), open the door! *eye'wi kūtškē'yē*, to shut the door. *eye'wi kū'dāk tēgōnyē*, to bolt the door. *aye' yīñki'*, "little door," a window. (*Also* 8: 20, 21; 10: 10, 25, 33; 14: 29; 21: 31, 35; 28: 125, 133; 29: 33.)

wahe.—*wahē'di*, to cry out (as from fear) (*i'wahē'di*, *ūñkwahē'di*; pl., *wahētū'*, *i'wahētū'*, *ūñkwahētū'*) (cf. *wūhe*). *tēl-dika i'wahē'di*, why did you cry out? Ans., *nkīmskē' nixki'*, because I was scared.—*wahē'di'*, to cry, bellow, squall, as a child; to cry or squeak, as a mouse or rat (*wahayē'di*, *wa'hañkē'di'*).—*wahē-yē'*, to cause to cry out, as from fear or pain; to make cry, squall, squeak, etc., as a child or rat (*wahē'hayē'*, *wahē'-hañkē'*). *dasē' wahē'yē'*, to cause to cry out by biting or holding in the mouth, as a wild animal does the young one of a deer, etc. (*i'dasē wahē'hayē'*, etc.). *wahē'hīya' dandē'*, I will make you cry or squall. *wahē'hīyē*, he made you scream, etc.—*mahe*, to cry out, halloo (16: 10). *mahē'di'*, to halloo, whoop; to cry as the diving duck does (*ma'hayē'di'*, *ma'hūñkē'di'*). *ansna mahē'di*, the diving duck, "the duck that whoops." (*Also* 10: 33; 13: 3, 4; 16: 5, 10, 14, 15; 20: 4, 5, 6; 26: 60; 28: 41, 205, 227.)

wahu', snow.—*wahu' šnē'*, the snow melts. *wahu' skūtixti'*, the snow is very deep. *tohāna'k wahu'*, it snowed yesterday. *wite'di ko wahu' dandē'*, it will snow to-morrow. *psidē' wahu' ko ndē'ni dandē'*, if it snows to-night, I shall not go. *wahu' nedī'*, it is snowing now. *wahudi'*, it snows.—*wahu' xohi'*, "ancient snow," hail. *wahu' xohi' idē'kan ndē'ni*, I did not go because it hailed (literally, hail it-fell-because, I went-not). *wahu' xohi' i'dē'nē'*, "the ancient snow stands falling," it is hailing now. *tohāna'k wahu' xohi' i'dē'*, it hailed yesterday. *wite' di ko wahu' xohi' i'da*

dande', it will hail to-morrow. *wite'di ko wahu' xohi' idē' ko nde'ni dande'*, should it hail to-morrow, I shall not go. *wahu' xoxo'hi*, "ancient snows," hailstones.—*wahu' kūdēska'*, a snowbird.

wak, wax, waka, a cow, cows (derived from the Spanish word *vaca*); *waka* is also a contraction of *wakahi*, cowhide, rawhide (see *waka' tēdiyē' hincitciya' ti'onyan'*).—*wa'k indē'*, cow manure. *tan'si' wak du'ti nē'*, the cow is (standing) eating grass or hay. *tohozka' wa'k yan ndon'ho'*, I saw a horse and a cow. *wa'k son'sa inktā'*, I have a cow (5: 6, 7). *waka'kan kilo'weyē'*, to swap cows. *adu-hi' ndosan'hin waka' nē' a'pxuyē'di*, this cow on this side of the fence is apt (or, prone) to gore. *waka' ne ka'ta*, whose cow is this? *waka' ne inktā'*, this is my cow. *wax ta'hixti'*, or *waxtaxti*, to have many cattle—*wa'k indoke'*, a bull.—*wak tcon'tkūtsi'*, or *wak tēūnkēsi* (Bk.), "castrated cattle" (?); oxen, steers (Bj., M.).—*wa'kyiñki'*, "little cow," a calf.—*wakyo'* (= *waka* + *yo*), "cow meat," beef.—*wa'k ahi'*, a cowhide; leather (Bk.).—*wakhē'* (= *waka* + *ahe*), cow horns. *wakhē' niskodi'*, cowhorn spoon.—*wa'k tasi'*, milk.—*wa'k ta's onni'*, "to make milk," to milk a cow (*wak ta's ayon'ni*, *wak ta's nkon'ni*; *wak ta's o ntu'*, *wak ta's ayontu'*, *wak ta's nkontu'*).—*wak ta's atēnni'*, "milk grease," butter.—*wak ta's ptgaskūnni'*, "milk bread," cheese.—*Waka' tēdiyē' hin'tēitciya' ti'onyan'*, "Place where the man who Reddened Rawhides Used-to-live," Bismarck, Rapides Parish, La.—*waxtcan'yadi'*, the name of a dark-skinned people who used to dwell on Red River, Louisiana, above Lecompte. If this is *wax tcan'yadi'* (*waka* + *tcan* and *anyadi*), it may have a phallic reference, *waka* being cow; bull; *tcan* = *tconditi*, and *anyadi*, people.

wa'x, to hunt animals.—*waxni' cpiati'*, very skillful in hunting the game. *wax de'* (= *waxni* + *dedi*), to go hunting (animals) (*wa'x yide'di*, *wa'x nde'di*). (Also 3: 2; 14: 2; 20: 9; 22: 1, 6, 11, 16; 26: 43, 69; 27: 1.)

waxē.—*waxēdi'*, the sound of hard rain, as distinguished from the pattering of gentle rain (= *ani' tata'xēdi'*).

waxi', wax, shoes.—*waxi' apa'stak on' hedan'*, the shoe has (or, the shoes have) been patched. *waxi' pa'tēitcu'di*, to pull off shoes. *wa'xi ma'yinni tpē'*, to wear holes in shoes by walking on the ground. *a'ñksa waxi'*, "gun shoe," the butt of a gun. *wa'x yihi'xti*, many shoes, shoes. *wax usi'*, to put on overshoes. *wax ustē'*, to put on shoes. *wa'xi naskē'*, long boots. *wa'xa xa'pka*, "flat shoes," slippers. *waxta'bdeyē*, overshoes.—*waxin'pstūgonni'* (= *waxi* + *pstūgonni*?), a metal awl, "that with which shoes are sewed." (See *pstū'ki*.) (Also 26: 44, 56; p. 120: 15, 16, 19, 20; p. 121: 2.)

waxka', soft (?).—*ayē'k wa'xka*, or *ye'k waxka'*, green corn. *tēitcē'k waxka'*, the soft-shelled turtle.

wasi', salt.

wata', to watch, or to watch over (*iwata'*, *nkuwa'ta*). *wa'tatu*, they watched it (18: 14).—*waṭa'ye*, (they) made her watch it (20: 8). *akiḍisti wata*, "watches a store," a clerk at a store. (Also 18: 14; 21: 21; 22: 5; 25: 2; 27: 21.)

we.—*we'yē*, coire, to have sexual intercourse with one (*we'hayē*, *weheñkē'*; *we'heyētū*, *we'hayētū*, *we'heñkētū*). *we'hinyā dandē'*, I will have intercourse with you.

wide.—*widwi'de unni'*, to be twitching often. *tūtēcūn' widwi'de unni'*, his eyes twitch often (cf. *wūḍē*).

wihi', juice. That this is the meaning appears from Gatschet's word, "*wihia'*," juice (i. e., *wihiyan'*).—*waxtekuye wihi*, "sweet liquid," molasses. *ahwi-hi'*, gravy; soup. *hawe'wiho'nni'*, gravy. *wiho'hañkon*, I got milk from it (26: 66). (Also p. 159: 31, 32, 33.)

wi'xka, light, not heavy (8: 9).—*wixka-xti'*, very light.

Witcina', Wichita. *Witcina' han'ya'*, the Wichita people.

witē, wiṭe.—*wite'di*, to-morrow. *wite'd-e'wa*, or *wite'di ewa'*, day after to-morrow. *wite'di ko xo'hi dandē'*, it will rain to-morrow. *wite'di ko wahu' dandē'*, it will snow to-morrow. *wite'di ko' ima-hin' dandē' naha'diyan'*, he will paddle (or row) the boat to-morrow. *wite'di ko' nka'da dandē'*, I will be on the way

thither to-morrow. *nde' hín don' hi xyo'*, *wite' di ko*, I will go to see you to-morrow. *wite' di ewa' ko yaⁿhu'kañko'*, come to me day after to-morrow (man to man)! *wite' di ewa' ko yaⁿdaⁿhu'*, come to see me day after to-morrow! *wite' di ko wahu' xohi' i'da dande'*, it will hail to-morrow. *wite' di ko sni-hixti' dande'*, it will be cold to-morrow.—*wite' na*, this morning (10: 2, 17; 14: 12).—*he' wite' di*, morning. *e' witēxti'*, very early in the morning (3: 1, 5, 14; 7: 1, 4).

-*wo*, a locative ending of direction. Perhaps a variant of -*wa*.

wo.—*kiyo'wo*, another; a different one. *aⁿya' kiyo'wo*, or *aⁿya'di kiyo'wo*, another man. *aⁿxti' kiyo'wo*, another woman. *kūde'sk kiyo'wo*, another bird. *siⁿto' kiyo'wo*, another boy. *ayan'kiyo'wo*, another tree. *yaⁿniksiyon' kiyo'wo*, another pipe. *tcu'ñki kiyo'wo*, another dog. (Also 8: 9, 26; 9: 3; 10: 6, 18; 14: 2, 3, 5; 19: 6, 7, 9, 14; 20: 30; 22: 11; 24: 2; 26: 70, 86; 27: 12, 14; 28: 39, 148, 149; 29: 9.)

wo', masculine interrogative sign.—*yi'ñ-koⁿyon'ni wo'*, are you married? (said by a male to a man). *yi'ñkoⁿ'ni wo'*, is he married? *yi'ñkadoⁿ'ni wo'*, is she married? (said by a male). *ayaⁿnde kan' ēⁿtiⁿkyon'ni wo'*, was it you whom I treated so? (2: 7, 15). (Also 6: 18.)

woxaki.—*wo'xakitu*, they became ashamed (12: 4; 14: 12). *ūñkwū'xiki*, I am ashamed (29: 36). *wūxi'kiyē*, (the sun) made her ashamed (29: 39). *wū-xaki*, (she) was ashamed (30: 1).

wūda', to be hardly able to sit erect through weakness or sleepiness (*i'wūda*, *ūñku'wūda'*). *yowada*, "body weak," to be weak.

wūde (cf. *ade'*, *wide*).—*awode'x*, sunshine. *nowūde'*, burnt bare.—*nowūde'hiyē*, to cause a piece of ground to be burnt bare (*nowūde'haⁿyē*, *nowūde'hañkē*).—*wūduwūde'*, *wūduwūde'*, (28: 127, 153), *wūdwūde'*, (19: 12), lightning, to lighten. *wū'dwūde'di*, it lightens.

wūhe, *wohē'* (22: 16), to bark, barking (cf. *wahe'*).—*wūhedī'*, to bark as a dog does.—*ohi'*, to bark or howl as a wolf does.

wūki.—*wūki'xti*, worthless (27: 1).

wu'xwē, the roar of falling water.

wūsi', *owūsi'*, all.—*isi' wūsi'*, the toes, (all) his or her toes. *tea'k owūsi'* (all) the fingers (of one person).

wūsse', the crackling noise of a breaking stick.—*wūsse'di* (7: 11) (in Opossum's song).

wūsta'hudi', the live oak, or *Quercus virens*.

-*ya'*, masculine ending of imperative of verbs in -*ye*.—*xēheya'* (m. sp.), hang it up! (*xēhe'kan*, w. sp.). *uxtu'wiya'*, turn it upside down (m. sp.)! *psūgoⁿya'*, put the cork in (m. sp.)! (Also 26: 51.)

yadēta.—*ya'titōn*, *yatuta'on*, or *yadēta'onni'*, a vest. *ya'titōn patckē'*, to pull off a vest.

yahe', this.—*ñka'kiyašī' xa na' yahe' ko*, this is what I always (or, usually) like (2: 10). *yahe'yan kan*, away off (28: 127). *yahe'tu*, like this, in this manner (2: 22). *yahēde'*, now (Bk.). *yahēde' da'wo hu'kañko'*, come hither now! (Bj., M.). *skūti'yahēdi'*, it is this deep. *yaheya'*, or *yaheya'on*, in this or that manner.—*yahe'yan*, to a distance. *yahe'yan dē' sin'hinākan'*, he went to a distance, and when he stopped and stood (listening?), etc. (2: 6). *Tē'tkanadi' koxta'*, *yahe'yan kide' xē'hē*, the Rabbit ran from (what he thought was) danger, he went back some distance and sat down (2: 14). (Also 10: 23; 28: 154; p. 152: 1, 2, 3.)

yahe.—*yahe'yē*, she took together (28: 194).—*hina'hi* (she) made it grow on herself (26: 56). *hinya'hi* (he) put the skin on himself (31: 16).

yahi or *aya'hi*, a bedstead (cf. *toho'*). (Also 26: 40, 42; 29: 25.)

yahiⁿ.—*duyahin'*, to use a sieve, to sift (*i'duyahin'*, *ndu'yahin'*; pl., *du'yaxtu'*, *i'duyaxtu'*, *ndu'yaxtu'*). *ha'duihi*, to sift (G.). *ga'duihi*, I sift (G.).

yaka'kūx (cf. *yatka'*).—*yaka'kūx tū-kixyē'*, to rest the face on the palm of the hand.

yakida'mañkayi', "a small bird like a woodpecker with a white back and a body striped black and white, which runs round and round the trunk of a tree with its head down," the mutch-hotch.

ya'kxhu', lights, lungs (G.).

yaku.—yaku'di, to feed another (iya'kudi, nka'kudi; yakutu', iya'kutu', nka'kutu'). in'yaku' (±di), I fed you. iya'ñkaku' (±di), he fed me, you fed me (distinguished by the pronoun preceding the verb): ewande, he; ayindi, you. ayi'ndi ko' iya'ñkaku'yan inkiya'nitepi', etc., when you entertained me, I liked your food very well, etc. (2: 22). ñkaku'di, I fed him (28: 45). aku'xyë na, let us feed him (p. 150: 22)! aku'd-ha, feeding (14: 8). aku'tudi, they fed him (28: 137).

-yaxaⁿ, feminine ending of certain verbs answering to the masculine ending -yë' (see du, xaye).—aduyaxaⁿ, to wrap a cord several times around an object. duxayaxaⁿ, to scratch.

yaxdoķë.—yaxdo' ķë'di, to snore (yaxdo' kayë'di, yaxdo' hũñķë'di).

ya'ma, ya'maⁿ (21: 7; 23: 10, 13; p. 141: 35, 36; p. 142: 1, 2), no, nothing (masc.).—ya'ma, kadëni', no, it does not burn.—yaman' (fem.), no. yaman', kadëni', no, it does not burn.—kiya'maⁿ, to have none, to be destitute of (iya'maⁿ, ya'ñkiya'maⁿ; kiya'mantu', iya'mantu', ya'ñkiya'mantu'). te'huñķë na'ũñķihi' xyë'ni añksapi' ya'ñkiya'maⁿ, I wished to kill it, but I had no gun. ķaki'kiya'maⁿ, he has nothing at all.—yandi koyamaⁿ, to be destitute of sense.

yamaki', a mosquito, mosquitoes.—yamaki' yuke'di, are there mosquitoes (here)? yamaki' ni'ķi, there are no mosquitoes (cf. akidi').

yandi, ya'ndiyaⁿ, yanti, a heart; his or her heart (i'yandiyā, ũñkyā'ndiyā). ũñkyā'ndiyā tĩ'xtĩxyë'di, my heart beat (hard). he ķan', ya'ndiyaⁿ tixtixyë' na'ñķi Tcë'tkana'di, when he (the Bear) said that, the Rabbit's heart was palpitating (2: 25, 26). tcake' yanti', the "heart of the hand," the middle part of the palm.—yandi'hin, to think of him or it continually (i'yandi'hin, nyandi'hin; yandixtu', i'yandixtu', nya'ndixtu'). hin'ya'ndihin', I think of you (=thee) (4: 6). ewande' yan'yandi'hin, he thinks of me. ayindi' yan'yandi'hin, thou (you) think of me. yandi'hindaha', he thinks of them (i'yandi'hindaha', nyandi'hindaha'; yandixtu'da-

ha', i'yandixtu'daha', nya'ndixtu'daha'). hin'ya'ndihin'daha', I think of you (pl.). hin'ya'ndixtu'daha', we think of you (pl.). ewande' yan'yandihin'daha', he thinks of us. e'we yuke' yan'yandixtu'daha', they think of us. ayindi' yan'yandihin'daha', thou thinkest of us. ayinxtu' yan'yandixtu'daha', you (pl.) think of us.—ya'ndi koya'maⁿ, to be destitute of sense. iya'ndi koya'maⁿ, have you no sense?—ya'ndi niki', to be without sense. iya'ndi niki', have you no sense?—kaya'ndini' or kaya'ndi niki', to be wanting in sense (kayaya'ndini' or kayaya'ndi niki', nya'ndini' or nya'ndi niki').—yandoye', to be sad (i'yando'ye, ķi'yando'ye). hi'yandi'pi hi'usaⁿ, you are not satisfied, "your heart is not good" (6: 19). nķi'yandi'pi hi'usaⁿ, I am not satisfied (6: 10, note). nķi'yandi'pi, I am satisfied (6: 19).

yani', tobacco.—ya'ni dadë', to chew tobacco. ya'ni kuda'deni', not to chew tobacco.—yani'ksiyon' (=yani+ksi+on-ni), a pipe. ya'niksi'yon sonsa', one pipe. ya'niksi'yon nonpa', two pipes. ya'niksi'yon na'teka, few pipes. ya'niksi'yon yi'hi, many pipes. ya'niksi'yon panan', all the pipes. ya'niksi'yon ama'ñķi, some pipes are still there. ya'niksi'yon tcina'ni, some pipes. ya'niksi'yon ni'ķi, no pipe. ya'n ksoni', pipe (G.). ya'ni ksoni', tobacco pipe (G.). ya'ni kson'udi, pipestem (probably contraction from ksoni hudi) (G.). yani'ksiyon' udi', a pipestem.

yaoⁿni, yaoⁿ (7: 10), to sing (iya'onni, nķiya'onni or nķi'onni; yaontu', iya'ontu, nķiya'ontu).—aduhi' san'hin'yan sinto' yaoⁿni nē inaxe', did you hear that boy who is (stands) singing on the other side of the fence? yaoⁿ spë', he knows how to sing. yonni', song (G.). yon kode' ti' or yañko'de, "sing together house," a church. (Also 7: 10; 12: 3, 7; 14: 26; 17: 2, 7, 10, 15; 18: 15, 16, 17; 20: 9, 27; 21: 14; 23: 9, 12; 26: 62, 74; 28: 167, 213, 215, 232, 244, 246.)

yaskiya' under.—ti yaskiya', under the house (p. 139: 8).

ya'tcë, yatcë', or yatci', a name: his, her, or its name (i'yatcë (=hi'yatcë or hi'yatci), nya'tcë or nya'tci).—ka'wakya'tcë or ka'wakëhi' yatcë', what is his, her, or

its name? *hanya'di ka'wak ya'tcē* (Bk.), *anyadi' ka'wakēhi' yate'ē* or *hanyadi' kawa'kēhi' yatei'* (Bj., M.), what is the man's name? *a'xti ka'wak ya'tcē* (Bk.), what is the woman's name? *tcu'ñki ka'wak ya'tcē*, what is the dog's name? *tan e'di ka'wak ya'tcē*, what is the town's name? (Bk.) *ka'wakēhi' yatei'*, what is his, her, or its name? *hanyadi' kawa'kēhi' yatei'*, what is the man's name? *ka'wakēhi' yatei' kika'*, I wonder what his name is!—*yate on'ni* (= *yateē + on'ni*), to "make a name," to call or name a person or object (*i'yate ayon'ni*, *yate nkon'ni*). *ka'wakēhi' yate on'ni*, what does he call it? *ētanē'hi yate nkon'ni*, I did call it thus. *ka'wakēhi' yate nkon'ni*, I call it nothing, I do not call it anything (sic). (Also 20: 41, 42, 46, 51, 52; 25: 5; p. 155: 22, 23, 24, 25, 26, 27, 28, 29.)

yata'na.—*yata'naxti'*, very soon (24: 9; 29: 17), in great haste (p. 166: 8, 9).

yate', all about (everywhere) (28: 37; p. 162: 14, 15, 16).

yatka', *yatkaya'*, *yatki'*, his or her jaw (*i'yatka(yan)*, *nya'tka(yan)*; *ya'tkatu'*, *i'yatkatu'*, *nya'tkatu'*). (Also 17: 6.)—*yatkin' insudi'*, jaw teeth.—*yatka' psanti'*, "his sharp jaw," his chin (*i'yatka psanti'*, *nya'tka psanti'*).

ya', (1) a sign of the nominative (= *yandi*). *On'ti yan' e'yan hi' ason' tan inda'hi hande'txyan*, when the Bear reached there, he was seeking the large brier patch (2: 3). *ayan' yan kadē'ni xa ma'ñki?* is not the wood still burning? *On'ti yan'*, "He+ha < tēna'xēdi'," etc., the Bear said, "Halloo, O friend," etc. (2: 14, 15). *ekan' To'we yan' eyan' hi*, then the (distant?) Frenchman arrived there (1: 14). *tea'naska nkyē-honni' ayan' yan*, I do not know how large the tree is, I do not know the size of the tree. (2) A sign of the objective case: *wite'di ko imahin' dandē' naha'di yan'*, he will paddle (or row) the boat to-morrow. *da'ni yan' tucdi'*, to lay or put a third (book, etc.) on a pile. *ta'ahi' ayatsi' yan ūna'xē na'ūñkihi'*, I hope to hear that you have bought deerskins (4: 3). (Also 6: 16, 18; 7: 1, 2, 9, 12; 8: 6, 8.) (3) May be either nominative or objective: *ayo'hi yan'*, the

long lake. (4) Expressive of motion: *tan'hin yan'*, he is running. (5) When (?): *iya'ñkaku' yan*, when (?) you fed me (2: 22). (6) A locative ending, in that place, place where; where; in some compounds, toward, unto. *Tanyi'ñkiyan ti' tēina'ni ko ēti'ke na'*, *Ba'yūsyān'*, there are as many houses in Lecompte as there are in Bunkie. Also in *atekayan*, *eusan'hinyan*, *kwiayan*, *mañ-kiwayan*, *nañkiwayan*, *ndosan'hinyan*, *ta-wiyan*, *wayan*, etc. (7) And (= and too?). *tohō'xk wak yan' ndonhon'*, I saw a horse and a cow. *wa'k tohō'xk yan' ndonhon'*, I saw a cow and a horse. *anyafo' anxti' yan' ndonhon'*, I saw a man and a woman. *anyafo' anxti' yan' a'hi ha'maki*, a man and woman are coming. *tohō'xk wak yan' ndonhon'*, I saw a horse and a cow. *anyafo' anxti' yan' ndonhon'*, I saw a man and a woman. *anyafo' anxti' yan' a'hi ha'maki*, a man and woman are coming. *anyafo' yihi'xti anxti' yan' yihi'xti ndon'hondaha'*, I saw the men and women.—*yan-*, *-yan*, *yanx* or *yañk*, objective pronoun fragment: me, us (when *-daha* is inserted or added). *ewandē' kuyan'yan'ni'*, he hates me; *ayi'ndi kuyan'yan'ni'*, you hate me; *e'we yuke' ko kuyan'yan'xtuni'*, they hate me; *ayin'xtu ko' kuyan'yan'xtuni'*, you (pl.) hate me; *ewandē' kuyan'yan'dahani'*, he hates us; *ayi'ndi kuyan'yan'dahani'*, you (sing.) hate us; *e'we yuke' ko kuyan'yan-xtu'dahani'*, they hate us; *ayin'xtu ko' kuyan'yan'xtu'dahani'*, you (pl.) hate us.—*yan he'*, and (and too?) *anya'di anxti' yan he'*, a man and a woman. *anxti' anya'di yan he'*, a woman and a man. In the plural this becomes, *yan yihi he*, or *yan yihixti*. *anya'di yihi' anxti' yan yihi' he'*, men and women. *anxti' yihi' anya'di yan yihi' he'*, women and men. *anyafo' yihi'xti anxti' yan yihi'xti ndon'hondaha'*, I saw the men and (the) women.—*yandi'*, the subject of an action; sign of the nominative. "*ani' kyā on'ni/knqakētū'*," *ēdi' Towē' ya'ndi*, "Let us dig a well," said the Frenchman (1: 5). *Ekikan' On'ti yandi' inskē'han yahe'yan dē' sin'hin'xkan'*, etc., and then the Bear was much scared and went a great distance, and when he stopped

and stood (listening?) (2: 5). *On'ti ya'ndi o'xpa*, the Bear swallowed all (of the canes) (2: 9). *On'ti yandi he'di*, the Bear said that which precedes (2: 10). *he'di On'ti ya'ndi*, said the Bear (2: 16). *axo'g duni' da de'di On'ti ya'ndi*, the Bear went to gather young canes (2: 17, 23, 25).

yañka', when.—*ayi'hin' yañka'*, *nde on'kně*, I had already gone when you came. *e'yan nkinhin' yañka'*, *de on'kně*, he had already gone when I reached there. *e'yan nkinhin' yañka' te on' mañki'*, he was (lay) already dead when I arrived there. *ihin' yañka'*, *nkon' he'daně*, I had already made it (or done it) when he came. *ihin' yañka'*, *ayon' he'daně*, you had already made (or done) it when he came. *ayi'hin' yañka'*, *nde' kně*, I went when (i. e., shortly after) you came.

—**yañka'**, while, during (cf. *kan*). Follows the classifiers.—*ku ne' yankan'*, while he was coming back; *yaku' ne' yankan'*, while you were coming back; *nku' ne' yankan'* (rather, *xku' ne' yankan'*), while I was coming back; *nde' ne' yankan' yaku' hine'*, while I was going, you were coming back; *kte' hande' yankan' xku'*, while he was hitting, I was coming back. *kte'ni hande' yankan' nkinhin'*, "he was not hitting while I came," I came before he hit him. *nkaduti' na'ñki yankan'*, *ini'hin' ha'nde*, while I was eating (as I sat), he was (=continued) drinking. *i' hande' na'ñki yankan'*, *nkaduti' na'ñki na'*, while he was (=sat for some time) drinking, I was (=sat) eating (of my own accord).

ya'ñki, **ya'ñki** (27: 10), a female animal.—*nsa'yañki'*, a buffalo cow. *toho'xk ya'ñki*, a mare. *ma'xi ya'ñki*, a hen.

yañko', to treat (badly) (cf. *xak*).—*ěti-kiyan'kon'*, you treated me so (6: 19). *kideyañkondaha*, let us get ahead of one another (28: 170).

yaⁿxa, almost.—*psiyan'xa*, almost night. *ksinhin' yan'xa*, almost evening. *na'pi yan'xa*, almost day. *ta'hi yan'xa*, he almost reached death. *uñkta'hi yan'xa*, I am (or, was) almost dead. *kü'tuxaxa' yan'xa*, "almost noon," forenoon. (Also 17: 19, 24; 27: 2, 13; 28: 62.)

yaⁿxaⁿ.—*an'sudi on'yan'xan' ko tca'kan-nañki'*, where is the pine forest? *an-se'wi yan'xan' ko tca'kanmañki* (sometimes shortened to *an-se'wi yan'xan'?*), where is the ax? *spdehi' yan'xan' ko tca'kanmañki'*, where is the knife? *mi-kon'ni yan'xan' ko tca'kanmañki'*, where is the hoe? *yañke'onni' yan'xan' ko tca'kanmañki'*, where is the saw? *tohox-ka' yan'xan' tca'kan'nedi'*, where is the horse? *toho'xk kděck'i'dědětatu' da'ni yuke' yan'xan'*, where are those three striped horses? (Also 27: 28; 28: 234.)

yaⁿxi', the strong odor from a goat (cf. *yaⁿsi'*).—*nto yan'xi'*, the odor from a negro.

yaⁿxtei.—*yan'xtei tca'konni'*, the diaphragm, or midriff.

yaⁿni, to sleep (*iyann'ni*, *nkyann'ni* (= *uñ-kyann'ni?*)).—*ñki'yan*, I sleep (7: 5, 6). *iyann'* you sleep (28: 95, 104, 113). *yan'někde'*, he was sleeping so long (7: 8). *ñkiyan'te*, I am sleepy (I desire to sleep?) (7: 12). *nki'yan'ti'xti*, I (was) very sleepy (7: 13).—*yan'te*, he is sleepy, "he wishes to sleep" (*iyante'*, *nkiyan' te* (*han*); *yantetu*, *iyantetu'*, *nki-yantetu*).—*yan'ti'xti*, he is very sleepy (*i'yan'ti'xti*, *nki'yan'ti'xti*, *yan'tě'xtitu*, *i'yan'tě'xtitu*, *nki'yan'tě'xtitu*).—*kaya'-nanpi ni'*, he did not sleep till day (*kiya'nanpi ni'*, *nki'yañkanan'pi ni*, *kaya'nanpi ni'*, etc.).—*yan ya'nanpi'*, he sleeps till day (*iyann'ya'nanpi*, *nki-yan'ñka'nanpi'*, *yan'ya'nanptu'*, *iyann'ya'-nanpitu*, *nkiyan'ñka'nanpitu*).—*yan non-pa'yan*, "second sleep," Tuesday. *yan-da'ně*, "third sleep," Wednesday. *yan-topa'*, "sleep four," Thursday. *yan-ksan'yan*, "sleep five times," Friday. (Also 9: 2; 14: 8, 11, 14.)

yaⁿsi', having a strong odor, fishy, having a fishy odor (cf. *yan'xi'*).—*yan'sixti*, he smells very strong (29: 4). *yan'-sixti*, you smell very strong (29: 5, 7, 11).

yaⁿska', a kidney; the kidneys.

yaⁿtcede'.—*Tany'i'ñkiyan' kihin' yantcede' Lamo'ri tcehe'dan'*, how far is it from Lecompte to Lamourie?

—**ye**, one of the causative endings, 3d sing., of verbs, the 2d sing. being *-hayě*, and the 1st sing., *-hañkě*, *-hiñkě*, or *-húñkě*

(cf. -di, -ni, -xan). Examples: (3d) *hayĩnk tcayě*, *naʔitciɔdohiyě*, *usiʔhiʔyě*; (2d) *hayĩnk tcahayě*, *naʔitciɔdohayě*, *usiʔhiʔhayě*; (1st) *hayĩnk tcahũñkě*, *naʔitciɔdohañkě*, *usiʔhiʔñkě*.

yeʔhi, edge of, close to (20: 38, 40).—*yeʔhiyan* (18: 7), *yehon* (28: 29), *yeʔhikan*, at the edge of, close to. *aʔni kyǎʔhon yeʔhikan*, close to the well (1: 8). (Also 18: 11, 15; 26: 23, 40, 62, 73; 28: 11, 85, 89, 213; 29: 28.)

yeʔhon, **yeʔhonni**, to know, recognize (cf. *yihĩ*) (*iyěʔhonni*, *ñkyěʔhonʔni*; *yěʔhontuʔ*, *iyěʔhontuʔ*, *ñkyěʔhontuʔ*).—*aʔnyaʔ kakaʔ yeʔhon teʔ haʔnde ʔtuxaʔ Tcěʔtkanadiʔ*, the Rabbit (for some time) had been wishing to know what sort of person this was (3: 3). *ñkehaʔ*, I do not know (31: 19). *hiʔhiyeʔhũni*, I do not know you (p. 122: 8, 9, 10, 11.) At first Bj. and M. gave *aʔyěhũnʔni* as the 2d sing. of this verb, using it in ten sentences; but they subsequently gave *iyěʔhonni*. They also gave *kayehonni* first, then *kiyehonni*, 2d sing. of the negative, *kyehonni*. *inʔyěhonʔni*, I know you. *yañkyěʔhonʔni*, do you know me? *yañkyěʔhũn piʔhediʔdin*, he ought to know me. *kaʔhenaʔn iyěhonʔni* (in full, *kaʔhenaʔni*, *iyěhonʔni*), you know everything (5: 10).—*aʔyěhũnʔni*, given in ten sentences by Bj. and M. instead of *iyěʔhonni*, do you know? *aʔnya sinʔhin ne aʔyěhũnʔni*, do you know the standing man? *aʔnya xeʔhẽ naʔñki aʔyěhũnʔni*, do you know the sitting man? *aʔnya ʔoʔxmañkiʔ aʔyěhũnʔni*, do you know the reclining man? *aʔnya niʔ hineʔ aʔyěhũnʔni*, do you know the walking man? *aʔnya tanʔhin yandeʔ aʔyěhũnʔni*, do you know the running man? *aʔnya xaʔxa haʔmaki aʔyěhũnʔni*, do you know the standing men? *aʔnya aʔxẽhẽ haʔmaki aʔyěhũnʔni*, do you know the sitting men? *aʔnya teiʔdi amaʔñki aʔyěhũnʔni*, do you know the reclining men? *aʔnya haʔkinini amaʔñki aʔyěhũnʔni*, do you know the walking men? *aʔnya haʔtanʔhin amaʔñki aʔyěhũnʔni*, do you know the running men?—*kyěʔhonniʔ*, not to know him, her, or it; to be ignorant of (*kiyěʔhonniʔ*, *ñkyěʔhonniʔ*; *kyěʔhontuniʔ*, *kiyěʔhontuniʔ*, *ñkyěʔhontuniʔ*). *inyěʔhonniʔ*, I do not know you. *yañkyěʔhonniʔ*, don't you know me?

ñkyěʔhonni naʔ, I do not know him, her, or it (*na* attracts the accent). Earlier forms given by Bj. and M.: *kayěʔhonniʔ*, you do not know him; *kayěʔhontuniʔ*, you (pl.) do not know him; *hiʔhiyeʔhũniʔ*, I do not know you. *kuʔyañkyěʔhũniʔ*, don't you know me? *kuʔyañkyěʔhũni ʔoʔhẽ*, you do not know me at all. *kaʔwa ñkyěʔhũntuniʔ naxoʔ ñkaʔyasaʔxtu hiʔ*, when we were (or, lived as) Indians in the past, we knew nothing (5: 8).—*kakiyiʔhũntuniʔ* (= *kawa* + *kyěʔhontuniʔ*), they know nothing. *hayaʔsahiʔ yukěʔkakiyiʔhũntuniʔ*, they who are (still?) Indians, know nothing.—*kihĩʔyehonʔyě*, to teach him (*kihĩʔyehonʔhayěʔ*, *kihĩʔyehonʔhũñkěʔ*. *kihĩʔyehonʔhiyěʔ*, he teaches you (sing.) (5: 9). *kihĩʔyehonʔhiʔyěʔ*, I teach you (thee). *kihĩʔyehonʔhiʔyědahaʔ*, I teach you (pl.). *kihĩʔyehonʔyañkěʔ*, you teach me. *kihĩʔyehonʔyañkětuʔ*, you (pl.) teach me. *kihĩʔyehonʔyědahaʔ*, he teaches them. *kihĩʔyehonʔhayědahaʔ*, you teach them. *kihĩʔyehonʔhũñkědahaʔ*, I teach them. *kihĩʔyehonʔyañkědahaʔ*, he teaches us (or you, sing., teach us).—*kihĩʔyehonʔyěniʔ*, he did not teach him (*kihĩʔyehonʔhayěni*, *kihĩʔyehonʔhũñkěniʔ*). *kihĩʔyehonʔhiʔyiʔni*, he did not teach thee (you). *kihĩʔyehonʔyañkiniʔ*, he did not teach me. *kihĩʔyehonʔdahaniʔ*, he did not teach them. *kihĩʔyehonʔhiʔyiʔdahaniʔ*, he did not teach you (pl.). *kihĩʔyěʔhonʔyañkidahaniʔ*, he did not teach us. (Also 16: 6; 26: 17, 61, 66; p. 117: 1; p. 122: 17, 18, 19.)

yek, **yeʔkĩ**, **ayeki**, **ayekiyaʔ**, **ayěʔk** (used in composition), corn (26: 3, 19). *yek waxkaʔ* or *ayěʔk waʔxka*, "soft corn," green corn. *yeʔk sanʔ*, *yek sanʔ*, dry white corn. *yeʔkĩ kũcutuʔ*, they planted corn (1: 2). *yeʔk totoʔsiʔ*, "hard corn," blue corn (a species known to the Biloxi of Louisiana). *yeʔnũpxiʔ*, "fine corn," corn meal. *ayěʔki dũxkuhiʔ*, to shell corn. *tohoʔxka ayěʔki duʔti haʔnde*, the horse continues (or, is still) eating the corn. *tohoʔxka ayěʔki duʔti nẽʔ*, the horse stands (= is) eating the corn (given him). *ayěʔki dũñktcuʔdi*, I planted corn (5: 3). *ayěʔk dũxdoʔ*, to husk corn. *ayěʔk kseʔdi*, to pull corn ears from the stalks. *ayěʔk maʔxi yaʔñki duʔti nẽʔ*, the hen is (standing)

eating corn. *aye'k a'hi*, corn husks. *aye'kiyan' tudiyan' kē dutitcu' tca'yě*, he dug around the corn and pulled it all up by the roots (1: 3). *ayē'k ati'*, "corn house," a cornerib. *a'yek u'di*, corncobs. *a'yēku'yan*, a cornstalk; cornstalks. *yě'ni* (from *ayeki*), "made of corn" (?). *yě'ni ptčaskū'ni*, corn bread. (Also 26: 3, 19.)

yeke' or yēke', must have, must (18: 13; 23: 14; 24: 6; p. 151: 1, 2, 3, 4, 5, 6, 7).

yěskasa', tin, a tin bucket (1: 9). (This is probably better than the following form.)—*isksu'm*, tin. *isksu'm mūsūda'*, a tin pan. *isksu'm mūsūda' xa'pka*, a tin plate. *ayiksa' mūsūda' yīñki'*, a tin pan.

yětci', his or her tongue (*yětci'*, *nyetci'*; *yětctu'*, *i'yětctu'*, *nyětctu'*). (28: 96, 105, 106.)—*yětci'*, to tell a myth, story, or tale; a myth or tale (*i'yětci'*, *nkyětci'*; *yětci'pitu'*, *i'yětci'pitu'*, *nkyětci'pitu'*). *yětci'* (7: 14, 15; p. 158: 31, 32).—*yětci' na'tcka*, a short myth or tale.—*yetcūmma'*, a habitual liar.

yihī', to await, wait for.—*amixkan yihī*, to be waiting for summer to come. *anankan yihī*, to be waiting for winter to come. *pskan yihī*, to be waiting for night to come.

yihī', *yuhī'* (18: 3), *yū'hi* (8: 22), to think (?) (*ayī'hi*, or *i'yuhī'* (28: 205) *nkihi'*, or *nkuhi'*; *yuxtu*, *i'yuxtu'*, *nkuxtu'*).—*tuhe' naxe' yihī'*, he thought that he heard it thunder. *antatka' anhin' yihī'*, he thought that he heard a child cry. *ite' onni' nkihi'*, I thought that you were dead. *kī'hi*, not thinking (27: 15, 17). *aksix*, she forgot and left it (28: 9). *kiya'xtu*, they think about him (16: 5). *anhin' ayī'hi naxo'*, you (sing.) did think (then, not now) that he cried. *ha'ya ayī'hi naxo'* (said of many). "*xki'tonni e'yan nkihin' xyo'*," *uyī'hi ha'nde etuxa' Tčētkanadi'*, they say that the Rabbit was thinking (for some time), "I will get there first (or, before him)" (3: 4). *yūhi*, he thought (7: 1).—*heke'wihī'*, to think so, to think that or thus (*heke'wiyihī* (2d sing.), *heke'winḱihī'* (1st sing.)). *heke'wihī' naxo'*, he did think so formerly (but not now).—*neheyaw' kī'di nan'we de'di*, though almost sure not to reach

there, he goes.—*na'wiyihī'*, to wish to do something (but without succeeding) (*yina'wiyihī'* (?), *na'ūñḱihī'*; sometimes pronounced as if *no'ōñḱihī'*). *nan'we*, he thought (28: 91). *te'hayē yina'wiyihī'*, did you wish to kill him (though you failed)? The *-yě* is slurred or omitted, the sentence sounding as if *te'ha yina'wiyihī'*. *te'hiñki na'wiyihī' ha'nān*, given instead of *te'yañḱē na'wiyihī' ha'nān*, perhaps he wished to kill me. *te'hāñḱē na'ūñḱihī'*, I wished to kill him (but I failed). *te'yē na'wiyihī'*, he wished that he could have killed it. *nka'duti na'ūñḱihī' xye'ni yañḱa'ti*, I wished that I could have eaten it, but I was sick. *te'hāñḱē na'ūñḱihī' xye'ni añksapi' ya'ñ-kiya'man'*, I wished that I could kill it, but I had no gun. *inḱan' ndu'si na'ūñḱihī' xye'ni inḱe'yañḱē' hena'ni*, I wished to take the cord, but I was scared every time (that I tried to take it) (3: 18). *ta' ahi' ayatsi'yan ūma'xē na'ūñḱihī'*, I hope to hear that you have bought deerskins (4: 3, 4). *kiya'xtu*, they think about him (16: 5). *e'yan xki'di na' uñḱwe ūni'x ne'di*, I am going (walking), though I have but a slight chance of reaching there again (p. 163: 13). *e'yan yakī'di na'wiyē inix*, *ine'di*, you are going (walking), though you have but the barest chance of reaching there again (p. 163: 14). *Tanē'ks ade' ṇḱin' spē na'ūñḱwe'ñka'nde*, I am trying to speak the Biloxi language, though I can hardly hope to succeed (p. 163: 16).—*no'ōñḱihī'*, recorded at first instead of *na'ūñḱihī'*. In Biloxi, as in Čegiha, when *a* and *u* in juxtaposition are pronounced rapidly, they seem to approximate the sound of English *o* in *no*, or that of the French *au* in *aujourd'hui*.—*oyixi'*, to want, be in need of (*ayo'yixi*, *nḱoyixi'*). (Also 8: 24; 9: 4, 15; 10: 6; 16: 5; 18: 2, 7; 19: 15; 21: 13, 38; 22: 3, 4, 6; 24: 4, 6; 26: 85; 27: 3; 28: 8, 48, 79, 83, 133, 144, 145, 197, 199; 29: 33, 35; p. 118: 17, 18; p. 143: 20–p. 145: 13; p. 152: 11, 12, 13, 14, 15; p. 153: 30, 31, 32; p. 157: 31, 32, 33, 34; p. 158: 1, 2, 3, 4, 5, 6; p. 160: 10, 11, 12, 13; pp. 162, 163; p. 165: 8, 9, 10, 11, 12, 13, 14, 15.)

yi'hi, **yihí'**, or, **ayihí'**, many; used as the plural sign.—*anya'di yihí'*, men. *anya' yihí'*, many men. *ti san' yihí'*, white houses. *anya'di yihí' axti' yan yihí' he'*, men and women. *sinto' yihí' sañki' yan yihí' he'*, boys and girls. *axti' yihí'*, many women. *tcu'ñki yihí'*, many dogs. *ayan' yihí'*, many trees. *ha'pi yihí'*, many leaves.—*yihí'xti*, *ayi'xti*, *ayihí'xti* (28: 47), emphatic form of *yihí'*; used as a plural sign. *anya'to' yihí'xti axti' yan yihí'xti ndon'hondaha'*, I saw the men and women. *ha'p süpka' ayi'xti*, many brown leaves.—*kayihini*, not many; a few.—*hi'xyě*, a plural ending of nouns; "many." *ěktan'ni'*, a sharp peak; *ěktan'nihi'xyě*, many sharp peaks. *pü'ts-tahi'xyě*, many round-topped hills. (Also 14: 16, 20, 23; 19: 14, 16; 20: 9, 18; 23: 1, 2; 24: 2.)

yi'xyaⁿ, **yiḡ** (31: 12), **ayixyaⁿ**, **ayixyi**, a bayou; a creek.—*On'ti yixyan*, Bear Creek. *ayixyan' de' di*, he has gone to the bayou. *ayixyan' a'kidurtě'*, he has crossed the bayou. *ayixyan' ma'ñki-wa'yan*, toward the bayou. *Ayixyan*, as a proper noun, is the Biloxi appellation for Bayou Lamourie. *Amoyixyan*, Field Bayou. *Nuxodapayixyan*, Baton Rouge, La. *Nisixyan*, Alligator Bayou. *Tcaxtayixyan*, Bayou Choctaw. *Tcax-ta ayixyi'*, "Choctaw Creek," Lamourie Bridge, Rapides Parish, La. *ayixyan' yin'ki'*, a brook or rivulet. *ayi'x san'in-yan'*, on the other side of the bayou. *Ayi'x kũdo' tanyan* (= *ayixyan* + *kũdupi* + *nitani* + *yan*), "Big Ditch," Louisiana; place not identified; probably in Rapides Parish. *Ayi'x naske-yan'*, "Long Bayou," Bayou Rapides, Rapides Parish, La. *Nũpon'di ayixtayan*, Nupond's Creek. *Ayi'xyi makũdo'tc on'yan*, "Muddy Place Creek," Mooreland, Rapides Parish, La. *Ayi'xyi xuheyan*, "Waterfall Creek," Roaring Creek, Rapides Parish, La.; so called because of the water which falls over a rock.

yi'xyaⁿ, a stomach or paunch (*yi'xyan*, *nyí'xyan*), not to be confounded with the above.—*ayi'xi*, or, *ayi'xian*, the abdomen or belly; his belly (*aya'yixi(yan)*, *nka'yixi(yan)*).—*ayi'tpanhin*, or, *ayitpanhinyan*, the soft part of the abdomen,

probably the hypogastric and iliac regions.

yi'ndukpe', you cross it (a stream) on something.—*tcahaman' yi'ndukpe'*, you crossed the river on something.

yínisa', **yanasa'** (17: 11), **yūnisa'** (31: 9), **nsa** (abbreviated), a buffalo (cf. *wak*).—*yí'nisaha'* (= *yínisa* + *ahe*), buffalo horn. *yínisaha' niskodi'*, a buffalo-horn spoon. *nsa' intoki'* (sic: *indoke'*?), a buffalo bull; *nsa' yañki'*, a buffalo cow; *nsa' yin'ki'*, a buffalo calf. *nsahi'* (= *nsa* + *ahi*), a buffalo skin. *nsahi' utuxpě'*, a buffalo-skin robe. (Also 19: 1, 4, 18; 20: 9, 11, 12, 26.)

yísiki', the vulva or pudendum muliebre.

yin'ka (cf. *yin'ki* and *yūn'ki*).—*yin'kon'ni* or *yin'kon'niyan*, his wife. *nyin'kon'ni* or *nyin'kon'niyan*, my wife. Voc., *nyan'-xohi'*.—*yin'kon'ni*, to take a wife, to marry a woman (m. sp.) (*yí'ñkon'yon'ni* (m. sp.), *ni'ñkan'kon'ni*). *anhan'*, *ni'ñkan'kon'ni na'*, yes, I am (or, have) married. *hin'yi'ñkon' te'*, or, *hin'yi'ñkon' te na'*, I wish to marry you. *hin'yi'ñkon' te' ni'ki na'*, I do not wish to marry you. *yí'ñkon'yon'ni'*, are you married? (woman to man). *anyadi' yande' yin'kon'ni'*, that man is married (w. sp.). *anya'to' yuke' yin'kon'tu wo'* (m. sp.), or *anya'to' yuke' yin'kon'tu nipa* (w. sp.), are those men married? *yí'ñkon'yon'tu wo'*, are you (pl.) married? (m. sp.). *ni'ñkan'kon'tu na'*, we are married (m. sp.). *kiyi'ñkontu'*, they are married.—*in'ka'tiyan' yin'ka'tiyan*, a husband, her husband. *hiyi'ñka'tiyan'*, or, *i'yin'ka'tiyan*, thy husband. *nkayi'ñka'tiyan'* or *nyin'ka'tiyan*, my husband. *in'ka'tiyan*, my husband (p. 121: 14) (?). Voc., *nyan'intey'a'*, "my old man."—*yí'ñka-don'ni* (m. sp.), or *yin'ka'don'ni* (w. sp.), (= *yin'ka-te* + *on'ni*), to take a husband, to marry a man. *yin'ka'don'yon'ni wo'* (m. sp.) or *yin'ka'don'yon'ni* (w. sp.), are you married? *an'*, *yin'ka'da'ñkon'nini'*, yes, I am married (w. sp.). *yin'ka'dontu'*, they are married; *yin'ka'don'yon'tu*, you (pl.) are married; *yin'ka'da'ñkon'tu*, we are married. *hin'yi'ñkadon' te'*, or, *hin'yi'ñkadon' te ni'*, I wish to take you as my husband. *hin'yi'ñkadon' te' ni'ki ni'*, I do not wish to take you as my husband.—*yí'ñka yí'ki*, her hus-

band's real or potential brother (*iyi'ñka yi'ki*, *nyiñka' yiki'*). (Also 10: 28; 13: 1; 14: 2; 16: 13; 26: 42, 76; 27: 5; 28: 2, 11, 211.)

yi'ñki or **yiñkiya'**, **iñk** (28: 9), small: the young of any animal.—*xuxwě' poska' yi'ñki*, a small whirlwind. *ewande' pa yiñki' xyě* (m. sp.), her head is small. *nsa' yiñki'* a buffalo calf. *toho'xk yiñki'*, a colt. *wa'k yiñki'*, a (domestic) calf. *ktu' yiñki'*, a kitten. *ma'xi yiñki'*, a chick. *te'i na yi'ñki*, a very few (2: 18). *akúskúsiñki*, he nibbled a little. *poskiñki*, a small brier patch. *tea'k ayiñka'*, the little fingers. *isi' ayiñka'*, the little toes. *tea'k ayiñka' iñkteanhi'*, the fingers next to the little fingers, the third or ring finger. *isi' ayiñka' iñkteanhi'*, the toes next to the little toes, the fourth toes.—*hayiñki'*, stock; horses and cattle (?).—*kí'yiñki'xti*, to be too small for him. *i'klyiñki'xti*, too small for you. *ya'ñklyiñki'xti*, too small for me. *akue' kí'yiñki'xti*, the hat is too small for him. *akue' i'klyiñki'xti*, the hat is too small for you. *akue' ya'ñklyiñki'xti*, the hat is too small for me. *do'xpě naskě' klyiñki'xti*, the coat is too small for him. *waxi' klyiñki'xti*, the shoes are too small for him.—**yiñki** or **yiñki-ya'**, his or her son; his brother's son; his father's brother's son's son; her sister's son; her husband's brother's son (*i'yiñkiya'*, *nyi'ñkiya'*; voc., *yiñki'*).—**yiñkado'di**, his or her son's son; his brother's or sister's son's son; his father's brother's son's son's son; her sister's son's son; her husband's brother's son's son (*i'yiñkado'di*, *nyi'ñkado'di* (3: 25); voc., *nyiñkado'*).—**kyako' yiñkiya'**, his or her son's son's son; his brother's son's son's son; his or her sister's son's son's son; his father's brother's son's son's son's son (*kyako' i'yiñkiya'*, *kyako' nyi'ñkiya'*).—**kyako' a'kútko'xi yi'ñkiya'**, his or her son's son's son's son; his or her son's son's daughter's son (*kyako' a'kútko'xi i'yiñkiya'*, *kyako' a'kútko'xi nyi'ñkiya'*).—**yiñka'kútko'xi** (*=yiñkiya' + akútko'xi*), his or her real or potential daughter's son's son; his or her real or potential daughter's daughter's son; his real or potential brother's daugh-

ter's son's son; his real or potential brother's or sister's daughter's daughter's son (*i'yiñka'kútko'xi*, *nyiñka'kútko'xi*; voc., *nyiñka'kútko'xi'*).—**kyako' yiñka'kútko'xi**, his or her daughter's daughter's son's son (real or potential); his or her (real or potential) daughter's daughter's daughter's son (*kyako' i'yiñka'kútko'xi*, *kyako' nyi'ñka'kútko'xi*).—**a'yiñka**, tender (G.). (Also 6: 15; 8: 18; 10: 10, 30; 14: 1; 17: 18; 26: 44, 45; 28: 60, 62, 64, 72, 76, 157, 158, 160, 161, 189, 190, 201; 29: 25; 31: 10.)

yo', or **yoya'**, (1) his or her body; his or her limb (*i'yo(ya')*, *nyo(ya')*; *yotu'*, *i'yotu'*, *nyotu'*) (10: 18; 23: 4, 7).—(2) the fruit of any plant.—**haatan' tani' yo**, the fruit of the banana tree.—**yo'xa**, naked; he is naked (i. e., stripped to the waist) (*i'yoxa*, *nki'yoxa*; *yoxtu'*, *i'yoxtu*, *nki'yoxtu*). *yoxa' xane'di*, he is still naked. (Bj., M.). Bk. gave the following: **yo'xaxti diko'hě**, he is entirely naked; *i'yoxaxti diko'hě*, you are entirely naked; **nyo'xaxti diko'hě**, I am entirely naked. **yowada'** (*=yo + wada'*) "body weak," to be weak (*i'yowa'da*, *nkyo'wada'*).—**yo'sahe'di** (*=yo + sahēdi'*), "body makes a rattling sound," a locust. **yo'sahayi'**, a locust (*=yo + sahe'di*). J. O. D. suggests that this may have been intended for **yo saheyě**, as **saheyě** and **sahēdi** are synonyms.—**Yosaha**, Locusts (Ancient of) (12: 2).—**yo'nixtadi'**, the pulse (Bk.).—**yoskiye'** (*=yo + skiyē'*), to have the body itch (*i'yoski'yě*, *nkyoski'yē*).—**iñksiyo'**, meat. **iñksiyo' stcūki'kan sanhan'xtiyě**, as the meat was tough, he bore down very hard on it (while cutting it). **iñksiyo' ndu'ti na'ñk nkon'**, I was eating meat very long ago (years ago). **kick-ayo'**, hog meat, pork, bacon. **tayo**, deer meat, venison. **wakyo**, "cow meat," beef.—**yutpanhin'** (*=yo + tpanhin'*), the soft part of the body," the flanks (above the hip bones), the lumbar region.

yohi.—**klyohi'**, to call or halloo to (*ya'ki-yo'hi*, *a'xkiyo'hi*). **iñki'yohi' dande'**, I will call to you. **ya'xkiyohi'**, call to me! **i'ñkiyo'hi**, I called to you. **hiya'xkiyo'hi**, did you call to me? **yaduxtan'-tanhin' nūtkohi' sanhin'yan anya' sin'hin**

ne'kiyohi', call to the man who is standing on the other side of the railway! *iñki'yohon'*, she called to her with it (28: 209). (Also 20: 29, 30, 31; 26: 77; 28: 166.)

yohi, *ayohi*, *ayohi'* (7: 1, 9), *hayo'ha* (7: 5), *ayo*, *ayox*, a lake or pond.—*ayo'hi nitani'*, a large lake. *ayo'yehon'*, edge of lake (28: 29). *ayo'hiyan*, the long lake. *ayo'hi na'nñki*, the curvilinear lake. *Ayo'xkëtc'i'*, "Crooked Lake," Bayou Larteau, Rapides Parish, La.—*yoka'*, *ayoka'*, a swamp (19: 20, 23); bog. *kcizka yoka*, "swamp hog," opossum. *nsúk ma iyoka*, "squirrel stays in the ground," salamander; "squirrel in swampy ground" (J.R.S.). (Also 7: 2; 18: 7, 11, 13, 15.)

yohoyoⁿni, or *yo'hoyoⁿni'*, to dream (*i'yohoyoⁿni'*, *uñkyo'hoyoⁿni'*).—*ayo'-hoyoⁿni'*, to dream about him, her, or it (*aya'yohoyoⁿni'*, *ñkayo'hoyoⁿni'*).

yoki, different, differently (21: 33).

yokxi', a nest.

yoktcona', the ordinary gar fish.

yoteka', a dove.

yoⁿ, in (p. 129: 16) (cf. *yaⁿ*).

yoⁿdaoⁿni (28: 143), *yoⁿdaoⁿ* (28: 207), her daughter's.

yoⁿwě', making a humming (26: 25).

yuda'hûⁿni, to gape (*yu'dahûⁿni*, *ñkyuda'hûⁿni'*).

yuhi, *yuhe*, to shake.—*diyuhi'*, to shake off small objects upon the ground (*idi'yuhi*, *ndi'yuhi*) (cf. *na* and *tî'dádûhe'-di*).—*duyuhi'*, to shake a tree in order to shake off the fruit (*i'duyuhi'*, *ndu'yuhi'*; *du'yuxtu'*, *i'duyuxtu'*, *ndu'yuxtu'*). *hama'yuhedi'*, an earthquake.—*di'yuxkide'*, to shake down or off, as a number of small objects (as fruit from a bush or tree) (*idi'yuxkide'*, *ndi'yuxkide'*).

yukawe', *yukuwe'* (31: 10), to be wounded.—*yukă'weyě'*, to wound another (*yukawe'hayě'*, *yukawe'hûnkě'*). *yukawe'hînyě'*, I wound you.

yuké', or *yukě'*, 3d pl. of *hande*, to be; to be still.—*o'di yihî'xti pîxyi' yukě'*, many fish are swimming (floating) around. *e'we yuké'*, they (animate objects). *toho'xk tçina'ni yuké' nkyě'hoⁿni'*, I do not know how many horses there are. *toho'xk kďeckû'ďěďetatu' da'ni yuké' yaⁿ-*

xan', where are those three striped horses? *haya'sahi' yukě' kakyi' hûntuni'*, they who are (still?) Indians know nothing. *sîto' norpa' yukě' ka'naxtuni'*, those two boys are deaf. *sañki'yukě' akûtxyi' uka'de yînspl'xtitu*, (all) those girls read very well. *ya'yuké'*, continuous action with reference to you (pl.). *iti' ya'yuké' on*, you (pl.) lived long ago. *itca'ni yayuké'*, you (pl.) are still alive. *idu'ti ya'yukě'*, you (pl.) are eating (9: 7).—*yukě'di*, they move; there are (said of animate objects) (*i'yukě'di*, 2d pl.; *nyukě'di*, 1st pl.). *anya' tçina'ni yukě'di*, how many men are there? *tohozka' ko tçina'ni yukě'di*, how many horses are there? *kcizka' ko tçina'ni yukě'di*, how many hogs are there? *uki'kînge yukě'di*, there are half as many. *tçina' yukě'di ko ęti'kě'*, there are as many as. *yamaki' yuké'di*, are there mosquitoes (here)? *tohozka' yuké'di*, are there any horses (here)? *kihă'ki tçi'dikě' yukě'di*, what kin are they two? *to'hana'k tēē' yukě'di*, they were here yesterday. *i'yinda'hi yukě'di ko' ayande'-yuwa'yaⁿ nda'hi hani'*, hē'di *Tçē'tkanadi'*, "when they are seeking you (as they move), I will go toward the place where you shall be," said the Rabbit (2: 29, 30). *eon'nidi' tçu'ñki tçētka'k no'xě' yukě'di xyan' on'tik ha'ne otu' xa*, for that reason (it has come to pass that) whenever dogs chase rabbits they have found a bear and (men) have shot him (2: 30, 31). *yuké'di*, refers to animate objects; they move(?), used in sentences denoting possession. *tçu'ñki iñkta'k yuké'di*, "dog my they-move," i. e., I have dogs. *kâtca'ni yuké'di*, they are still alive. *tanhin'yukedi'*, they are running.—*yukě'dě*, these animate objects, no attitude specified. *an'xti' yukě'dě apstû'ki yînspl'xtitu*, (all) these women sew well. *yuké' ko*, they who (8: 6). (Also 13: 4; 14: 16; 15: 8; 16: 4; 17: 10, 14; 18: 11, 12, 13, 18; 19: 5, 7, 8, 12, 16, 18, 20, 23; 20: 7, 9, 12, 18, 20, 24, 25, 30, 52; 21: 28, 29, 31, 34, 36; 22: 1, 16; 23: 14; 24: 2, 3, 4, 5, 8; 26: 71; 27: 4, 5, 21, 27; 28: 37, 69, 73, 74, 76, 136, 144, 145, 156, 164, 206, 211, 251; 31: 10, 11, 32; p. 157: 29.)

yuko', clean, to be clean. *yuko'xti*, very clean. *dutca' yukoxti'*, wash it very clean!—*yukoyě'*, to cause to be clean, to make clean (*yuko'hayě'*, *yuko'húñkě'*). *patcidu' yukoyě'*, to wipe the feet clean (on a mat, etc.) (*i'patcidu' yuko'hayě'*, *úñkapatcidu'yuko'húñkě'*).—*yuko'xtiyě'*, to make an object very clean (*yuko'xtihayě'*, *yuko'xtihúñkě'*). *i'dutca' yuko'xtihayě'*, did you wash it very clean? *ndu'tca yuko'xtihúñkě'*, I washed it very clean (see *tca*).—*dayuko'*, to make bare by biting.—*yúko*, bald (10: 27). *upa' yuko'*, bald (*i'yupa'yuko'*, *nkupa'yuko'*).

yukpě' or **yukpeya'**, his or her legs (*i'yukpě(ya')*, *nyu'kpě(ya')*) (8: 15; 11: 3). *nyukpe'ya' nedi' xyě*, my leg hurts(*xye*, exceedingly?). *yukpě' adudi'*, "wrapped around the legs," men's garters. *yukpě' inti'*, *yukpě' intiya'*, the calf of the leg. Given by G. (26) as *yukpe'india*. *yukpě' pútsi'*, the *ostibia*.

yukûni.—*a'yukûni'*, roasted (22: 78; p. 167: 3). *a'yukûni*, that was roasted (31: 17). *iya'yukûni*, did you roast? (31: 14).

yuxu.—*a'yuxudi'*, the sweet-gum tree (Bk.?); probably identical with the following. *ya'x udi'*, the sweet-gum tree (Bj., M.). *ayuxu' yîñki'*, the young sweet-gum tree. *ayuxu' anaki'*, the "fruit" or "ball" of the young sweet-gum tree. *ayuxu' sintonni'*, the resin or gum from the sweet-gum tree.

yusi.—*ayusi'*, *hayusi* (G.), ashes; dust (cf. *si*).—*ayû's katki'*, roan (a color) (evidently "ash-colored"—J. R. S.). *yusatxa'*, to be dusty. *yusatxa' ma'ñki*, *dükse'kan*, it is (lit., it lies) dusty; sweep it (woman to woman). (Also p. 138: 18, 19.)

yûñki.—*yûñki'ya'*, his or her daughter; her husband's brother's daughter; his brother's daughter; his father's brother's son's daughter; her sister's daughter (*i'yûñkiya'*, *nyû'ñkiya'*; voc., *yûñki'*) (cf. *ya'ñki*).—*yûñka yîñki*, his or her daughter's son; his or her sister's

daughter's son; his brother's daughter's son; his father's brother's son's daughter's son; his father's brother's daughter's daughter's son (*i'yûñka yîñki*, *nyû'ñka yîñki*; voc., *nyû'ñka yîñki'*).—*yûñkado'di*, his or her son's daughter; her sister's son's daughter; her husband's brother's son's daughter; his brother's or sister's son's daughter; his father's brother's son's daughter (*i'yûñkado'di*, *nyû'ñkado'di*; voc., *nyû'ñkado'*).—*yûñka yûñki*, his or her daughter's daughter; his brother's daughter's daughter; his father's brother's son's daughter's daughter; his father's brother's son's daughter's daughter's daughter; his or her sister's daughter's daughter (*i'yûñka yûñki*, *nyû'ñka yûñki*; voc., *nyû'ñka yûñki'*). *kyako' yûñkiya'*, his or her son's son's daughter; his brother's son's son's daughter; his or her sister's son's son's daughter; his father's brother's son's son's daughter (*kyako' i'yûñkiya'*, *kyako' nyû'ñkiya'*).—*yûñka'kitko'xi*, his or her real or potential daughter's son's daughter; his or her real or potential daughter's daughter's daughter; his real or potential brother's daughter's son's daughter; his real or potential brother's or sister's daughter's daughter's daughter (*i'yûñka'kitko'xi*, *nyû'ñka'kitko'xi*; voc., *nyû'ñka'kitkoxi'*).—*yûñkado' yîñkiya'*, his or her son's daughter's son (*i'yûñkado' yîñkiya'*, *nyû'ñkado yîñkiya'*).—*yûñkado' yûñkiya'*, his or her son's daughter's daughter (*i'yûñkado' yûñkiya'*, *nyû'ñkado yûñkiya'*).—*kyako' a'kitko'xi yûñkiya'*, his or her son's son's son's daughter; his or her son's son's daughter's daughter (*kyako' a'kitko'xi i'yûñkiya'*, *kyako' a'kitko'xi nyû'ñkiya'*).—*kyako' yûñka'kitko'xi*, his or her (real or potential) daughter's daughter's son's daughter; his or her (real or potential) daughter's daughter's daughter's daughter (*kyako' i'yûñka'kitko'xi*, *kyako' nyûñka'kitko'xi*).

INDEX TO THE BILOXI DICTIONARY

NOTE.—The Indian forms given here are not equivalents of the English words, but indicate under what head in the Biloxi-English section information about those words may be obtained.

- | | |
|--|---|
| <p> abandon, to, <i>tcu</i>.
 abdomen, the, <i>yixyaⁿ</i>.
 about to, <i>dande</i>.
 abroad, <i>ti</i>.
 accompany, to, <i>iya</i>.
 accurate, <i>nistúti</i>.
 accurately, <i>nistúti</i>.
 ache, to, <i>ne</i>.
 acorn, an, <i>ayaⁿ</i>, <i>udi</i>.
 across, <i>akida</i>.
 Adam's apple, <i>dodi</i>.
 adhere, to, <i>daki</i>, <i>tspanⁿ</i>.
 aforesaid, the, <i>e</i>.
 afraid, to be, <i>inskě</i>.
 after, <i>naha</i>, <i>on</i>.
 afternoon, <i>kohi</i>.
 afterward, <i>naha</i>, <i>ekědxyin</i>.
 again, <i>kiya</i>, <i>tc</i>.
 aged, <i>intc</i>.
 ague, <i>snihi</i>.
 ahead, <i>tanⁿⁱ</i>.
 alarm, to, <i>inskě</i>.
 alas! <i>kodehan</i>, <i>xwi</i>.
 Alexandria, La., <i>Ani</i>, <i>Tan</i>.
 Alibamu, an, <i>Mamo</i>.
 alight, to, <i>tidupi</i>.
 alive, <i>te</i>.
 all, <i>kode</i>, <i>xa</i>, <i>ohi</i>, <i>panaⁿ</i>.
 all over, <i>ti</i>.
 all together, <i>wúsi</i>.
 alligator, an, <i>nxo</i>.
 Alligator people (among Biloxi), <i>Nxofo</i>.
 almost, <i>yanxa</i>.
 alone, <i>xa</i>, <i>nedi</i>, <i>pa</i>.
 along, <i>kōx</i>.
 along, to go, <i>akūwe</i>.
 already, <i>kně</i>.
 also, <i>he</i>.
 although, <i>kikě'</i>. </p> | <p> altogether, <i>kohě</i>.
 always, <i>kxwi</i>, <i>wa</i>.
 American, an, <i>Kīts</i>.
 ancients, the, <i>aⁿya</i>, <i>intc</i>.
 and, <i>han</i>, <i>yan</i>.
 and then, <i>kan</i>.
 angle, an, <i>psohě</i>.
 angry, <i>sti</i>.
 angry, to get, <i>kxi</i>.
 ankle, the, <i>poni</i>, <i>si</i>.
 another, <i>wo</i>.
 ant, an, <i>katčidiktě</i>.
 anus, the, <i>indě</i>.
 apple, an, <i>tkáná</i>.
 approach, to, <i>atcka</i>.
 arise, to, <i>ně</i>.
 arm, an, <i>sanhan</i>.
 armpit, the, <i>tuksin</i>.
 around, <i>du</i>.
 arrive at, to, <i>hi</i>.
 arrow, <i>añks</i>.
 arrowhead, an, <i>hoiě</i>,
 as, <i>ědan</i>, <i>ětiķe</i>, <i>ko</i>, <i>kan</i>, <i>on</i>.
 ash, the, <i>tkantcayudi</i>.
 ash, prickly, <i>ani</i>.
 ashamed, <i>wozaki</i>.
 ashes, <i>yusi</i>.
 aside, <i>akěduwaxi</i>, <i>mante</i>.
 ask, to, <i>atc</i>, <i>hayin</i>.
 asleep, <i>dūhorni</i>, <i>xte</i>.
 at all, <i>kohě</i>.
 at all hazards, <i>xě</i>.
 at any rate, <i>xě</i>.
 at length, <i>ědi</i>, <i>hantca</i>.
 Atakapa, the, <i>Tūkpa</i>.
 Atchafalaya Bayou, <i>Tcafalaya</i>.
 attend to, to, <i>akita</i>.
 auger, an, <i>pxu</i>.
 aunt, maternal, <i>ūⁿⁱ</i>. </p> |
|--|---|

aunt, paternal, *tonni*.
 Aurora Borealis, the, *intka*.
 autumn, *snihi*.
 Avoyelles Prairie, La., *Takohon*.
 await, to, *yih*.
 away, *mante*.
 away off, *yahe*.
 awl, a metal, *pstúki*, *waxi*.
 ax, an, *sép*.

Babb's Bridge, La., *Sanhán*.
 back, the, *tanhin*, *das*.
 back of hand, *tapi*.
 back of neck, the, *tinska*.
 back to, *das*.
 back, to go, *pana*.
 bacon, *kcicka*.
 bad, *ksihín*, *xi*, *pi*.
 bag, a, *pahín*.
 bald, *yuko*.
 bald eagle, the, *pa*.
 ball, a, *añks*, *nitapi*.
 ball, a conical, *kte*.
 ball club, a, *nitapi*.
 ball play, *anix*.
 balloon vine, the, *po*.
 bamboo, *tohomni*.
 banana, a, *haatan tani'*.
 barbecue, to, *atcu*.
 bare, to, *yuke*.
 barefooted, *si*.
 bareheaded, *pa*.
 barely, *ti*.
 bark, *ahi*, *ayan*.
 bark, to, *wúhe*.
 bark a tree, to, *xkě*.
 barrel, a, *ani*.
 barrel hoop, a, *ani*.
 barrel (of gun), *añks*.
 barter, to, *towe*.
 base, the, *tudi*.
 basket, a, *antaska*.
 bat, a, *kinomusa*.
 bathe, to, *umán*.
 Baton Rouge, La., *Ma*.
 batter cake, a, *ptça*, *tein*.
 battle, a, *kte*.
 bay, sweet, *awúxúxkudi*.
 bay, the white, *tetçayudi*.
 bayonet, a, *masa*.
 bayou, a, *yixyan*.
 Bayou Boeuf, *Ani*.
 Bayou Choctaw, *Tçaxta*.
 Bayou Cocodril, *Nxofo*.

Bayou de Lac, *Núpondi*.
 Bayou Larteau, La., *Kétci*, *Yohi*.
 Bayou Rapides, La., *Naskě*, *Yixyan*.
 be, to, *hande*, *yuke*.
 bead, *afohi*.
 bean, the, *tanika*.
 bear, a, *onfi*.
 beard, a, *panhin*.
 beat, to, *kte*, *fix*.
 beat a drum, to, *udu*.
 beaver, a, *tama*.
 because, *ětuķě*, *kan*, *nixki*, *on*.
 bed, a, *toho*.
 bedbug, *akidi*.
 bedstead, a, *yahi*.
 bee, a, *kanxi*.
 bee martin, *antcka*.
 beech, a, *haowudi*.
 beef, *wak*.
 beer, *ani*.
 before, *tan*.
 beg, to, *hadhi*.
 begrudge, to, *inske*.
 behold! *ědi!*
 belch, to, *psúki*.
 bellow, to, *hon*, *wahe*.
 belly, the, *yixyan*.
 belt, a, *du*.
 bend, a, *küněki*.
 bend, to, *küněki*.
 bend down, to, *hta*.
 bent, *kétci*.
 bent tree, a, *hame*.
 berry, a, *asi*, *anaki*.
 "Bessie bug", *akidi*.
 best, *pi*.
 better, *pi*.
 beware, *eman*.
 beyond, *-wa*.
 big, *tan*.
 Biloxi, *Taněks*.
 bird, a, *küděska*.
 Bismark, La., *Hin*, *Wak*.
 bison, *yínisa*.
 bite, to, *xkě*, *sě*.
 bite off, to, *ksě*, *uxi*.
 bitter, *pa*.
 bivalve, a, *anski*.
 black, *súpi*.
 Black River, the, *Tçahaman*.
 blackbird, a, *küděska*.
 blackbird, the red-winged, *kútcincka*.
 blackened, *dě*.
 blacksmith, a, *masa*.

blacksmith shop, a, *masa*.

bladder, *dix*.

blade of a knife, *pútsa*.

blaze, a, *ade*.

blaze, to, *ade*.

bleed, to, *hai*.

blind, *don*.

blood, *hai*.

blossom, a, *xiye*.

blow, to, *xúxwě, puhe, su*.

blowgun, *puhe*.

blowing noise, to make a, *xyi*.

blue, *tohi*.

bluebird, a, *küděska*.

blue darter, the, *küděska*.

boat, a, *nahaŋi*.

body, the, *yo*.

bog, a, *yohi*.

boil, to, *axihi, ue*.

bolt, to, *kútske*.

bolt food, to, *nayě*.

bone, *aho*.

bonnet, a, *anxi*.

book, a, *kďě*.

boot, a, *waxi*.

borrow, to, *utcuwě*.

both, *nonpa*.

bother, to, *napi*.

bottle, a, *konicka*.

bow and arrows, *añks*.

bowl, a, *kďopka, músuda*.

bowstring, *añks*.

box, a, *xa*.

boy, a, *sinŋo*.

Boyce, La., *Anxu*.

brain, the, *naŋon*.

branch, a, *deli*.

brant, the, *púděd*.

brass, *masa*.

brave, *inŋo*.

bread, *ptča*.

break, to, *ksě, xo, psúki, pátwi, tonxka*.

breakfast, *ti*.

breast, the female, *tasi*.

breastbone, the, *maq*.

breath, the, *nixta*.

breech of a gun, *añks*.

breechcloth, a, *teanŋě*.

bridge, *ayaⁿ*.

bridge, a foot-, *toho*.

bridge of nose, *ptcúⁿ*.

bridle, a, *müstúsě*.

bridle, to, *müstúsě*.

brier, a, *son*.

bring, to, *hu, ki, xan*.

brisket, the, *maq*.

bristle, to, *teitcútká*.

broad, *ptča*.

brook, a, *yicyan*.

broom, a, *kse*.

broom grass, *tan^{si}*.

brother, a man's elder, *ini*.

brother, a man's younger, *son^{tkaka}*.

brother, a woman's, *tando*.

brothers and sisters (collective), *ksan⁻xa*.

brother-in-law, a, *tahanⁿⁱ, yinŋka*.

brown, *si, sŋpi*.

brush, *itcica*.

brush, to, *patcidu*.

buck, a, *ta*.

bucket, a, *tŋpi*.

bucket (of tin), a, *yěskasan*.

buckskin, *si*.

buffalo, *yinisa*.

buffalo bug, *akidi*.

buffalo fish, a, *o*.

bull, a, *wak*.

bull bat, a, *porayi*.

bullet, *añks*.

bullet, a conical, *kte*.

bullet pouch, *añks*.

bullfrog, a, *kúrñinuhi*.

bumblebee, *kanxi*.

Bunkie, La., *Bayūs*.

burn, to, *ade*.

burn bare, to, *wádě*.

burst, to, *tŋpo*.

bury, to, *ma*.

bushes, *ayaⁿ*.

busy one's self, to, *tamě*.

but, *hantca, xyeni*.

butcher knife, a, *psde*.

butt of a gun, *añks*.

butter, *wak*.

butterfly, a, *apaděnska*.

buttocks, the, *nindi*.

button, a, *dorxpě*.

button hole, a, *dorxpě*.

buy, to, *atsi*.

buzzard, a, *ěxka*.

by, *kripa*.

by means of, *on*.

cabbage, a, *hapi*.

cache, a, *ma*.

cackle, to, *kdekč*.

cactus, a, *maxon^{tkaka}*.

cakes, *tcin*.

Calcasieu River, La., *Onŋi*.

calf, a, *wak*.
 calf of leg, *inti*, *yukpě*.
 call, to, *e*, *yohi*.
 call (or name), to, *yutčě*.
 calm, *toke*.
 camp, to, *uxtě*.
 can, *xa*, *nani*, *pi*.
 cancel, to, *kdě*.
 candle, a, *uda*.
 cane, *kíduni*.
 cane (the plant), *axoki*.
 cannon, a, *añks*.
 cannon ball, a, *añks*.
 canoe, a, *nahati*.
 cap, *akue*, *tcúkděxyi*.
 car, a railway, *xtaⁿ*.
 carbine, a, *añks*.
 cardinal bird, *küděska*.
 cardinal grosbeak, *küděska*.
 care of, to have, *noⁿ*.
 carry, to, *ki*.
 carry on the shoulder, to, *kitüpe*.
 castrate, to, *tcoditi*.
 cat, a, *ktu*.
 cat, a wild, *tmotcka*.
 catch, to, *pta*, *si*, *ukañki*.
 catch up with, to, *dixi*.
 caterpillar, *akidi*.
 catfish, a, *cka*.
 cause, to, *-di*, *-ni*, *-yě*.
 caw, *a+!* *a+!*
 caw, to, *hoⁿ*.
 cease, to, *xa*.
 cedar, a, *tcuwa*.
 ceiling, a, *tíkšanⁿhⁿ*.
 chain, a, *masa*.
 chair, *xoxo*.
 change into, to, *túkpě*.
 chase, to, *noxě*.
 cheat, to, *pxi*.
 cheek, the, *tayo*.
 cheese, *wak*.
 Cheneyville, La., *Taⁿ*.
 chest, the, *maq*.
 chew, to, *dě*.
 chew out, to, *ksüpi*.
 chicken, a, *ma*.
 chicken hawk, the, *paxěcka*.
 chief, a, *xi*.
 child, a, *antatka*.
 chimney, a, *si*, *peti*.
 chin, the, *yatka*.
 China tree, *ayanⁿ*.
 chip, a, *píhi*.

Choctaw, *Tcaxta*.
 chop, to, *ayⁿ tanini*, *ksa*, *ktea*, *kte*.
 Christmas, *Napi*.
 church, a, *e*, *ya^mnⁱ*.
 circle, to, *küněki*, *míxyi*.
 circular, *küněki*.
 cistern, a, *ani*.
 clap, to, *pta*.
 clapping sound, a, *se*.
 claw, a, *tcak*.
 clean, *yuko*.
 clean, to, *yuko*.
 clean away, to, *aku*.
 clear, *ksepi*.
 clear, to, *tca*.
 clear (weather), *napi*.
 clerk, a, *kíts*.
 climb, to, *adi*.
 clock, *ina*.
 close to, or by, *ema*, *atcka*, *yehi*.
 cloth, *dorpě*.
 cloud, a, *natci*.
 clover, *tyi*.
 coal, *peti*.
 coat, a, *dorpě*.
 cocklebur, *anaki*.
 cocoa grass, *satuti*.
 cocoanut, *anaki*, *maxontka*.
 coffee, *káxwi*.
 cohabit, to, *we*.
 coiffure, *adčihⁱ*.
 cold, *snihi*.
 cold, a, *tcóhi*.
 Coldwater Creek, *Ani*.
 collar, *apěni*.
 collect, to, *da*.
 cologne, *ani*.
 Comanche, the, *Kamāntci*.
 comb, a, *psúdahi*.
 come, to, *hi*, *hu*.
 come against, to, *kaⁿ*.
 come out or forth, to, *hakanaki*.
 come up, to, *uni*.
 comforter, a, *itčitcoki*.
 complete, to, *ědaⁿ*.
 conceal, to, *to*.
 conjure, to, *pavehi*.
 conjurer, a, *anya*.
 cook, to, *haⁿ*, *paspahⁿ*, *ue*.
 copper, *axisahⁱ*, *masa*.
 cord, *inⁿkaⁿ*.
 cord (of wood), *káde*.
 cork, a, *konicka*, *pstúki*.
 corn, *yek*

corn, a species of blue, *totosi*.
 corncob, a, *yek*.
 corncrib, a, *yek*.
 cornea, the, *tútúⁿ*.
 corner, a, *psohě*.
 cornstalk, a, *yek*.
 corpse, a, *te*.
 correct, *nistúti*, *pi*.
 correctly, *nistúti*.
 cotton, *ptçato*.
 cotton insect, the (?), *ptçato*.
 cottonwood, the, *ptçato*.
 cough, to, *xoxo*, *psúki*.
 count, to, *akida*.
 cousin, *ini*, *tando*, *tañki*, *yĩñki*, *yũñki*.
 cover, a, *atükse*, *tcin*, *ti*.
 cover, to, *atükse*.
 coverlet, a, *tcin*.
 covetous, *inske*.
 cow, a, *wak*.
 coward, to be a, *si*.
 crack, a, *kúdúksa*.
 crack, to, *koko*, *xuki*.
 crane, a, *oxka*.
 crawfish, a, *xoⁿniyohi*.
 crazy, to be, *ksihⁿ*.
 creak, to, *intce*.
 creep up on, to, *kde*.
 crest of hair or feathers, *ha^xeye*.
 cricket, a, *sáde*.
 cricket, a black, *asdodúñka*.
 crier, a, *e*.
 crooked, *kéti*.
 cross, a, *kĩtĩsta*.
 cross, to, *akida*, *yindukpe*.
 crosswise, *antatcho*.
 crow, a, *antcka*.
 crow, to, *hon*.
 crown of head, *pa*.
 crumble, to, *pútwi*.
 crunch, to, *uwusě*.
 crupper, a, *dorpě*, *sindi*.
 crush, to, *kta*, *xuki*, *tcamti*.
 cry, to, *wahe*.
 cry (as a child), to, *anⁿhiⁿ*.
 cry out, to, *hon*.
 cucumber, a, *tan*.
 cunning, *xi*.
 cup, a, *in*, *músuda*.
 current, a, *ani*.
 curve, a, *kũñeki*.
 curvilinear, *poska*.
 cut, to, *ksa*, *ktca*, *púpě*.
 cut in two, to, *psúki*.

cut off, to, *dakropi*, *púski*.
 cut with a knife, to, *akě*.
 cut with scissors, to, *stanⁿhiⁿ*.
 cypress, the, *sokúno*.
 damp, *kúdo*.
 dance, to, *ditci*.
 dangle, to, *hau*, *püni*.
 dark, *psi*, *süpi*.
 darting pain, a, *tüdúdühe*.
 daughter, *yoⁿdaoⁿni*, *yũñki*.
 daughter-in-law, *tohoⁿni*.
 dawn, *hu*, *napi*.
 day, *napi*.
 daylight, *napi*.
 daytime, *napi*.
 deaf, *naxě*.
 debt, a, *ahoye*.
 decayed, *tcpanⁿ*.
 deceive, to, *pxi*.
 deep, *skúti*.
 deer, a, *ta*.
 deerskin, *sika*.
 defecate, to, *indě*.
 depart, to, *de*.
 depend on to protect, to, *ĩñkowa*.
 descend, to, *tidupi*.
 desire, to, *ox*, *te*.
 destitute of, *yama*.
 devour, to, *oxpa*.
 dew, *ayu*.
 dewberry, the, *son*.
 diaphragm, the, *tcúkoⁿni*, *yaⁿxtci*.
 diarrhea, *koxpě*.
 die, to, *te*.
 difference, no, *konhi*.
 difference, it makes no, *etax*.
 different, *yoki*, *wo*.
 differently, *yoki*.
 difficult, *tcíwa*.
 difficulty, *tcíwa*.
 dig, to, *kě*, *tpě*.
 dinner, *kohi*.
 dip, to, *kanhi*.
 dip up, to, *tcúpaⁿ*.
 dirt, *ma*.
 disappear, to, *pa*.
 dish, a, *kdopka*, *músuda*.
 dislike, to, *iyáⁿ*.
 dissatisfied, *yandi*.
 ditch, a, *kúdo*.
 do, to, *on*.
 do one's best, to, *tcíwa*.
 doctor, a, *xi*.

dodge, to, *unatčiktčl*.
 dog, a, *tcuñki*.
 dogwood, *ayu*.
 doll, a, *anya*.
 doodle bug, *akidi*.
 door, *ayepi*, *wahe*.
 door hole, the, *wahe*.
 doorknob, a, *ti*.
 doorway, the, *wahe*.
 double, *ptča*.
 dough, *sonpxi*.
 dove, a, *yoteka*.
 drawers, *nindi*.
 drawshave, a, *xohi*.
 dread, to, *inskč*.
 dream, to, *yohoyonni*.
 dress, a woman's, *anxti*.
 dress one's self, to, *tamč*.
 dried meat, *atcu*.
 drink, to, *in*, *oxpa*.
 drip, to, *tcč*.
 drive, to, *tohi*.
 drop, to, *tcúp*.
 drum, a, *udu*.
 drum, to, *udu*.
 drumming sound, a, *tax*.
 drunk, to be or make, *in*.
 dry, *xye*, *uxwi*.
 duck, a, *asna*, *tahañkona*, *taxpa*.
 duck hawk, the, *kyčtonhi*.
 dull, *pútsa*.
 dull (of intellect), *daka*.
 dumpling, a, *teku*.
 dung, *indč*.
 dung, to, *indč*.
 during, *-yankan*.
 dusk, *psi*.
 dust, *nüpxi*, *yusi*.
 dusty, *yusi*.
 dwell, to, *ti*.
 dwelling, a, *ti*.

each, *nanni*.
 eagle, the bald, *pa*.
 ear, the, *nixuxwi*.
 ear lobe, the, *nixuxwi*.
 earring, an, *nixuxwi*, *han*.
 earth, *ma*.
 earthquake, an, *ma*, *yuhi*.
 earwax, *nixuxwi*, *siopi*.
 east, the, *hakanaki*.
 eastward, *ina*.
 eat, to, *nayč*, *oxpa*, *ti*.
 eddy, an, *ani*, *na*.

edge, the, *kidagiya*, *yehi*.
 edge of a knife, *pútsa*.
 eel, an, *o*.
 egg, an, *inti*, *ma*.
 eggshell, the, *inti*.
 eight, *dani*.
 eight times, *de*.
 eighteen, *ohi*.
 eighteen times, *de*.
 eighteenfold, *ptča*.
 eightfold, *ptča*.
 eighty, *ohi*.
 elbow, *instodi*.
 eldest, the, *noxti*.
 elephant, an, *ka*.
 eleven, *ohi*.
 eleven times, *de*.
 elevenfold, *ptča*.
 elliptical, *sditka*.
 elm, the, *tinkatck ayudi*.
 elsewhere, *mante*.
 emerge, to, *hakanaki*.
 empty, *xotka*.
 end, the, *čdan*, *püt*.
 end, one, *sanhin*.
 Englishman, an, *Tanyosan*.
 enlarge, to, *tan*.
 enough, *stanhin*.
 enough, to have, *xon*.
 enter, to, *wahe*.
 entire, *ti*, *panan*.
 entirely, *kočč*.
 entrance to a lodge, the, *wahe*.
 erect, *nañki*, *kta*.
 erect, to, *si*.
 esophagus, *dodi*.
 evade, to, *unatčiktčl*.
 evening, *ksinhin*.
 ever, *kxi*.
 every, *henani*.
 everybody, *henani*.
 everything, *henani*.
 everywhere, *yate*.
 exceedingly, *xč*.
 exchange, to, *towe*.
 exert strength, to, *sanhan*.
 expectorate, to, *tutcku*.
 expend, to, *tca*.
 explode, to, *hon*.
 extend the arms, to, *tüdə*.
 extinguish, to, *su*.
 extract, to, *ksüpi*.
 eye, the, *tutčün*.
 eyebrow, the, *üč*.

eyelashes, the, *tiam*.eyelid, the, *tátcaṇ*.face, *don*, *iṭṭ*.face, to, *don*.fæces, *inda*.fall, to, *idḗ*, *taho*.fan, a, *maxontka*.far, *ḗxti*, *hedan*, *yahe*.farther, *káwa*.fast, *tcu*.fast, to go, *tcina*.fat, *tcin*.father, *adi*.father-in-law, *kanxo*, *tohonni*.fear, to, *inské*.feather, *hin*.feather headdress, *axḗ*.feed, to, *yaku*.fell, to, *ksa*, *ktea*.female animal, a, *yañki*.fence, a, *du*.fever, a, *mi*, *snihi*.few, a, *nateka*, *tcina*, *yihí*.fiddle, a, *hon*.field, a, *ma*.fifteen, *ohi*.fifteen times, *de*.fifteenfold, *ptça*.fifty, *ohi*.fifty times, *de*.fiftyfold, *ptça*.fight, a, *kte*.fight, to, *kte*.file, a, *xahi*, *masa*.fill, to, *towḗ*, *tcu*.fillip, to, *kte*.

fin of fish, o.

find, to, *hanḗ*.fine, *miska*.finger, the, *teak*.finish, to, *ḗdan*.fire, *peti*.fire, to, *naon*.fire a gun, to, *añks*.fire drill, a, *peti*.firefly, a, *peti*, *uda*.fire light, *peti*, *uda*.fireplace, *peti*.firewood, *tcu*.first, *tanṇi*.

fish, a, o.

fish, to, *kük*.fishhawk, a, *xandayi*.fishhook, a, *kük*.fishing rod, a, *kük*.fish line, a, *kük*.

fish net, a, o.

fish spear, a, o.

fishy, *yaṇsi*.fist, the, *teak*.five, *ksan*.five times, *de*.fivefold, *ptça*.flanks, the, *yo*.flat, *xyapka*, *ptça*, *tapka*.flay, to, *xkḗ*.flea, a, *kútska*.float, to, *pixyi*.floor, a, *itap*, *inkxapka*, *ti*.flour, *sonpxi*.flower, a, *xiye*.flute, a, *pḗsdoti*.fly, green, *apetka*.fly, house, *apetka*.fly, to, *niye*.fly around, to, *du*.flying squirrel, a, *tcika*.foam, *ani*, *pupuxi*.fog, *ayu*.fold, a, *ptça*.fold, to, *kta*, *ni*.follow, to, *akíta*.fond of, *inske*.food, *nayḗ*, *tí*.fool, to, *pri*.foot, the, *si*.foot (measure), a, *si*.footprint, a, *nḗ*, *si*.for nothing, *tí*.for that reason, *on*.forcibly, *kḗḍḗ*.ford, to, *kúni*.forefinger, *amihin'*.forehead, *iṭḗ*.forenoon, *kohi*.forest, pine, *aṇsudi*.forget, to, *kíta*, *yihí*.fork, a, *pxu*, *tí*.forked, *tean*.forty, *ohi*.forty times, *de*.fortyfold, *ptça*.four, *topa*.four times, *de*.fourfold, *ptça*.fourteen, *ohi*.fourteen times, *de*.fourteenfold, *ptça*.

fowl, a, *ma*.
 fox, a, *tohi*.
 Frenchman, a, *Towe*.
 Friday, *Yan̄ni*.
 friend, a, *tēnaxi*.
 frighten, to, *inskē*.
 fringe of skin, a, *hau*.
 frog, a, *kton*, *kān̄n̄nuhi*, *pēska*.
 from, *kyan̄he*.
 front of dress, *maq*.
 frost, *xedi*.
 frozen, *atxe*.
 fruit, *anaki*.
 fry, to, *paspahon*, *unasi*.
 full, to feel, *ix̄un̄xti*.
 fur, *hin*.
 further, e, *-wa*.

gall, the, *intcin̄pon*.
 gall (of fish), o.
 gallon, a, *n̄kūn̄*.
 gape, to, *yudah̄an̄ni*.
 garden, a, *du*.
 garfish, a, *n̄xofo*, o, *yoktconā*.
 garter, *yukpē*.
 garter snake, a, *ndēši*.
 gaspigou, a, o.
 gate, a, *du*.
 gather, to, *da*.
 generous, *akste*.
 German, a, *E*.
 get ahead, to, *de*.
 get down, to, *t̄idupi*.
 get out, to, *hakanaki*.
 get over, to, *hi*.
 get someone, to, *hinyaki*.
 get up, to, *nē*.
 ghost, a, *natci*.
 gimlet, a, *p̄xu*.
 girl, a, *sañki*.
 give, to, *ku*.
 give away, to, *kaye*.
 give out, to, *tca*.
 give up, to, *tci*.
 gizzard, the, *taini*.
 glad, to be, *pi*.
 glass, *uda*.
 glittering, *t̄cid̄utka*.
 globular, *poska*.
 glove, a, *tcak*.
 glue, to, *daki*, *tspan*.
 gnash, to, *ksē*.
 gnat, a, *kūn̄iski hayi*.
 gnaw, to, *dus*, *xkē*, *tca*.

go, to, *de*.
 go around, to, *ap̄ēni*, *du*.
 go down, to, *xēpi*.
 go for firewood, to, *dan*.
 go into, to, *wahe*.
 goat, a, *hi*.
 God, *Kohi*.
 gold, *axisahi*.
 goldfinch, *apenyikyahayi*.
 good, *pi*.
 goose, *ak̄n̄i*, *kotka*.
 goose, Canada, *ak̄n̄i*.
 goose, snow, *ak̄n̄i*.
 goose, Texas, *ak̄n̄i*.
 goose, white brant-, *ak̄n̄i*.
 gore, to, *adi*, *p̄xu*.
 gourd, a, *ko*, *akodi*.
 governor, a, *xi*.
 gown, a woman's, *an̄xti*.
 granddaughter, *yūñki*.
 grandfather, *kan̄xo*.
 grandmother, *k̄un̄k̄un̄*.
 grandson, *yin̄ka*, *yūñki*.
 grape, a, *mak̄t̄cuhi*.
 grasp, to, *si*.
 grass, *tan̄si*.
 grass, cocoa, *satuti*.
 grasshopper, a, *atadaxayi*, *xon̄dayi*.
 grave, a, *kahoyē*, *ma*.
 gravel, *t̄cit̄caki*.
 gravy, *wihi*.
 gray, *san̄*, *tohi*.
 grease, *tcin̄*.
 greasy, *tcin̄*.
 great, *tan̄*.
 Great Dipper, the, *t̄ut̄cun̄*.
 great-granddaughter, *yūñki*.
 great-grandfather, *kan̄xo*.
 great-grandmother, *k̄un̄k̄un̄*.
 great-grandson, *yin̄ka*, *yūñki*.
 great-great-granddaughter, *yūñki*.
 great-great-grandfather, *kan̄xo*.
 great-great-grandmother, *k̄un̄k̄un̄*.
 great-great-grandson, *yin̄ka*.
 great-great-great-grandfather, *kan̄xo*.
 great-great-great-grandmother, *k̄un̄k̄un̄*.
 greedy, *inske*.
 green, *tohi*.
 grindstone, a, *an̄xu*.
 grosbeak, *k̄ud̄eska*.
 ground, the, *ma*.
 groundhog, a, *keicka*, *ma*.

grow, to, *ksapi, uni*.
growl, to, *xyi*.
grunt, to, *ihě*.
gullet, the, *dodi*.
gulping sound, a, *kotčě*.
gum, *sintonni, yuxu*.
gum tree, black, *antudayudi*.
gum tree, the sweet, *yuxu*.
gun, a, *añks*.
habitual action, a-.
hail, *xohi, wahu*.
hail, to, *idě*.
hailstone, a, *xohi, wahu*.
hair, *hin*.
hair of head, *anahin*.
half, *ukikiñge*.
halloo!, *he+ha<*.
halloo, to, *wahe, yohi*.
hammer, a, *masa*.
hammer of a gun, *añks*.
hammer, to, *kte*.
hand, the, *tcak*.
handkerchief, a, *tcukdžxyi*.
hang, to, *pñni, tcak*.
hard, *sanhan, tcčcaki, totoši*.
hare, a, *tcčtka*.
hastily, *yatana*.
hat, *akue*.
hat, a woman's, *anxti*.
hatchet, a, *sěp*.
hate, to, *iyān*.
have, to, *ha, ta, wa*.
having, *on*.
hawk, *kūdžska, paxčtka, son-ton xayi*.
hawk, duck, *kyčtonhi*.
hawk, marsh, *kiyānska, kotapka*.
hawk, a mythic, *tcōñkteona*.
hay, *tānsi*.
he, *e, i*.
head, a, *pa*.
head off, to, *psūki*.
headache, *ne*.
hear, to, *naxě*.
heart, a, *yandi*.
heat, to, *ade*.
heavy, *řike*.
heel, a, *si*.
help! *nu!*
help, to, *akřta*.
hen, a, *ma, yañki*.
hen-hawk, the, *son-ton xayi*.
her, *i, ta*.
herald, a, *e*.

here, *dawo, han, řti, te, tš*.
heron, a, *oxka*.
her's, *i*.
herself, *i*.
hiccough, to, *psūki*.
hickory, a, *pin*.
hide, to, *to*.
high, *hedan, kōhi*.
hill, a, *pūtsa, řktānni*.
him, *i*.
himself, *i*.
hip, the, *tcin*.
his, *i, ta*.
hiss, to, *tcise*.
hit, to, *dūk-, kte*.
hither, *dawo, han, ndao*.
hitting a tree, sound of, *tcise*.
hoe, a, *mikōnni*.
hoe, to, *ma*.
hog, a, *keicka*.
hogweed, *keicka*.
hold, to, *dan, si*.
hold the head up, to, *anta*.
hole, *tpě*.
hollow, *xotka*.
hollow, a, *ma*.
hollow sound, a, *tax*.
holly tree, the, *psūnti*.
hominy, *uni*.
hominy, to make, *on*.
honey, *kanxi*.
honeysuckle, the, *panhin*.
hoof, *ahi, si, tohozk*.
hook, a, *kūk*.
hook (as a cow), to, *ádi*.
hook into, to, *hiñkahi*.
horizon, the, *nati*.
horizontal, *ma*.
horn, *ahi*.
hornet, the, *kanxi*.
horse, a, *tohozk*.
horsefly, a, *konicka*.
horseshoe, a, *tohozk*.
hose, *si, son*.
hot, *mi, ūtsan*.
house, *ti*.
house top, *ti*.
how, *tcidiki*.
howl like a wolf, to, *wřhe*.
huckleberry, *hapi*.
hug, to, *apěni*.
hull, to, *xdo*.
hum, to, *yonwě*.
humblebee, *kanxi*.

humming bird, a, *momoxka*.
 humped, *tonxka*.
 hundred, a, *tsipa*.
 hundredfold, a, *ptça*.
 hungry, *ti*.
 hunt, to, *inda*, *wax*.
 husband, *yĩñka*.
 husk of corn, *yek*.
 husk, to, *xdo*.

I, *ñk*.
 ice, *atxe*.
 icicle, an, *xohi*.
 identical, *keheyan*.
 if, *kan*, *ko*, *xyi*.
 image, *ani*.
 imitate, to, *kdaçayi*.
 imitate crying of a person, to, *xuke*.
 in, *itka*, *kan*, *yon*.
 in the past, *on*.
 indeed, *anisti*, *xě*.
 index finger, *amihin'*.
 Indian, *Anya*.
 Indian Creek, Louisiana, *Anya*.
 industrious, *apřiduxka*.
 infant, an, *antatka*.
 inferior, *kúdani*.
 inflexible, *sanhan*.
 ink, *kdě*.
 insect, *akidi*.
 inside, *itka*.
 instep, the, *si*.
 (instrumental prefix), *an-*.
 intelligent, *daka*.
 intercept, to, *psũki*.
 interpreter, an, *e*.
 intestines, the, *teiwĩ*.
 into, *itka*, *kan*, *-wa*.
 iris, the, *tútçuñ*.
 iron, *masq*.
 -ish, *tĩki*.
 island, an, *ma*.
 it, *i*, *e*.
 itch, to, *yo*.
 itself, *i*.
 ivory bird (?), *dixti hayi'*.

jack fish, the, *kyũski*.
 jail, a, *ti*.
 jaw, the, *yatka*.
 jay, the, *tĩnska*.
 jerk, to, *xtan*.
 jerked meat, *atcu*.
 Jew, a, *E*.

join, to, *pũt*.
 joint, a, *pũt*.
 joist, a, *ayan*.
 jug, a, *konicka*, *son*.
 juice, *ani*, *wihĩ*.
 jump, to, *ptce*.
 just, *kohě*, *ti*.
 just like, *horna*.
 just now, *naxaxa*.
 just there, *ema*.

katydid, a, *sáde*.
 keep on, to, *hande*.
 kershaw squash, the, *tan*.
 kettle, *son*.
 key, a, *ti*.
 keyhole, a, *ti*.
 kick, to, *dus*, *xte*.
 kick off, to, *te*.
 kidney, the, *yanaska*.
 kill, to, *tea*, *te*.
 kin, *hai*.
 kind, *ětukě*.
 kindle, to, *ade*.
 kindred, one's, *hai*.
 king bird, *antcka*.
 kingfisher, the, *teidagayi*.
 kiss, to, *utčitepi*.
 kitten, a, *ktu*.
 knead, to, *tečteki*.
 knee, a, *tein*.
 kneepan, the, *tein*.
 knife, a, *psde*, *taťikonnĩ*.
 knife blade, a, *psde*.
 knife handle, a, *psde*.
 knock, to, *pěhe*.
 knock down, to, *nahi*.
 know, to, *yehon*.
 know how, to, *spě*.
 knuckle, a, *pũt*.
 Koasati, the, *Kosate*.

lacking, *niĩki*.
 ladder, a, *ayan*.
 lake, a, *yohĩ*.
 Lake Cocodril, La., *Nxoto*.
 lame, *teko*.
 Lamourie Bridge, La., *Lamori*, *Tcaxta*.
 lamp, a, *uda*.
 land, *ma*.
 language, *e*.
 lantern, a, *uda*.
 large, *tan*.
 large (as large as), *naskě*.

last, the, *akiya*.
 laugh, to, *xa*.
 laugh at, to, *tcpě*.
 law, a, *xi*.
 lawmaker, a, *xi*.
 lawyer, a, *xi*.
 lay, to, *nondě*.
 lay down, to, *inpi*.
 lead, *añks*.
 leaf, a, *hapi*.
 leak, to, *uyě*.
 lean, *supi*.
 lean against, to, *kan*.
 leap, to, *asáhi*, *ptce*.
 leather, *wak*.
 leave, to, *iñki*.
 Lecompte, La., *Kĩts*, *Ntan*, *Tan*.
 left, the, *kaskani*.
 leg, a, *yukpě*.
 leggings, *pěděkúpi*.
 lend, to, *tcue*.
 let! *hi*, *xya*.
 let go or alone, to, *iñki*.
 let loose, to, *iñki*.
 letter, a, *kdě*.
 level, *kta*.
 liar, a, *yětcí*.
 lick, to, *akantci*.
 lid, a, *atůkse*.
 lie, to, *ma*, *ťoho*, *tei*.
 lie (deceive), to, *si*.
 lie in wait, to, *tei*.
 light, *uda*.
 light (not heavy), *wizka*.
 lighten, to, *wúdě*.
 lightning, *wúdě*.
 lightning bug, a, *peti*.
 lights, *yakxu*.
 like, to, *iyán*, *kíyasí*, *pi*.
 lilac colored, *tcí*.
 limb, a, *yo*.
 limb (of a tree), *deti*.
 limber, *kta*.
 limp, to, *tko*.
 line, *inkan*.
 line, a, *kĩtĩtki*.
 line, to, *onni*.
 line a garment, to, *on*.
 lining of a garment, *doxpě*.
 lip, the, *ihi*.
 little, *yinĩki*.
 Little River, *Tcahaman*.
 live, to, *ti*.
 live with one, to, *unoxě*.

liver, the, *pi*.
 lizard, a, *astotonixka*.
 Lloyd's Bridge, La., *Ayan*.
 load, to, *añks*.
 lock, a, *ti*.
 lock, to, *atůkse'*.
 locust, *sahe*, *yo*.
 lodge, a, *ti*.
 lodge, to, *atowě*.
 log, a, *ťoho*.
 long, *hedan*, *naskě*, *tűdě*.
 long ago, *on*, *tc*.
 long time, a, *aon*, *sahi*.
 look, to, *don*.
 look down on, to, *akúdi*.
 look out! *eman*.
 look sharp! *aksúpi*.
 loop, a, *půkxyi*.
 loose, *xwúdiķe*.
 loosely, *xwúdiķe*.
 loosen, to, *na*.
 lose, to, *pa*.
 Louisiana, *Ma*.
 louse, *ane*.
 love, to, *iyán*.
 low, *xwúhi*, *xyapka*.
 lower, *xwúhi*.
 lungs, *yakxu*.
 maggot, *atoyě*.
 magic, *xi*.
 magnolia, the, *kokayudi*.
 maiden, a, *ťopi*.
 make, to, *on*.
 make a fire, to, *uxťe*.
 make better, to, *edaki*.
 male, a, *anya*.
 male animal, *ĩndoke*.
 man, a, *anya*.
 manifold, *ptqa*.
 manure, *ĩndě*.
 many, *tahi*, *tcĩna*, *una*, *yihí*.
 maple, the, *ayan*.
 March, *Ina*.
 mare, a, *yanĩki*.
 mark, to, *sĩdipi*.
 mark off, to, *kdě*.
 Marksville, La., *Tunicka*.
 marry, to, *yinĩka*.
 marsh hawk, the, *kíyanska*, *kotapka*.
 mash, to, *ta*, *tcantĩ*.
 mast, *udi*.
 match, a, *peti*.
 matter in a sore, *ton*.

matter, no, *konhi*.
 mattress, a, *toho*.
 may, *kiknani*.
 me, *ñk*.
 meadow lark, a, *hapenixka xyan hayi*.
 meal, *ñpxi*.
 meal, corn, *yek*.
 mean, to, *kaha*.
 measles, *hauti*.
 meat, *iñks, yo*.
 meat, dried or jerked, *atcu*.
 medicine, *xi, tyi*.
 medicine man, *anya*.
 meet, to, *kxiipa*.
 mehaw (a berry), *asi*.
 melt, to, *sině*.
 membrane between fingers, *teak*.
 membrum virile, the, *teonditi*.
 mend, to, *kiko*.
 metal, *masa*.
 meteor, a, *intka*.
 middle, *nata*.
 midnight, *psi*.
 midriff, the, *yanxtci*.
 might, na, *nani*.
 milk, *wak*.
 milk, to, *wak*.
 milt, the, *hai, psidikyan*.
 mine, *ñk*.
 minnows, *kosayi*.
 mired, to get, *noxpě*.
 mirror, a, *don*.
 miss, to, *tcúp*.
 miss in shooting, to, *utěine*.
 mistletoe, the, *ntawayi*.
 mix, to, *iñkidudi*.
 moccasin, the water, *tani*.
 mock, to, *kdaqayi*.
 mock crying of a person, to, *xuke*.
 mocking bird, e, *kdaqayi*.
 moist, *küdo*.
 molasses, *tekuyě, wihi*.
 mole, a, *parka*.
 Monday, *Napi*.
 money, *axisahi*.
 month, a, *ina*.
 moon, the, *ina*.
 Mooreland, La., *Yixyan*.
 morning, *witě*.
 morning star, the, *intka*.
 mortar, *ita*.
 mosquito, a, *yumaki*.
 moss, ground, *peti*.
 moss, tree, *ayan*.

mother, a, *ünni*.
 mother-in-law, *künkän*.
 motioning, *kiñkě*.
 mountain, a, *pútsa*.
 mourn, to, *tcodon*.
 mouse, a, *tcúmúki*.
 mouth, the, *ihi*.
 move, to, *kse, ni, odiyohún, okxahe*.
 move in a circle, to, *mixyi*.
 much, *tcina*.
 mud, *ma*.
 muddy, *küdo, xwitka*.
 mud fish, the, *tkon*.
 mulberry tree, a, *ansanqudi*.
 mule, a, *tohozk*.
 multiple, *ptca*.
 murderer, a, *te*.
 muscle, a, *inkan*.
 mush, *sinñhon*.
 musket, *añks*.
 muskmelon, *tan*.
 Muskogee, the, *Skoki*.
 muskrat, a, *xanaxka*.
 mussel, *anski*.
 must, *nani, xyan, yeke*.
 mustache, a, *panhin*.
 mutch-hotch, the, *yakidamañkayi*.
 muzzle (of a gun), *añks*.
 my, *ñk*.
 myself, *ñk*.
 mysterious, supernaturally, *xi*.
 myth, a, *yětcě*.

nail, a, *hao*.
 nail, to, *hao*.
 nail (of finger or toe), *ahi, teak*.
 naked, to be, *yo*.
 name, a, *yatcě*.
 name, to, *yatcě*.
 navel, the, *tcinpon*.
 near, *atcka, kxiipa*.
 nearly, *nanteke*.
 neck, the, *dodi*.
 necklace, *ałohi, anpni, kahudi*.
 necktie, *dodi*.
 need, to, *yih*.
 needle, a, *ansadúki*.
 nègress, a, *anxti*.
 negro, a, *anya*.
 neigh, to, *hon*.
 nephew, *yinñki, tüksiki*.
 nest, a, *yokxi*.
 never, *xa*.
 nevertheless, *ětukě*.

new, *topi*.
 New Orleans, *Tan*.
 New Year's Day, *Napi*.
 newspaper, a, *kdě*.
 next, the, *ktañ*.
 next to, *iñktañhi*.
 nibble, to, *kús*.
 nickel, a, *púkkyáñ*.
 niece, *túsññki*, *yúññki*.
 night, *psi*.
 night hawk, a, *poxayi*.
 nightshade, the, *tansi*.
 nine, *tekaně*.
 nine times, *de-*.
 ninefold, *ptča*.
 nineteen, *ohi*.
 nineteen times, *de-*.
 nineteenfold, *ptča*.
 ninety, *ohi*.
 nipple, the, *tasi*.
 nipple of a gun, *añks*.
 no, *atci*, *hañan*, *hiusan*, *niñi*, *yama*.
 noise, to make, *tehi*.
 none, *yama*, *niñi*.
 nonsense! *kě!*
 noon, *kohi*.
 noose, a, *inñan*.
 north, the, *xñññmi*.
 northeast, *nacai*.
 nose, the, *ptcáñ*.
 nose ring, a, *ptcáñ*.
 nostrils, *ptcáñ*.
 not, *i . . . na*, *niñi*, *yama*.
 not at all, *xti*.
 notch, to, *teáka*.
 notched, *teáka*.
 nothing, *yama*.
 notwithstanding, *ětuñě*.
 now, *te*, *ko*, *naxaxa*, *yahe*.
 numb, *dñhoni*, *xte*.
 oak, an, *teaxku*.
 oak, the live, *wístahudi*.
 oak, the pin or water, *udi*.
 ocean, *ani*.
 odor, an, *cuhí*, *xyuhu*, *pexinyi*, *yanxi*,
yansi.
 off, *kōx*.
 oh! *atcítci* +, *he* + *ha* <, *ká!*, *xo*, *xwi*,
sehiyě, *t!*, *ú*.
 oh no! *atci*, *hañan*.
 oh! yes, *he* +!
 old, *intc*, *xohi*, *tepañ*, *teyu*.
 on, a -.

on top of, *tawiyáñ*.
 once, *de-*, *sonsa*.
 one, *sonsa*.
 one of, *sanñin*.
 onion, an, *úñkteinsayi*.
 only, *eyaxa*, *xa*, *ti*, *nedi*, *pa*.
 ooze, to, *teě*.
 Opelousas, La., *Aplusa*.
 open, to, *pűdě*.
 open a door, to, *pax*.
 opossum, an, *keicka*.
 or, *ha*.
 orange, *anaki*.
 orifice, *tpě*.
 ornament, an, *teke*.
 orphan, an, *antatka*.
 other, *wo*.
 other, the, *sanñin*.
 otter, an, *xanaxka*.
 ouch! *atcítci* +.
 ought, *hi*, *naxkiya*, *pi*.
 our, *ñk*.
 ours, *ñk*.
 out, *aku*.
 outside, *aku*.
 overcoat, *doxpě*.
 overflow, an, *ani*, *tañni*.
 overshoes, *waxi*.
 overturn, to, *xtu*.
 owl, an, *txitámi hayi*.
 owl, the screech, *xo*.
 owl, swamp, *podadě*.
 ox, *wak*.
 oyster, *anski*.
 paddle, a, *kateáñhi*.
 paddle, to, *imahin*.
 pail, a, *tűpi*.
 pain, *ne*.
 paint, *kdě*, *ma*.
 paint, to, *nahi*.
 palate (?), *ihí*.
 palate, the hard, *dodi*.
 palm of the hand, *teak*.
 palmetto, a, *maxonka*.
 palpitate, to, *ñr*.
 pan, a tin, *yěskasáñ*.
 pant, to, *sikte*.
 pantaloons, *nindi*.
 panther, a, *tanta*, *tmoteka*.
 paper, *kdě*.
 parasol, *si*.
 parch, to, *unasi*.
 parents, *xohi*.

parrot, a, *kūḍěska*.
 parting of hair, *pa*.
 partridge, a, *apuska*.
 Pascagoula Indians, *Miska*.
 pass, to, *de, mīryi*.
 paste, to, *tspan*.
 patch, a brier, *poska*.
 patch, to, *staḵ*.
 patella, the, *tein*.
 path, a, *ně*.
 pathway, a, *ně*.
 patter, to, *tax*.
 pattering sound, a, *táp*.
 paunch, the, *yixyan*.
 paw, *tcak*.
 paw, to, *kě*.
 pay, to, *apadi*.
 pea, *tanika*.
 peach, a, *ikánd*.
 peak, a, *ěktan̄ni*.
 pecan, a, *pin*.
 peel, to, *xkě, duka, tčětkā*.
 peep, to, *kúdúksa*.
 pelican, a, *xomniyohi*.
 pen, a, *kḍě*.
 pencil, a, *kḍě*.
 penis, the, *tconditi*.
 people, *anya*.
 pepper, *apaya*.
 perch, a, *tūḍě*.
 perform, to, *on*.
 perhaps, *hanún, kīknani*.
 persimmon, *axka*.
 person, a, *anya*.
 perspire, to, *mi*.
 pestle, a, *ita*.
 pet, a, *iyān*.
 pet, to, *iyān*.
 petticoat, a, *dorpxě*.
 picayune, a, *púktiyún*.
 pick, to, *da*.
 pick to pieces, to, *kūya*.
 picture, a, *daki, kḍě*.
 piece, a, *tcoka*.
 pierce, to, *xin*.
 pigeon, a, *uti*.
 pillow, a, *san*.
 pimple, a, *atca*.
 pinch, to, *stúki*.
 pine tree, a, *ansudi, podadě*.
 Pineville, La., *Ansudi*.
 pink, *teti*.
 pipe, a, *yani*.
 pipestem, a, *yani*.

pistol, a, *añks*.
 pit, a, *sipi*.
 pitch on, to, *asáhi*.
 pitcher, a, *músuda*.
 pitchfork, a, *masa*.
 pith, *siopi*.
 place, to, *tcu*.
 place crosswise, to, *antateko*.
 plait, to, *tcon*.
 plane, a, *itap*.
 plank, a, *itap*.
 plant, a, *uni*.
 plant, to, *tcu*.
 plantation, a, *tahi, ti*.
 plate, a, *músuda*.
 plate, a soup, *kdopka*.
 plate (of tin), a, *yěskasan*.
 play, to, *añx*.
 play (a violin), to, *hon*.
 play roughly, to, *inixyi*.
 Pleiades, the, *intka*.
 plentiful, *dúkátcupa*.
 pliant, *kta*.
 plow, a, *paya*.
 plow, to, *paya*.
 plum, a, *stiñki*.
 plunge into water, to, *usinhin*.
 pocket, a, *pahin*.
 point, the, *psánti, pūt*.
 poke a fire, to, *átčě*.
 poke out, to, *nawi*.
 pokeberry, *koḵ tinpka*.
 poker, a, *átčě, peti*.
 pond, a, *yohi*.
 poor, to be, *xak*.
 poor fellow! *ka*.
 popping sound, a, *táp*.
 pork, *keicka*.
 portrait, a, *daki, kḍě*.
 post, a, *tcaxku*.
 pot, a, *xon*.
 potato, *aḷo*.
 pouch, a, *pahin*.
 pound, a, *tike*.
 pound, to, *pěhe*.
 powder, *nūpxi*.
 prairie, a, *takohon*.
 preach, to, *e*.
 preacher, a, *e*.
 press down, to, *unaskiḵě*.
 pretending, *kīñkě*.
 pretty, *dě, pi*.
 proclaim, to, *e*.
 proper, *pi*.

prostitute, a, *tooha*.
 protect, to, *inpúdaḡi*.
 proud, *into*.
 psha! *ux!*
 pull, to, *xtaⁿ, tc*.
 pull backward, to, *túsi*.
 pull off, to, *kúkapi, xpi!*
 pull the trigger, to, *ta*.
 pull up, to, *xa, tc*.
 pulse, the, *nixta*.
 pulverized, *núpxi*.
 pumpkin, a, *taⁿ*.
 punch, to, *dūk-, pxu*.
 pupil, the, *tútcún*.
 pupil of eye, the, *su*.
 purple, *teti*.
 pursue, to, *noxě*.
 push, *toⁿ*.
 push, to, *xtaⁿ, pa-*.
 push over, to, *kaⁿ*.
 pustule, a, *sipi*.
 put, to, *xěhe, nonďě, teu*.
 put down, to, *xěhe*.
 put inside, to, *ukpe úkaxěye*.
 put into, to, *apxa, xoⁿhe*.
 put on, to, *inpi*.
 put on a hat, to, *akue*.
 put on shoes, to, *usi*.

quack, to, *hon*.
 question, to, *hayin*.
 quickly, *ixyonni*.
 quicksand, a, *xđidihe, ma*.
 quietly, *niťiki*.
 quit, to, *xa*.

rabbit, a, *teťka*.
 raccoon, a, *atúki*.
 rail, a, *du*.
 railroad, a, *xtaⁿ, ně*.
 rain, *xohi*.
 rainbow, a, *naukídă onni*.
 raise a person, to, *ksapi*.
 raisins, *maktcuhi*.
 ramrod, *ańks*.
 rancid, *pexinyi, tciya*.
 Rapides, La., *Atix, Rapıdyan, Tčıdōma*.
 rapidly, *ixyonni*.
 rat (all kinds), *dus*.
 rattan vine, the, *tohonni*.
 rattle, a, *sahe*.
 rattle, to, *sahe, koko, súna, tcinase*.
 rattlesnake, a, *nděsi*.
 raw, *sahi*.

razor, a, *panhin*.
 reach, to, *hi, stanhin*.
 read, to, *e*.
 ready, *into*.
 real, *koḡě*.
 really, *koḡě*.
 rear a person, to, *ksapi*.
 receive, to, *si*.
 recline, to, *ma, ně, tci, toho*.
 recognize, to, *yehon*.
 rectangular, *snotka*.
 rectilinear, *snotka*.
 red, *teti*.
 redbird, a, *kűďeska*.
 redden, to, *teti*.
 reddish, *teti*.
 Red River, the, *Tcaḡaman*.
 reflection, *ani*.
 refuse, to, *ox*.
 related, *hai*.
 release, to, *ińki*.
 remove, to, *xpi, tc*.
 repair, to, *kiko*.
 repay, to, *apadi*.
 reprove, to, *kyanhi*.
 resemble, to, *uke*.
 rest face on hand, to, *túkixyě*.
 return, to, *de, hi, hu*.
 rib, a, *taxoxka*.
 ribbon, *teke*.
 rice, *sonyiti*.
 riddle, a, *hadiyanhin*.
 ridge, a, *pútsa*.
 ridgepole, the, *ti*.
 right, the, *spewa*.
 right here, *nětká*.
 ring, finger, *teak*.
 ring, to, *hon*.
 rip, to, *kayadi*.
 ripe, *tohi*.
 rise, to, *ně*.
 river, a, *tcaḡaman*.
 rivulet, a, *yixyan*.
 road, a, *ně*.
 roan (color), *yusi*.
 roar, to, *xuhe, xyunwe*.
 roar of a hard rain, *waxě*.
 roar of water, the, *wuxwě*.
 Roaring Creek, Rapides Parish, La.,
Yixyan.
 roast, to, *yukúni*.
 roasting stick, a, *pstúki*.
 robe of skin, a, *doxpě*.
 robin, a, *sińkuki*.

rock, a, *anxu*.
 roe (of fish), *o*.
 roll, to, *na*.
 roll up, to, *xa, ni*.
 roof, a, *atükse, ti*.
 room, a, *ti*.
 rooster, a, *ma*.
 root, *tudi, udi*.
 root up, to, *pxü*.
 rose bush, the Cherokee, *xnye*.
 rosin, *sintonni, yuxu*.
 rosin, pine, *ansudi*.
 rough, *daxka, xahi*.
 rounded, *poska*.
 row, a, *kütütki*.
 rub, to, *patčidu, pxü*.
 rubbed, anything, *dohi*.
 ruffle (the feathers), to, *xixka*.
 rump, the, *nindi*.
 run, to, *xyuhi, tan*.
 run away or off, to, *koxta*.
 Russian, a, *E*.
 rustle, to, *xyi*.

sack, a, *pahin*.
 sacque, a woman's, *doxpě*.
 sad, *yandi*.
 saddle, a, *xohon*.
 saddle, to, *xohon*.
 saddle girth, *maq*.
 saddle maker, a, *xohon*.
 salamander, *ma, nsüki*.
 saliva, *tütcku*.
 salt, *wasi*.
 same, the, *keheyan*.
 sand, *ma, pxaki*.
 sap sucker, the, *tin, tean*.
 sardines, *o*.
 satisfied, *yandi*.
 Saturday, *Napi*.
 saw, a, *ke*.
 saw, to, *ke*.
 sawing sound, to make a, *xyi*.
 say, to, *e, hon*.
 scale (of fish), *ahi*.
 scalp, to, *tc*.
 scalp lock, a, *haxeye*.
 scar, a, *tcida*.
 scare, to, *inskě, tax*.
 scarred, *tcidagayi*.
 scatter, to, *kinaxa, teu*.
 scent, to, *hi*.
 schoolhouse, a, *kďě*.
 scissors, *stanhin*.

scold, to, *kyanhi*.
 scorch, to, *ade*.
 scrape, to, *kě, xohi*.
 scraper for hides, *si*.
 scratch, to, *xaye, stüki*.
 scythe, a, *tansi*.
 seam, a, *pstüki*.
 seat, a, *xěhe*.
 see! *eman!*
 see, to, *don*.
 seed, a, *su*.
 seek, to, *inda*.
 -self, *pa*.
 sell, to, *atsi*.
 send, to, *de, dutan*.
 send for, to, *atc*.
 send hither, to, *hu*.
 sense, *yandi*.
 senseless, *yandi*.
 septum, nasal, *aho, ptcün*.
 serpent, a, *nděsi*.
 set down, to, *xěhe*.
 set fire to, to, *naon*.
 set on, to, *dutan*.
 set out (vegetables), to, *pxu*.
 set up, to, *si, ustüki*.
 seven, *nonpa*.
 seven times, *de-*.
 sevenfold, *ptča*.
 seventeen, *ohi*.
 seventeen times, *de-*.
 seventeenfold, *ptča*.
 seventy, *ohi*.
 sew, to, *pstüki*.
 sewing machine, a, *masa, pstüki*.
 shade, a, *si, natci*.
 shadow, *si natci*.
 shake, to, *na, tahi, yuhi*.
 shake hands, to, *si*.
 shall, *dande, he, xo*.
 shallow, *xye*.
 shaman, *anya*.
 sharp, *pütsa, son*.
 sharp-edged, *pütsa*.
 sharpen, to, *pütsa*.
 sharp-pointed, *psünti*.
 shave, to, *xohi*.
 shawl, a, *tcükděxyi*.
 Shawnee, the, *Sawan*.
 she, *e, i*.
 sheep, a, *tcětka*.
 shell, to, *xku*.
 shine, to, *uda*.
 shingle, *inkxapka*.

shining, *tčidūtka*.
 shirt, a, *doxpě, ptčato*.
 shiver, to, *xuki, tūdūdūhe*.
 shoe, *waxi*.
 shoot, to, *kte, o, aňks*.
 shoot through, to, *ťowe*.
 short, *natchka, řuřuxka*.
 shot, a, *aňks*.
 shoulder, *axě*.
 shoulder blade, *asonťi*.
 show, to, *don*.
 shut, to, *kútske*.
 shut the mouth, to, *akítitu*.
 sick, *hauti*.
 side, one, *sanhin*.
 sieve, a, *atetan, hadiyanhin*.
 sift, to, *yahin*.
 sight (of a gun), *don*.
 silent, *e*.
 silk, *tčidūtka*.
 silver, *axisahi*.
 since, *kan*.
 since then, *ěřukě*.
 sinew, a, *inťan*.
 sing, to, *yaonni*.
 singe, to, *súdu*.
 single, *řopi*.
 sink, to, *ani, kíduspě, wahe*.
 sister, *ksanxa, ini, taňki*.
 sister-in-law, *tčakan*.
 sit, to, *xěhe, naňki, tani*.
 six, *akűxpě*.
 six times, *akűxpě*.
 sixfold, *ptča*.
 sixteen, *ohi*.
 sixteen times, *de-*.
 sixteenfold, *ptča*.
 sixty, *ohi*.
 sizzle, to, *tcise*.
 skillful, *spě*.
 skin, to, *xkě*.
 skirt, *awode, doxpě, hau*.
 skull, the, *pa*.
 skunk, a, *inska*.
 slapping sound, a, *se, táp*.
 sledge hammer, a, *sěp*.
 sleep, to, *yan*.
 sleeves of a coat, *doxpě*.
 slender, *snáhi*.
 slide, to, *xati*.
 slim, *snáhi*.
 slip, to, *tcúp*.
 slip off, to, *kirti*.
 slipper, a, *waxi*.

slippery, *tcúp*.
 slippery elm, a, *hi, tcin*.
 slowly, *haeyě*.
 slow-witted, *daka*.
 small, *miska, yinťi*.
 smallpox, *kďě, psűti*.
 smart, *daka*.
 smeared, anything, *dohi*.
 smell, to, *hi, pani, pon*.
 smell badly, to, *xyuhu*.
 smell strong, to, *yan*.
 smoke, *si*.
 smoke, to, *si*.
 smoke hole, *si*.
 smoky, *si*.
 smooth, *tcđopi*.
 smooth, to, *tcđo, xohi*.
 snail, a, *pozono*.
 snake, a, *nděsi*.
 snakebird, the American, *kűďěska*.
 snatch up, to, *da*.
 sneak off, to, *kořta*.
 sneeze, to, *műsi*.
 snore, to, *yaxđokě*.
 snow, *wahu*.
 snow, to, *wahu*.
 snowbird, a, *wahu*.
 so, *ěřike, inťe*.
 so far, *ěđan*.
 so long, *on*.
 soap, *tcin*.
 soapberry tree, *ayan*.
 soft, *ťpanhin, waxka*.
 soiled, *dě*.
 sole of foot, *si*.
 solidago, the, *ma*.
 some, *tcina*.
 some one, *anya*.
 somersault, a, *takotčl*.
 something, *ka*.
 somewhat, *ka, řikl*.
 son, *yinťi*.
 son-in-law, *tonni*.
 soon, *yatana*.
 soon, very, *uksani*.
 soot, *peti*.
 sore, *pahi*.
 sore, a, *pahi*.
 sort, *ěřukě*.
 sort of, a, *řikl*.
 soup, *wihi*.
 sour, *pařka*.
 south, the, *nyuhuyewade*.
 sow, to, *tcu*.

spade, a, *ma*.
 Spaniard, a, *Spani*.
 sparrow hawk, the, *kiskisayi*.
 speak, to, *e*.
 speak to, to, *kĩno*.
 speech, *e*.
 spider, a, *koxode nika*.
 spill, to, *tcu*.
 spine, the, *tanĩhin*.
 spirit, a, *natci*.
 spit, to, *tútcku*.
 splash, to, *porwe*.
 spleen, the, *hai, psidikyan*.
 splinter, a, *teati*.
 splinter, to, *teati*.
 split, to, *ktca, teati*.
 spoon, a, *niskodi*.
 spot (of dirt), a, *atada*.
 spotted, *kdě*.
 spread, to, *kse, tcĩtcũtka*.
 spread out, to, *xěhe*.
 spring, the, *mi*.
 spring (of water), a, *ani*.
 Spring Bayou, La., *Ani*.
 spur, a, *xaye*.
 spur of a fowl, the, *si*.
 spurt water, to, *su*.
 squall, to, *wahe*.
 square, *snihi*.
 squash, a, *tan*.
 squash, crook-necked, *ahi*.
 squeak, to, *wahe*.
 squealer duck, the, *tahañkõna*.
 squeeze, to, *tcĩtcki*.
 squirrel, a, *nsũki*.
 squirrel, a flying, *tcika*.
 stab, to, *pxu*.
 stable, a, *tohoak*.
 stain, a, *atada*.
 stairway, a, *si*.
 stalk, a, *udi*.
 stand, to, *xa, ně, si*.
 stand up, to, *tcĩtcũtka, ustĩki*.
 star, *ĩtka*.
 station, a railroad, *xan*.
 steal, to, *sĩně*.
 stealthily, *niĩki*.
 steamboat, a, *nahati*.
 steamboat landing, a, *nahati*.
 steer, *wak*.
 stem, a, *udi*.
 step, to, *si*.
 step over, to, *pũdi*.
 sternum, the, *maq*.

stew, to, *ue*.
 stick, a, *ayan*.
 stick, to, *daki, tspan*.
 stick into, to, *pxu*.
 stick through, to, *kũt*.
 stiff, *sanhan, susuki*.
 still, *xa, yũke*.
 still further, *e*.
 sting, a, *usi*.
 stingy, *akste*.
 stink, to, *hi*.
 stock (horses and cattle), *yĩñka*.
 stockings, *si, son*.
 stomach, the, *yixyan*.
 stone, a, *anxu*.
 stop, to, *xa*.
 stopper, a, *pstũki*.
 store, a, *kĩts*.
 storekeeper, a, *kĩts*.
 storm, a, *xũxwě*.
 stout, *sanhan*.
 straddle, to, *ptça*.
 straight, *kta*.
 straight line, in a, *kta*.
 strange, *xi*.
 strawberry, *asi*.
 street, a, *ně*.
 stretch the arms out, to, *tũdě*.
 stretched, *natix*.
 strike, to, *kte*.
 string, *ĩnkan*.
 string, to, *si*.
 striped, *kdě*.
 strong, *sanhan*.
 stub, to, *hahon*.
 stump, a, *tudi*.
 stump, to, *hahon*.
 sturgeon, a, *o*.
 subside, to, *xěpi*.
 suck, to, *psi, utcĩtci*.
 sucker, a, *o*.
 sugar, *tekuyě*.
 sugar cane, *tekuyě*.
 sugar field, a, *tekuyě*.
 sugar refinery, a, *tekuyě*.
 summer, a, *mi*.
 summer duck, the, *tahañkõna, taxpa, ptçasi*.
 sun, the, *ina*.
 Sunday, *Napi*.
 sunrise, *ina, hakanaki*.
 sunset, *ina, idě*.
 sunshine, *wũdě*.
 superfluous, *kũdani*.

supernatural, *xi*.
 supper, *psi*.
 supple, *kta*.
 suppose, *akan*.
 sure enough, *anisti, kohě*.
 surely, *anisti*.
 surrender, to, *tcł*.
 surround, to, *psũki*.
 suture, *aho*.
 swab out, to, *patčidu*.
 swallow, the, *kũděska*.
 swallow, to, *aduwaraka, nayě*.
 swamp, a, *yohi*.
 swap, to, *towe*.
 swarm, to, *axi*.
 sweep, to, *kse*.
 sweet, *tckuyě*.
 swell, to, *po*.
 swim, to, *pxá*.
 swing, a, *xoxo*.
 swing, to, *xoxo, pũni, tcına*.
 sword, a, *psde*.
 sycamore, the, *ayan*.

table, a, *ti*.
 table cover, a, *on*.
 tail, a, *sindi*.
 take, to, *dan, ki, si*.
 take care, *eman*.
 take from, to, *kyanhe*.
 take off, to, *tc*.
 take out, to, *hakanaki*.
 take together, to, *yahe*.
 take up, to, *tcoon*.
 take up a handful, to, *psi*.
 tale, a, *yětcł*.
 talk, to, *e*.
 talker, a great, *tcedi*.
 tall, *hedan, naskě, tũdě*.
 tar, *sũnitorni*.
 tea, *tyi*.
 teach, to, *yěhon*.
 tear, to, *sa*.
 tearing sound, a, *tcáde*.
 tell, to, *kanhi, kũtĩ*.
 tell a tale or story, to, *yětcł*.
 temple, the, *tarpadi*.
 ten, *ohi*.
 ten times, *de-*.
 tender, *yiñki*.
 tenfold, *ptča*.
 tent, a, *ti*.
 terrapin, a, *tcłtceki*.
 Texas, *Těksi*.

that, *te, e, he, kınhin, ko, skane*.
 that distant one, *ně*.
 that way, *xudedike, tuka*.
 thaw, to, *sıně*.
 the, *kınhin, ko*.
 thee, *ay*.
 their, *e*.
 them, *daha*.
 then, *te, kan*.
 there, *e, ęti, he*.
 therefore, *on, kan*.
 these, *yuke*.
 they, *e, i, -tu*.
 thick, *dũkũtcũpa, tcaki*.
 thicket, *isa*.
 thief, a, *sıně*.
 thigh, the, *taki*.
 thin, *hadehi, supi*.
 thing, *ka*.
 think, to, *yandi, yihi*.
 thirsty, *dodi, urwi*.
 thirteen, *ohi*.
 thirteen times, *de-*.
 thirteenfold, *ptča*.
 thirty, *ohi*.
 thirty times, *de-*.
 thirtyfold, *ptča*.
 this, *do, ęti, te, yahe*.
 this way, *ndao*.
 thither, *akuwe, e*.
 thorn, a, *xiha*.
 thorn tree, a, *xiha, ayan*.
 thou, *ay*.
 thousand, a, *tsipa*.
 thousandfold, a, *ptča*.
 thread, a, *inkan*.
 thread, to, *xtan*.
 three, *dani*.
 three times, *dani*.
 threefold, *ptča*.
 thrice, *dani, de-*.
 throat, the, *dodi*.
 throughout, *namni*.
 throw, to, *kintcě, tcu*.
 throw away, to, *nowdě*.
 throw into, to, *kde*.
 throw on, to, *asahi*.
 throw the head back, to, *anta*.
 thrust at, to, *pxu*.
 thrust through, to, *kát*.
 thud, a, *koko, pũke*.
 thumb, the, *tcak*.
 thunder, *tuhe*.
 thunder, to, *tuhe*.

- Thursday, *Yanni*.
 thus, *ēṭike*.
 thy, *ay*.
 tibia, the, *yukpě*.
 tick, a, *kanatcki*.
 tie, to, *du*.
 tight, *taninhě*.
 tightly, *taninhě*.
 till, *kde*.
 time, the second, *te*.
 tin, *yěskasan*.
 tip, the, *pūt*.
 tired, to be, *upi*.
 toad, a, *kton*.
 toadstool, a, *txoki*.
 tobacco, *yani*.
 tobacco pipe, *si*.
 today, *napi*.
 toe, a, *si*.
 toe, the second, *ktcan*.
 toenail, a, *si*.
 together, *kodē*.
 together, two, *nonpa*.
 tomorrow, *witě*.
 tongue, the, *yětcī*.
 tonight, *psi*.
 tonsils, *dodi*.
 too, *he, yan*.
 tooth, a, *insu*.
 toothache, *insu, ne*.
 touch, to, *puxi, tūtce*.
 touchhole of a gun, *añks*.
 tough, *stcūki*.
 toward, *-wa*.
 town, a, *tan*.
 track (of any creature), *si*.
 trade, to, *atsi*.
 trail, to, *ṭoho*.
 trailing something (as dogs), *ma*.
 translucent, *uda*.
 transparent, *uda*.
 trap, a, *inṭan*.
 trap, to, *inṭan*.
 treat, to, *on*.
 treat (a patient), to, *xi*.
 treat badly, to, *xak, yañṭon*.
 tree, a, *ayan*.
 tree, a dead, *tcētkā*.
 trench, a, *kūdo*.
 trouble, *tcīwa*.
 troublesome, *tcīwa*.
 trousers, *nindi*.
 trout, a, *atcohi*.
 trunk, a, *xa, udi*.
 tub, a, *tūpi*.
 Tuesday, *Yanni*.
 tumbler, a, *ani*.
 tunic, a, *ptṭato*.
 Tunica, the, *Tunicka*.
 turkey, a, *ma*.
 turn, to, *na, ni*.
 turn back, to, *pana*.
 turn over, to, *xtu, tako'tcī*.
 turn somersaults, to, *tako'tcī*.
 turnip, a, *hapi*.
 turtle, a, *tcētkēki*.
 twelve, *ohi*.
 twelve times, *de-*.
 twelvefold, *ptṭa*.
 twenty, *ohi*.
 twenty times, *de-*.
 twentyfold, *ptṭa*.
 twice, *de-, nonpa*.
 twilight, *psi*.
 twins, *antṭaka*.
 twist, to, *ni*.
 twitch, to, *wide*.
 two, *nonpa*.
 twofold, *ptṭa*.
 ugly, *dě, kūdani, pi*.
 umbrella, *si*.
 unawares, *nitiki*.
 unbraid, to, *xke*.
 uncivilized, *sahi*.
 uncle, *adi, atcki, tukañni*.
 uncooked, *sahi*.
 uncover, to, *pūdē*.
 under, *itka, kuya, yaskiya*.
 undergrowth, *ayan*.
 undermine, to, *kě, kuya*.
 underneath, *kuya*.
 underneath, to go, *tūkamagonni*.
 understand, to, *spě*.
 unfinished, *ēdan*.
 unripe, *tohi*.
 untie, to, *du*.
 until, *kde*.
 untrue, *si*.
 unwilling, *ox*.
 unwrap, to, *du*.
 up, *kohi*.
 upon, *tawiyān*.
 upright, *kta*.
 upset, to, *xtu*.
 upward, *kohi*.
 urge on, to, *dutan*.
 urinate, to, *dix*.

urine, *dix*.
 us, *daha, yan*.
 use, to, *on*.
 use an ax, to, *ayin tanini*.
 use up, to, *tca*.

valley, a, *kwinhi*.
 vein, a, *hai*.
 venison, *ta*.
 very, *kohě, xě, xti, sti, wa*.
 vest, a, *yaděta*.
 village, a, *tan*.
 vine, a, *panhin*.
 vine, her, *ukanḡayi*.
 vine, leather, *mantuhu*.
 violin, a, *hon*.
 virgin, a, *topi*.
 vomit, to, *kně*.
 vulva, *yšiki*.

wade, to, *kuni*.
 wagon, a, *xtan*.
 wait, to, *hedikan(tca), yihi*.
 walk, to, *ni*.
 walk on ground, to, *ma*.
 wall, a, *ti*.
 want, to, *yihi*.
 war, a, *kte*.
 warbler, the yellow, *kuděska*.
 warm, *mi*.
 warm, to, *mi, peti*.
 war whoop, a, *komomo*.
 wash, to, *tca*.
 wasp, a, *kanxi*.
 watch, *ina*.
 watch, to, *wata*.
 water, *ani*.
 watermelon, *ko*.
 wave, a, *ani, xoxo*.
 we, *ñk*.
 weak, *sanhan, wuda*.
 wear, to, *on*.
 wear around neck, to, *nüpüni*.
 weary, *upi*.
 weasel, a, *iskirpa*.
 weather, *napi*.
 web (of a spider), *inḡan*.
 Wednesday, *Yanni*.
 weed, a certain, *dudayi, xo*.
 week, a, *napi*.
 weep, to, *anhin*.
 weigh, to, *tike*.
 weird, *xi*.
 well! *inda!*

well, *pi*.
 well, a, *ani*.
 well, to get, *ini*.
 west, the, *idě*.
 wet, *küdo*.
 what, *ka*.
 what? *tcak*.
 wheat, *sonpxi*.
 when, *dī, han, hantca, hi, kan, ko, xyan, yan, yañka*.
 when? *teokanan*.
 where, *xan, yan*.
 where? *tcak, tcuwa*.
 wherefore? *xyexyo, tcidiki*.
 whereupon, *kan*.
 which? *tcidiki*.
 while, *-yanḡan*.
 while, a, *sahi*.
 whip, a, *tkon*.
 whip, to, *tkon*.
 whippoorwill, a, *tcipanakono*.
 whirlwind, a, *xuxwě*.
 whirring sound, to make a, *tinwě*.
 whisky, *ani*.
 whisper, to, *e*.
 whistle, to, *xyunwe, sáde, sítside*.
 white, *san*.
 whitish, *san*.
 whole, the, *panan*.
 whoop, to, *wahe*.
 whortleberry, *hapi*.
 whose, *ka, tüpeta*.
 why? *xyexyo, tcidiki*.
 Wichita, the, *Witcina*.
 wide, *ptça*.
 widow, a, *teodon*.
 widower, a, *teodon*.
 wife, *yinḡa*.
 wild, *ksapi, sahi*.
 will, *dande, xo*.
 wind, the, *xuxwě*.
 wind, the north, *xünümi*.
 window, *äyepi, wahe*.
 window glass, *don*.
 wine, *ani*.
 wing, *axě*.
 wing feather, *axě*.
 wink, to, *pits*.
 winter, *anan*.
 wipe, to, *patčidu*.
 wish, to, *ox, te, yihi*.
 with, *on*.
 with, to be, *iya*.
 within, *itka*.

without, to be, *niķi*.
 wolf, *ayihin*.
 woman, a, *anxti*.
 woman, an old, *anya*.
 wonder, to, *ķiķa*.
 wood, *ayan*.
 wood duck, the, *tarpa, pīqasi*.
 woodpecker, *tan*.
 woodpecker, a variety of, *pūkayi*.
 woodpecker, the ivory-billed, *te'iñk*.
 woodpecker, the red-headed, *kūdēška*.
 wool, *tečka*.
 woolen cloth, *tečka*.
 work, to, *tamī*.
 worm, a, *tamoki*.
 worthless, *wūki*.
 would, *na*.
 wound, to, *yukawe*.
 wrap, to, *du, po*.
 wren, *teina*.
 wring out, to, *teički*.
 wrinkle, a, *kūdo, kuhi*.
 wrinkled, to be, *sisi*.
 write, to, *kde, on*.

wrist, the, *tcak*.
 wrist guard, a, *apedehe*.
 writhe, to, *na*.
 yard, *aku*.
 yard (measure), a, *ahinyehi*.
 year, a, *mi*.
 yellow, *si*.
 yellow bird, *kūdēška*.
 yellow-hammer, the, *omayi*.
 yellow warbler, *kūdēška*.
 yes, *an, he+*!
 yesterday, *tohana*.
 yet, *kiķē, xa*.
 yolk, *inti*.
 yonder, *e*.
 yonder, over, *iyān*.
 you, *ay*.
 you (obj. pl.), *daha*.
 young, *sanya*.
 young, the, *yiñķi*.
 youngest, *aka*.
 your, *ay*.
 youth, a, *topi*.

OFO-ENGLISH DICTIONARY

NOTE.—In arranging this dictionary the following order is observed: *a*, *aⁿ* (or *añ*), *b*, *e*, *eⁿ*, *f*, *h* (including *x* and *ɣ*), *i*, *iⁿ*, *k* (including *g*), *l*, *m*, *n*, *o*, *oⁿ*, *p*, *s*, *c* (Eng. *sh*), *tc* (Eng. *ch*), *t* (including *d*), *u*, *uⁿ*, *w*, *y*. *g* is probably identical with the Biloxi medial *k*, and *d* with the Biloxi medial *t*. *tc* is an independent sound intermediate between the sibilants and *t*. *x*, *ɣ*, and *h* all usually stand for the aspirate which follows several Siouan consonants and is particularly prominent in the Ofo language. Superior *m* (*^m*) occurs sometimes before *p* or *b* and indicates an *m* nasalization.

abaho', hail.

abaiyaⁿ'te, a dream.

abashi'sk^a, fog.

aba'si, **aba'si**, a chicken.—*aba'si ya'ñki*, or *aba'si ya'ñki*, hen; *abasdoki'*, or *abas-to'ki*, rooster; *qabastel'ñki*, little chickens; *qba's k'ade'si*, guinea hen, "spotted hen;" *aba'stuta*, chicken-hawk.

abo'fti, bad, evil.

abo'ki, a river.—*abo'ki ke'dji*, a river bend.

a'bowe, to poison, poison.—*aba'bowe*, I poison; *tea'bowe*, you poison; *a'ñkwa a'bowe*, someone poisoned.

afhaⁿ', white.

afhi'hi, it stops, to stop.—*a'nic lo'lohe afhi'hi*, the current.

afho'ti, cane-brake.

afpě'ni, to forget, not to know.—*ba'fpě'ni*, I forget, or do not know; *tea'fpě'ni*, you forget, or do not know; *onafpě'ni*, we forget.

af'ta'ti, to prick.—*abaf'ta'ti*, I prick; *atca'f'ta'ti*, you prick.

ahē', **ahi'**, horn (of deer, etc.).—*itxa' ahe'*, deer-horns.

ahi'hi, blood.—*aba'hihi*, my blood; *atca-hihi'tu*, your (pl.) blood.

ahi'te, to land, disembark.

a'ɣnaki, **aɣnaka**, out of, it is nearly light, it is just rising, it is out.—*i'la aɣnaki'*, the sun rises. *a'ni aba'ɣnaka te'kna*, I am going out of the water.

a'ho, bone.

a'ho, the hawk (black or red).

a'kaftati, to nail.—*abaka'f'ta'ti*, I nail; *atca'ka'f'ta'ti*, you nail.

akale'wa, to stand up.—*bakale'wa*, I stand up.

akana'fpa'ka, bow, semicircle, arc.—*asho'hi akana'fpa'ka*, rainbow.

akapě', six.

a'kde, to find.—*ba'kde*, I find; *tca'kde*, you find.

akfu', bead.—*akfu' fhi*, yellow bead; *akfu' i'fthěpi'*, black bead; *akfu' atchu'ti*, red bead; *akfu' itho'hi*, blue bead; *akfu' afhan'*, white bead.

akhai'yi, cushion, pillow.

akɣe', to plant (cf. *khewe*).—*ba'kɣe*, I plant; *tca'kɣe*, you plant.

akhi'pi, satisfied.—*abakhi'pi*, I am satisfied; *atca'khi'pi*, you are satisfied.

akhī'si, **aki'si**, turtle.—*akhī'si sɣú'pka*, soft-shelled turtle; *akhī'si patchú'ti*, red-headed turtle (*pa*, head; *tchú'ti*, red).

akhī'si, **akɣi'si**, the caul (Creole: *la toilette*), the spleen (Creole: *la rate*).

akho'ba, **a'kɣoba**, stout, strong.—*i'to akho'ba*, *ito' a'kɣoba*, a stout man, a strong man.

akho'hi, prairie.

akho'tcaⁿ, **akho'tca**, out, outside.—*akho'tcaⁿ ate'kna*, I go out; *akho'tcaⁿ cte'kna*, you go out; *akho'tca atě'*, I go outside.

akhô'tě, **akho'te**, under.—*abo'ki akhó'tě*, river bank.

akxô'hi', a worm found in human beings.

akhu, **ku**, to give.—*bakhu'*, I give; *teakhu'*, you give; *a'ñkwa akhu'*, one gives. *akhu'hi*, I am giving it to him; *atcikhu'*, you are giving it to him; *teakhu'*, he is giving it to you; *minti' atcikhu'*, he is giving it to me; *ontci-khu'bě*, give it to me! (with future suffix); *antcikhó'*, give me! *tcit'caki*

antku', give me your hand! *a'khu*, to give to eat; *aba'khu*, I give to eat; *atca'khu*, you give to eat. *athi'si tciku'*, you give medicine.

akífhû'tku, Saturday.

akiktce'hi, a flower.—*ila akiktce'hi*, sun-flower.

akisho'tia'taba, a lizard.

a'kiska, grass, bush.—*a'kiska ktce'hi*, rosebush.

ako'hi, to shout, to call out.—*bako'hi*, I shout; *tcako'hi*, you shout. *kia'we i'ñko'hi*, what do you call? *min'te kia'we iba'kahi*, what am I calling? *tca'kahi*, you are calling.

ako'cka, gizzard, his gizzard.

akon'si, bee.—*akon'si win'shu*, honey.

akôn'ti, a peach.—*akôn't atcû'ti*, a plum; *akon't palâ'ska*, an orange or a lemon. (The Jesuit missionary Poisson mentions *contai* as the name which "our Indians" give to the plum, and this may have been taken from the Ofo language, but it is at least as likely that it is from Quapaw, Poisson having had the Quapaw (or Arkansa) mission.)

akshi'ki, mad, crazy.

aksho'ti, alligator.

aktca'hi, to boil.—*a'ni aktca'hi*, water boils.

aktca'pi, near.—*abaktca'pi*, near to me; *ateaktca'pi*, near to you.

a'ktchě, to spit (cf. *teahe*).—*ba'ktchě*, I spit; *tca'ktchě*, you spit; *on'a'ktchě*, we spit; *tcakteč'*, spittle, your spittle (?).

akta'tci, friend.—*abakta'tci*, my friend; *tcakta'tci*, your friend.

a'ktati, to love.—*ba'ktati*, I love; *tca'ktati*, you love.

akte'hue, *akte'hu*, to shut up.—*bakte'hue*, *bakte'hu*, I shut up; *tcakte'hue*, *tcakte'hu*, you shut up; *onakte'hue*, *onakte'hu*, we shut up; *akte'hu*, shut it! *abakte'hu*, I shut it; *atca'ktehu*, you shut it.

a'ktha, to watch.—*ba'ktha*, I watch.

a'kti, bug, insect.

akti'si, paper.—*akte'sue*, to write; *bakte'sue*, I write; *tcakte'sue*, you write. *akte'sue in'fpe*, to read; *bakte'sue in'fpe*, I read.

a'ktucpôn'cka, to splice, to patch.—*ba'ktucpôn'cka*, I splice or patch; *tca'ktucpôn'cka*, you splice or patch.

a'ktuwa, to gather, collect.—*ba'ktuwa*, I gather or collect; *tca'ktuwa*, you gather or collect.

a'kuiteu', to be stingy.—*ba'kuiteu'*, I am stingy; *tca'kuiteu'*, you are stingy.

akyu'we, to send.—*bakyu'we*, I send; *tcakyu'we*, you send.

ala'hi, *alahi'*, skin, bark, also the shell of a turtle, etc.—*bala'hi*, my skin; *tcala'hi*, your skin; *i'txa ala'hi*, buckskin, deer-skin; *apha' alahi'*, scalp, "head skin."

alapha', whisky.—*alapha tcu'ti*, red whisky.

alu'thě, to be drowned.—*balu'thě*, I am drowned; *tcalu'thě*, you are drowned; *onlu'thě*, we are drowned; *min'ti balu'thě*, I drown myself; *mihin'sa balu'thě*, I drown myself; *mihin'sa etcin'ti balu'thě*, we drown each other; *ihin'sa alu'thě*, he drowns himself.

amapho'ska, *amaphû'ska*, the common partridge (Creole: *perdrix*).

amashû'pka, palmetto.

amasku'wě, salt.—*atk amasku'wě*, sugar; *afho'ti atk amasku'wě*, sugar-cane.

amaspo'hi, *amaspohi'*, tobacco-pipe (cf. *pûhi*, hole).

amatcho', *a'matcha*, *a'matchô'*, down, low, low down.—*a'matcha ba-te'kna*, I go down.

amawactě (?), to let go, release.—*ba'mawactě*, I let it go; *tca'mawactě*, you let it go.

ama', turkey.—*aman' iya'ñki*, female turkey; *aman' ito'ki*, male turkey.

a'ma', land, country, ground.—*a'man tu'fthahe*, to hoe land; *a'man khe'we*, to plow land.

a'mifě, to sneeze.—*ba'mifě*, I sneeze.

amifhî'pi, parasol, umbrella.—*amifhî'pi tca'ni*, you take your parasol; *amifhî'pi ba'ni*, I take my parasol.

ami'hu', *ami'hu'*, fever.—*ami'hun fhi*, yellow fever.

ami'shu, to fan, a fan.—*bami'shu*, I fan; *teami'shu*, you fan.

amôn'fi, *amô'fi*, iron, a pot, pottery.—*amô'f okho'e*, lid of a pot; *amon'fhasi'*, *amon'fha'si*, money. *amon'fhasi' ishu'hi*, *amô'fi iwô'fi*, brass, copper. *amon'fhas afhan'*, *amon'fha'si afhôn'*, silver. *amon'fhas ifhi'*, *amon'fha'si fhi*, gold. *amôn's ta'nufhan'*, one dollar. *amon'fi atkû'si*, scissors. *amô'fkě*, scythe. *amô'fkala-*

lu, *amó'fkálala*, to ring, also a bell.—*bamó'fkálatu*, I ring.

amó'ñki, the breast.—*atce'k mó'ñki*, the ribs.

ampho'ska, a drum.

ampti'yaho, it thunders.

amtea'ki, it lightens.

anapha'si, flour.—*añgo'fa anapha'si*, flour, "white man's flour"; *atce'k anapha'si*, corn-meal.

a'ni, *ani'*, water.—*a'ni than*, the ocean, "the big water."

a'ni, to take.—*ba'ni*, I take; *tea'ni*, you take.

anisho'pi, a cup.

ani'si, to play (as children) (cf. *into-nisi*).—*abani'si*, I play; *teani'si*, you play.

anita', to wash.—*banita'*, I wash.

ano', north, winter.

ano'ska, orphan.

andja'ki ke'hi, one thousand.

andjo'fta, *añdjo'fta*, *añdjo'ftaⁿ*, cloth, clothes, clothing.—*añdjo'fti-pa'sti*, soap.

anthu'hi, vines, creepers.—*antho'hi ftě'pi*, muscadine.

apaskoⁿ, *apasko'*, *a'pasku*, bread (Biloxi, *pā'ska*).—*apaskoⁿ bō'wasi*, I need bread; *apaskoⁿ teo'wasi*, you need bread.

a'pasti, *apasti'*, to wash, bathe one's self or clothing.—*ba'pasti*, I wash; *ihin'sa apa'sti*, to wash one's self; *añdjo'fti-pa'sti*, soap.

aphe'ni, to fold.—*aba'pheni*, I fold; *teaphe'ni*, you fold; *aphenĩ'xku*, a little bundle.

aphe'ti, *aphi'ti*, fire.—*aphe'cni*, *aphe'sni*, the coals; *ape'shihi*, smoke. *pe'tota*, a match. *aphe'sa nagi'*, fire-place, chimney. *ape'shihi pho'hi*, smoke-hole. *iya'ti ape'shihi*, steamboat.

a'pxi, leaf.—*aphi'fo'tka*, pecan.

apho', owl (Creole: *grosse-tête hibou*).—*apho' nagi'*, *ampho' nakĩ*, screech owl.

aphoⁿ'hi, to smell.

aphú'ska, fist.—*baphú'ska*, my fist; *teaphú'ska*, your fist.

api'ntcu, nose.—*bapi'ntcu*, my nose.

a'pofhe', to steal.—*abapofhe'*, I steal; *atca'pofhe'*, you steal; *a'pofhela*, a thief.

a'pshusě, to belch (Creole: *roter*).—*ba'pshusě*, I belch.

a'shě, to sit.—*ba'shě*, I sit; *tea'shě*, you sit; *ona'shě*, we sit down.

ashe', frost.—*ashitoⁿ*, a big frost.

asxe, to hear.—*teĩ'asxe*, do you hear?; *teĩ'asxe kia'wehe*, do you hear what I say?

ashehi, to laugh, he laughs.—*bashehi*, I laugh; *teashehi*, you laugh; *teu'pi ashehi*, all laugh. *ba'shehi*, I laugh at or make fun of some one; *teĩn'shehi*, you laugh [etc.]; *ĩn'she'hi*, he laughs [etc.]; *on'she'hi*, we laugh [etc.]; *ĩn'shehi'*, someone laughs.

ashoha', ring-necked plover, or killdeer (Creole: *pluvier*).

asho'hi, *asho'i*, *a'sho^{hi}*, rain, to rain, it rains.—*asho'hi akañafpa'ka*, rainbow, "rain bow;" *a'sho^{hi} kiũ'knao*, rain is coming.

asho'ni, crawfish.

asho'pi, to drink.—*basho'pi*, I drink; *teasho'pi*, you drink.

ashu'se, *a'shusě*, the wind, it blows.

askho, askhole, to stand.—*baskhole*, I stand; *teaskhole*, you stand; *teaskho*, get up!

aspa(?), to chop.

astĩ'ki, boy.

astōⁿ'ki, girl.—*astōⁿ'ki-ki'ska*, little girl.

aco'co, to cough.

atce'ki, corn.—*atce'k nu'fha*, ear of corn; *a'teak-bi'ska*, hominy grits; *ateĩk-napasi una'fi*, corn mush. *añgo'fa tee'ki*, rice, "white man's corn." *atce'k napha'si*, corn-meal.

a'tchaka, grasshopper (Creole: *sotriyeau*).

atche'tka, *atchě'tka*, rabbit.

atchú'ñki, dog (Biloxi, *atcú'ñki*).—*atchú'ñgasi*, *atcu'ñgasi*, horse. *atcu'ñgas nashu'sitaⁿ*, mule. *atchúⁿ'-dĩ'ñki*, puppy, "little dog."

ateokfa', to lie, tell a falsehood.—*batcokfa'*, I lie; *ateokfa' fha'la*, liar.

ateu'fi, ashes.

atcu'ta, *ateu'ta*, the dove (?), wild pigeon (?) (Creole: *tortue* or *tūt*).

atchu'ti, *teu'ti*, red.—*te'ska atcu'ti*, *de'ska atchutĩ'*, cardinal bird. *a'ni teu'ti*, *abo'ki teu'ti*, Red river.

ataf: *atafte'*, *atafthě*, *atafthe'*, to burn.—*batafte'hawe*, I burn it; *abatafte'*, I burn myself. *aphi'ti atafthe*, it is burnt in the fire; *atafthe'hawe*, I burnt him; *atafthe'hawe*, *ateatafthe'hawe*, you burn

- it; *atcatafthe aba'tafthe*, they burnt each other. *bi'hi athafte'hawe*, I burn my mouth. *atafhi'ska*, scorched.
- ataki'ti*, a lock.
- atako'fě*, meal made of parched Indian corn (Biloxi, *athó'kě*).
- atatcha'*, *a'tatcha*, hot, warm; steam, vapor. *ani a'tatcha*, warm water; *cto'hi a'ni a'tatcha*, you see warm water. *amo'nfa atatcxa'*, the pot is hot. *atatcha'wa*, to warm something; *batatcha'wa*, I warm something.
- ate'we*, to throw away.—*bate'we*, I throw away; *teate'we* you throw away.
- a'thahi*, frozen.—*ba'thahi*, I am frozen; *tca'thahi*, you are frozen; *a'ni a'thahi*, frozen water.
- atxa'nta*, wildcat (perhaps *atxa'n thon*, "big cat").—*ta'ntel'ni*, the cat (perhaps *atxa'n tel'ni*, "little cat").
- athe'*, a dress.—*athe' tu'ska*, skirt; *a'the okpe'*, to put on a dress; *aba'thě*, my dress.
- athi'*, *atxi'*, a house.—*abati'tca ate'kna*, I am going home (*abatitca*, home).
- athi'*, father, his father.—*bathi'*, my father; *tcathi'*, thy father.
- atho'nogi*, to exchange, to trade.—*ba'thonogi*, I trade or exchange; *itca'tho'nogi*, you exchange or trade.
- atxo'ska*, skunk.
- a'tho'hi*, to run.—*abathonhi*, I run; *acthonhi*, you run (imperative); *abatxa'abě*, I am going to run; *abatxa'kiba'fpeni*, I can not run.
- ati'kna*, to climb (cf. *te*).—*abati'kna*, I climb; *atcaati'kna*, you climb.
- atipon'tuska*, to weave.—*batipon'tuska*, I weave.
- atisho'skatha'la*, *atisho'ska-atha'la*, sparrow-hawk (Creole: *sparrier*).
- ati'si*, medicine (modern and ancient).
- ati'tcoka*, floor.
- atkapha'hi*, beard.—*ba'tkapha'hi*, my beard; *tca'tkapha'hi*, your beard.
- atka'tě*, a rope.
- atki'tco*.—*intufa atki'tco a'te'*, he went to town.
- ato'*, potato, sweet potato.—*ato' a'nglif*, Irish potato; *ato' afhan'*, white or Irish potato; *ato' atcaki'*, wild or marsh potato.
- ato'k(i)*, summer, also spring, south.—*atok nufhan'*, one year.
- ato'nahí*, to fall.—*bato'nahí*, I fall.
- ato'yě*, to catch.—*bato'yě*, or *min'ti bato'yě*; I catch; *tcato'yě*, you catch; *ho atu-yi*, I catch fish; *ho tcatu-yi*, you catch fish.
- aton'hi*, to see, to look.—*aton'hi*, *atun'hi*, I see or look; *cton'hi*, *ctun'hi*, you see or look (see him, you see him); *onton'hi*, *ontun'hi*, we see or look; *tcu'pi cton'hi*, you all see; *cton'hi te'ska*, you see that bird; *aton'hi min'ti*, let me see! *yeton'hi*, he sees me. *cto'hi a'ni a'tatcha*, you see warm water.
- aton'hi*, to sing.—*baton'hi*, I sing.
- atubanitci*, to wrap up, to twist.—*abatu-bani'tci*, I twist it or wrap it up; *mi'nti atu'bani'tci*, I wrap something up; *tei'nti atubani'tci*, you wrap something up; *i'nti atubani'tci*, he wraps something up; *on'ti atubani'tci*, we wrap something up; *etcan'sa' tubani'tci*, hold on! we wrap something up; *etcan'sa' abatu'bani'tci*, hold on! I will wrap something up.
- atu'nahi*, to turn, to go back.—*abatu'nahi*, *batu'nahi*, I turn, I go back; *tca'tunahi*, you go back; *ctu'nahi*, or *ctú'nahi*, you turn, go back! *ontu'nahi*, we turn.
- atuphôn'tuska*, a basket.—*atuphôn'tuska tutu'ska*, a basket-handle.
- atucna'hi*, *atucnahi'*, *atucnawa*, *atucnawa'*, hurry up! hurry! hasten! make haste!—*batucnahi'*, I hasten; *atucnawa tca'kiu a'ctutě*, make haste and come and eat!
- atu'ti*, cooked, he has cooked; ripe, it is done.—*batu'ti*, I cook; *tcatu'ti*, you cook; *ontu'ti*, we cook; *tcatu'titu*, you (pl.) cook; *atu'titu*, they cook. *a'tutue*, to be cooking; *aba'tutue*, I am cooking; *tca'tutue*, you are cooking.
- atutka'fi*, to break.—*itcan' atutka'fi*, to break a stick.
- a'ye*, to cry.—*i'baye*, I cry; *i'tcaye*, you cry; *onaye*, we cry.
- ayo'ti*, to light a lamp, a blaze, a flame.—*bayo'ti*, I light; *tcayo'ti*, you light.
- a'fhe'pi*, an ax.
- a'kfi'ntě*, *a'kfi'ntaki*, ugly.
- a'kindě*, manure, dung.
- a'nglif*, *a'ngli'f*, another.—*a'nglif in'lě*, *a'ngli'hi in'lě*, another language, the English language, you can speak Eng-

lish (?). *añglí'f ito'*, an American man, "another, different, or foreign man."—*añglí'f he'mu*, an Indian; *añglí'f he'mu in'le*, the Indian language.

año'fa, *año'f ito'*, white man, especially a Creole.—*año'fa tce'ki*, rice, "white man's corn;" *año'fa anapa'si*, flour, "white man's flour."

añkonaki', *añkunaki*, beans.—*añkonaki' pada'fi*, lima beans, "flat beans;" *añkunaki wân'fka*, peas.

añku'naqa, humming-bird.

añkwa, person, someone, somebody.—*añkho'eka*, baby.

añtxo'xa, slime.

añto'hi, eye.—*añto a'lahi*, eyelid; *añto hihí'*, eyelash, eyebrow.

añtoni'ki, blind.—*añtokfi'*, cross-eyed.

añtuskhě', knife.

añwâ'fka, onion (see *añkonaki'*).

ba'hu, *te'ska ba'hu*, the common robin (or the little blue heron) (Creole: *petit gris*).

baka, where.—*baka tcaiku'*, whence do you come?

be'koⁿ, who is it? who?—*be'kon tcin'ti*, who are you?

bohona'hi, near, beside.—*a'ni bohona'hi*, near or beside the water.

bokxi', abroad, away, off.—*bokí'x te'kna*, I am going abroad.

bu'te, to shine.—*babu'te*, I shine; *tcabu'te*, you shine; *in'tuk bu'tě*, it shines; *upo'fi i'la bu'tě*, the moon shines.

efhahi', *ě'fhahi*, *efhahi'*, a long time, old times, always.—*ě'fahi'ti te'kna*, he has been gone a long time; *ě'fahi'ti cte'kna*, you have been gone a long time; *ě'fahi' a'tufthě*, he has passed a long time. *efhahi lemón'ti anó'ñki*, I have lived here a long time. *a'ñkwa* *ě'fhahi*, people of old times.

ehón'he, to grunt (like a pig).—*behón'he*, I grunt.

e'ki, a cliff or hill (Creole: *un écore*).—*e'ki ton*, a mountain, "a big hill."

ephu, pawpaw (Creole: *jasmín*).

e'skha, buzzard.

e'tcagua, fast (Creole: *vite*).—*be'tcagua*, I am fast.

e'tcaⁿ'sa, in a little while, by and by, hold on!

ěthe'ni, meat.

ětikón'so, grandfather.—*bětikón'so*, my grandfather; *tcětikón'so*, your grandfather.

fa'fanaki, mulberry (Creole: *murier*).

fa'kumí, seven.

fa'tfate, to whistle.—*bafa'tfate*, I whistle; *tcafa'tfate*, you whistle.

feska', hog.—*feska tci'ñki*, pig, "little hog"; *feska-tca'kí*, opossum, "forest hog" (?); *fě'skítci*, fat (evidently "hog fat").

fha'kí, pain.—*abafhakí*, I have a pain; *atcafhakí*, you have a pain; *nashu'si fha'kí*, earache.

fha'la: *atcokfa' fha'la*, a liar, story-teller.

fhi, yellow.—*ami'hun fhi*, yellow fever; *itcofhi'*, yellow tree (Creole: *bois jaune*).

fxiⁿ'te, tail.—*feska fxiⁿ'ti*, pig's tail; *ho fxinte*, fish's tail. *on'taske fxiⁿ'tě*, comet, "tailed-star."

flo'hi, long.—*non'pi flo'hi*, a long day.

fte'tka, tall.

fto'tka, a circle, round.

hafě: *dukha'fě*, to scratch; *aba'dukha'fě*, I scratch; *tca'dukha'fě*, you scratch.

hě'tani, to think.—*bahě'tani*, I think; *tcahě'tani*, you think; *tcahě'tanitu*, you all think.

hiti: *ahi'ti*, to kick; *abahi'ti*, I kick; *atcahi'ti*, you kick; *min'ti abahi'ti*, I kick; *itcahi'ti*, we kick each other (?); *itcabahi'ti*, I want to kick you.

hiⁿ'sa, self.—*mihin'sa*, myself; *mihin'sa etcin'ti*, ourselves; *ihiⁿ'sa*, himself.

ho, fish.

ho'hě, to bellow (like a bull), to howl (like a wolf).

ho'cka, child.—*ho'cka mi'tha*, my child; *añkho'eka*, baby.

húpi: *dukhú'pi*, to dig.—*badukhú'pi*, I dig; *tcadukhú'pi*, you dig; *ondukhú'pi*, we dig.

i'fha, tooth.—*i'fha ite'*, toothache.

i'fhu, seed.—*akó'nt i'fhu*, peach-seed, peach-stone; *u'tu i'fhu*, acorn.

iftaptan', ten.—*iftaptan' náfha'*, eleven; *iftaptan' num'pha*, twenty; *iftaptan' ta'ni*, thirty; *iftaptan' to'pa*, forty [etc.]; *iftap'ta nufha'*, one hundred.

iftě'pue, to pull out.—*biftě'pue*, I pull out; *tciftě'pue*, you pull out.

ifthěpi', *ifthě'pi*, *ifthi'pi*, black, also coffee.—*abo'ki* or *a'ni iftě'pi*, Black river; *iftě'pi ito'*, black man, negro; *te'ska ifthi'pi*, blackbird; *ifthe'pi'*, coffee; *ifthepi' tea'yu*, make coffee! *tcinasho'-hi iftě'pi*, black moss.

ifthe'yi, left.—*tcak ifthe'yi*, left hand.

i'hi, *ihí'*, mouth.—*bi'hi*, my mouth.

ihí', *i^hhi'*, hair, feather, wool.—*tesk i^hhi'*, bird's feather; *cě'tkashě i^hhi'*, sheep's wool; *apra'hi*, head hair.

iko'ni, grandmother.—*biko'ni*, my grandmother.

i'la, luminary.—*non'pi ila*, sun, "day luminary;" *upo'fi i'la*, moon, "night luminary;" *upo'fi i'la bu'tě*, the moon shines; *i'la nu'fha*, one month; *i'la inu'ka*, sun-gazer or American bittern (Creole: *vise-en-l'air*).

ilě', *i^hlě'*, to speak, he speaks, language.—*ibalě'*, I speak; *itca'lě*, you speak; *tcu'pi ilě'*, all speak; *min'ti ba'le*, I speak; *tcin'ti tci'le*, you speak; *on'ti ilě'*, we speak; *min'ti iyan' iba'lě*, I, a woman, speaks. *an'glif i^hlě'*, another language, or the English language; *an'glifi i^hlě'*, the Indian language; *min'ti i^hlě* (or *i'lě*), my language.

iletci', *ile'tci*, tongue.—*tcile'tci*, *tcile'tci*, your tongue.—*ale tci*, to lap; *bale'tci*, I lap; *tcale'tci*, you lap; *onale'tci*, we lap.

i'phi: *iphiba'wi*, *iphi'bowi*, *ephi'pawi*, up, high, above.—*iphibawi hate'kna*, I go up; *iphi'bawi itcon'*, high in the tree; *Iphiba'wi-ito'*, "The-man-up-above," God; *Ito' itxan' iphiba'wi*, God, "Man-big-above"; *athí' iphi'pawi*, up stairs. *epi'tcon*, high, up; *epi'tcon te'kna*, to go up.

í'shi, full.

ishu'hi, to stink, to smell bad.—*bishu'hi*, I smell bad; *tcishu'hi*, you smell bad; *tcamuwactě' tcishu'hi*, go away, you smell bad!

itca'hu, to sing, a song.

itca'ki, *itca'ki*, hand, fingers.—*bidja'ki*, my hand; *a'ńkwa itca'ki*, someone's hand. *itca'ki ton*, *itca'ki tań*, thumb, "big finger" (?); *itca'ki tci'ńki*, fingers, "little fingers"; *tcitcaki ańteku'*, give me your hand! *itca'kapac le'ki*, finger-ring.

itcakoftu'ftu, kidney.

itca'masi, to salute, to greet, to say "bon jour" to one.—*bitca'masi*, I salute.

itca'nti, the heart.

itcapi, lips.—*bitca'pi*, my lips.

i'tcacpha-a'hna'ku, mushrooms.

itcathon, mortar.—*itcatho'pka*, pestle.

itce'pi, door.—*itce'pi ki'ska*, window, "small door."

itche'pi', *itchi'pi'*, dirt, dust.

itchi', fat, oil, grease.

itcho'hi, green, unripe.

itco'lě, chief.

itco'ti, neck, throat.

itcoⁿ', *itcaⁿ'*, *i'tcon*, tree, wood.—*itcatu'ska*, *tcětu'ska*, a stick. *itcatcin'ki o'phi*, a thicket of bushes, lots of bushes. *itcofhi'*, yellow tree (Creole: *bois jaune*). *itcanó'ńki*, a fence. *itca'pheti*, torch, "fire-stick." *itcaplu'*, thorn-tree. *itca'ni*, tobacco.

ita'tiska, back.—*bita'tiska*, my back; *tcita'tiska*, your back; *onta'tiska*, our backs; *tcitā'tiskatu*, your (pl.) backs.

ite', *i'te*, *e'te*, to suffer.—*bi'te*, I suffer; *tcit'e*, you suffer; *a'pha i'te*, headache. *e'tete*, sick, keeping on suffering (redupl. form); *abe'tete*, I am sick; *atcě'tete*, *tce'tete*, you are sick; *ontete'*, we are sick.

ite'hu, to touch.

itxa, *i'te*, to have, own, possess.—*min'ti txa*, it is mine; *tcin'ti txa*, it is yours; *ito' i'te*, to marry (said of a woman); *iyān' ite'*, to marry (said of a man). *aba'thě tńńńki*, I have no dress. *hocka-mi'tha*, my child; *tokmi'tha*, *to'kmitxa*, my brother; *toktcin'txa*, your brother; *tokon'txa*, our brother.

ithā'nani, wife.—*bithā'nani*, my wife; *tā'nani nń'ki*, a widower, "his wife not"; *tā'nani thě*, a widower, "his wife dead."

ithe'fi, *the'fi*, belly.

itho'hi, *ito'hi*, blue.—*tě'ska itho'hi*, blue-jay.

ithon', *itho'ń* (see *ithón'*), big, large.—*in'tufi txon*, a large town; *bi'txon*, I am large; *tcit'txon*, you are large; *i'txon*, he is large; *tcu'pi i'txon*, we (they) are large. *a'ni txon*, lots of water, much water.

ithon', to grow (cf. *ithon'*, big).

ithon'fka, sister.—*bitxon'fka*, *bithon'fka*, my sister; *tcitxon'fka*, your sister; *bitxon'fka itāń'to*, my sister's husband.

itxuⁿ/hi, cord, ligament.

ito', a man, a male.—ito' n'úfha', a man, one man; Ito' itxan' ðphiba'wi, God, "Man-big-above" (see ðphi).

iwâ', to sleep.—biwâ, I sleep; tciwâ, you sleep.

i'ya, deer.

iya', raccoon (there is a slight difference between this word and the above, apparently, but not certainly, due to accent).

iya'fhu, blackberry.

iya'ti, pirogue, canoe, boat.—iya'ti ape'shihi, steamboat.

iyaⁿ', woman.

iyonaki, to mock.—te'ska iyonaki, mock-ingbird.

ifhihi'hi, ifhihi', afraid, scared.—iba'fhihi, aba'fhihi, I am afraid, I am scared; itca'fhihi, itci'fhihi, you are afraid, you are scared.

ifpě, to know.—iba'fpě, I know; tca'fpě, you know. akte'sue in'fpe, to read; bakte'sue in'fpe, I read. ifphe'we, to teach; bisphe'we, I teach; tci'fpe'we, you teach; ifphetci'we, you teach me.

ikhe'hi, it is enough.

ikta'we, to hate.—bimka'we, I hate.

into', into', body, flesh, corpse.—a'nikwa in'teo, a person's body; intconan'tci, ghost, spirit, soul of the dead; a'nikwa into', somebody's body or corpse.

indaki', inda'ki, in'taki, hominy (Creole: *gros gru*; Mobilian: *sagamitě*).

inthe', forehead.—binthe', my forehead; tcinthe', your forehead.

into'nisi, to make fun of, to joke, to play with (cf. ani'si).—abin'to'nisi, I make fun of; tcinto'nisi, you make fun of.

intu, egg.—in'tu fhi, the yolk of an egg, "egg yellow"; in'tu afxon', the white of an egg (both of the above may take a'bas, "hen," before them); a'bas in'tu, "hen's eggs."

intufa, intufi, town.—in'tufa atki'teo a'te, he went to town; lo'kobathi in'tufati atitcon' ate'kna, I am going to the town to-morrow.

kafpxón'te, to mash, to crush.—bakafpxón'te, bakafpón'tě, I mash, I crush, I squeeze or press; tcakafpxón'te, you mash, you crush.

ka'nataka', kanata'ka, red-headed lizard (Creole: *scorpion*).

ka'shoki, to break.—baka'shoki, I break; tcaka'shoki, you break.

k'ade'si, spotted.—aba's k'ade'si, guinea-hen, "spotted hen."

kanlatchi'tka, "wood tick" (Creole: *puis bois*).

ke'tci, k'ědji, crooked, a bend.—itcan' k'ě'tci, crooked stick; abo'ki k'ě'dji, river bend.

kfa'hi, old.—do'kfa'hi, ð'dokfahi, an old man; dokfa'hi cto'he cte'kna, are you going to see the old man?

khatu'ye, to sew.—akhatu'ye, I sew; tcakhatu'ye, you sew; a'nikhatu'ye, needle.

khe'we, to plow (cf. akxe').—a'man' khe'we, to plow land.

kia'wě, something, what.—ki'awe tce, what do you say?; ki'awe tco'pte'kna, what are you going to get?

kifaⁿ, five.

ki'ska, small, little, thin (generally of human beings).—in'tufi ki'ska, a small town; i'to ki'ska, a thin man.

kiska'we, to lend.—bakiska'we, I lend; tcakiska'we, you lend.

ki'ctacga, nine.

ki'ctataki, to pity, the pitiable people.—bak'ctataki, I pity; tcaki'ctataki, you pity.

kithě', a fight.—a'kithě, you fight! a'kithě min'ti, I fight; a'nikwa kithě', one is fighting; a'kithě tcin'ti, you fight; a'kithě tci'pi, all fight (ourselves and yourselves); kithě'he, they are fighting.

kiu: kiukna, to come.—akiu'kna, I come; tcakiu'kna, you come; kiu'kna, he comes; on'kiu'kna, we two come; on'kiukna'tu, we come; tckiuknatu', you (pl.) come; kiuknatu', they come; a'shoi kiu'knao, a rain is coming. ba'katcakiu', whence do you come? lěmón'ti tca'kiu, you come here! tca'kiu a'ctuñ, come and eat! atucnawa, tca'kiu a'ctuñ, make haste and come and eat! de'tonni a'kiubě, if he goes I will come. tcakiu', come on! takiu' akte', I am going, you are going(?).

kobi'ska, slender.—itcon' kobi'ska, a slender tree.

kofpeⁿ/ti, gafpi'nti, gofpiⁿ/ti, to whip.—a'gafpi'nti, I whip; tcin'gafpi'nti, you whip; hibaba' gafpi'nti, a'nikó'fpe'nti, a whip. a'ni kofpi'nti, a wave.

kofthě', to sweep.—*bakofthě'*, I sweep; *tcakofthě'*, you sweep; *ami kofthě'*, *ingqfthě'*, a broom.

kpâni, to win.—*ba'kpâni*, I win; *tca'kpâni*, you win.

ktce'hi, rose.—*a'kiska ktce'hi*, rosebush.

ktxě', ktě, to kill.—*aktě'*, I kill; *tcaktě'*, you kill; *a'ñkwa ktě*, somebody kills; *oñktě'*, we kill; *tcaktě'tu*, you kill; *ktě'-tu*, they kill; *tcin'ti tcaktě'*, you kill; *kikthe'hawe*, *aki'kthe*, they killed each other, or one another, or they killed themselves. *min'ti añkwa' ha'ktxě*, I kill somebody; *tcin'ti añkwa' tca'ktxě*, you kill somebody; *on'ti añkwa' on'ktxě*, we kill somebody. *kikthe'he*, they are killing; *akthe'*, I killed; *atcikthe'be*, I will kill you; *tcin'ktthe'be*, some one will kill you; *akthe'be*, you will kill me.

kto'kě, to whinny (as a horse), to crow (like a rooster).—*abakto'kě*, I whinny or crow; *tcakto'kě*, you whinny or crow.

kto'pe, to cross.—*akto'pe*, I cross; *tcakto'pe*, you cross.

ktuwe, to stick, paste, glue.—*abaktu'we*, I stick, paste, or glue; *atcaktu'we*, you stick [etc.].

la: *lalacka*, elastic, a rubber; *la'cka*, to jump; *bala'cka*, I jump; *tcala'cka*, you jump.

(l)e'he, he says, to say; *be'he*, I say; *tce'he*, you say; *onehe'*, we say; *tcu'pi e'he*, all say; *lehe'*, he says; *lehetu'*, they say.

le'khati, **le'kxati**, **lě'khati**, now, right now, just now, a short time, again (?).

lēmōn'ti, here, this.—*lēmōn'ti anō'ñki*, I live here; *lēmōn'ti tca'kiu*, you come here! *lēmōn'ti te'ska*, this bird. *lēmōn'ti bofthə'hi*, I arrive here.

le'yi, to fly.—*aleyitě'*, I am flying; *tcale'yitě*, you are flying; *te'skha lcyi'*, *te'skha leyitě'*, the bird is flying; *ě'skha leyi'*, *e'skha lcyitě'*, the buzzard is flying.

li, to roll (?).—*baglilī'hi*, *paglilī'hi*, I roll it along; *tcaglilī'hi*, you roll it along. *apakli'lihi*, to roll, roll it! (?) *min'ti bapakli'lihi*, I roll it; *tcin'ti tcapakli'lihi*, you roll it. *itcapakli'lihi*, a wheel.

li'tchi, to dance.—*balit'chi*, I dance; *tcalit'chi*, you dance; *onli'tchi*, we dance.

lo: *lolohi*, to run (like water).—*a'nic lo'lohe*, *ani'c lalo'hi*, the water runs; *a'nic lo'lohe afhi'hi*, the current.

lokatchoⁿ', this morning, forenoon.
lo'kobathi, **lo'kobati**, to-morrow.

ma'hi, to paddle, a paddle.—*ba'mahi*, I paddle; *tca'mahi*, you paddle.

ma'naki, to meet (?).—*ontcikma'naki*, I meet you; *akma'naki*, I meet him; *atcakma'naki*, you meet me; *tcin'kma'naki*, he meets me [you?]; *akma'naki*, he meets me.

maⁿ'ka: *man'ka tca'kana*, where are you?

maⁿ'ki (cf. *mōñki*).—*iwaman'ki*, it is sleeping, he is sleeping; *cton'hi iwa'manki*, see him, he is sleeping.

moⁿhě: *i'to mon'hě*, to whoop (like Indians in old times).

mō'ñka: *mō'ñka tcinō'ñki*, you live here.

mō'ñki, to lie down (cf. *man'ki*).—*ba'ftu mō'ñki*, I am lying down; *tca'ftu mō'ñki*, you lie down.

na^f: *na^fha'si ya'ñki*, cow; *na^fitci'*, butter, "cow grease."

na^fta^{ki}, to tie.—*aba'na^fta^{ki}*, I tie; *tca'na^fta^{ki}*, you tie.

na^fthi, true, real.

na^khe', heavy.—*na^khe' u'phi*, too heavy.

na^khī'ti, to slide.—*banak^hhī'ti*, I slide.

na^kho'hi, trail, road.

na^khoⁿ'ti, knee (?).—*bak^hon'ti*, my knees; *tcak^hon'ti*, your knees.

na^ksha, **na'ka^{sa}**, young, fresh.—*ito'na^ksha*, a young man; *iyān'na^ksha*, a young girl. *ethe'ni na^ksak^hě*, fresh meat.

na^kta'fī, milk.

na^phi'hi, smelling good, fragrant.—*a'ni naphi'hi*, cologne, perfume.

na^pphī'tka, butterfly.

nashě', to listen.—*aba'nashě*, I listen; *tca'nashě*, you listen. *nashu'si*, ear.

na^{sh}i'hi, to breathe.—*banashī'hi*, I breathe; *tcanashī'hi*, you breathe.

nacti'tka, ant.—*nacti'tka tchu'ti*, red ant.

na^thū, brain.

na'to, far.—*na'tá cte'kna*, are you going far? *nī'ki na^to'ni*, it is not at all far.

na'wu: *i'la na'wu*, an eclipse of the sun or moon.

naⁿ'tci: *intconan'tci*, ghost, spirit, soul of the dead.

ni (the negation), not.—*min'ti ni*, it is not I; *tcin'ti ni*, it is not you.

niⁿkna, to walk.—*min'ti banin'kana*, I am walking; *tcanin'kna*, you walk.

nô^mphě'tka, a common fly.

nô'ñki: *ba'shě nō'ñki*, I am sitting down; *tea'shě nō'ñki*, you are sitting down; *onshě nō'ñki*, we are sitting down. *mō'ñka tčínō'ñki*, you live or dwell here; *lemōn'ti anō'ñki*, I live here; *efha'hi' lemōn'ti anō'ñki*, I have lived here a long time. *ano'ñki*, I stay; *teano'ñki*, you stay.

nonⁿpi, day, daylight.—*non'pi shi'hun*, Sunday; *non'pi txon*, Christmas, "big day"; *nabi'ti*, to-day.

nū'fha, one, only.—*iftaptan' nū'fha'*, eleven, also given for 100.

nu'pha, **nu^mpha**, two.—*iftaptan' num'pha*, twenty.

nuti, to throw away.—*cnu'ti*, throw it away! *banu'ti*, I throw it away; *tcanu'ti*, you throw it away.

nuⁿsě, to chase.—*banun'sě*, I chase; *tcanu'n'sě*, you chase.

obishī'kī: *bobishī'kī*, I am ashamed; *tcobishī'kī*, you are ashamed; *tcobishī'kīnī*, are you not ashamed?

ofhi'pī: *bofhī'pī*, I cut it across. *aduskě' ba'ni abofhī'pī*, I take a knife and cut it; *aduskě' tea'ni tcofhi'pī*, you take a knife and cut it.

o'fpaki, to split.—*itan' bo'fpaki*, I split the stick; *itan' tco'fpaki*, you split the stick; *itan' on'fpaki*, we split the stick. *tcofpa'ki*, you chop, or cut; *anfhe'pi tco'fpagi*, to cut with an ax.

o'ftati, cotton.—*o'ftati a'thi*, cotton-gin.

ofthahi, to arrive, come in.—*bo'fthahi*, I come inside; *tco'fthahi*, you come inside; *lēmōn'ti bofthā'hi*, I arrive here.

okho'e, lid or cover of a pot.

okhō'ñki: *ho bokhō'ñki*, I fish; *ho tco'k-hō'ñki*, you fish.

okifthě, **okifthe'**, **ukifthě**, make the fire!—*aphe'ti bokī'fthě*, I make a fire; *bokī'fthě'be*, I am going to light a fire.

okifthe'yi, to forget.—*bokī'fthe'yi*, I forget; *tcokī'fthe'yi*, you forget.

o'klosě, rat.

okpe: *antciokpe'*, help me! or, I help (perhaps to help); *antciokpebe*, I am going to help you; *antciokpe*, you help. *a'the okpe'*, to help put on a dress; *athe' antco'kpe*, you help me dress.

o'ktafīgī, shoe.—*boktafīgī*, my shoe.—*u(k)tafikī ni'ki*, barefoot, "without shoes."

oktaki, to tell.—*boktaki'*, *bo'ktaki*, I tell him; *antco'ktaki*, he tells me; *antcio'ktaki*, he tells you; *antciibo'ktaki*, I tell you; *abitco'ktaki*, you tell me; *tcu'pi tco'ktaki*, I tell you all; *atcion'ktaki*, we tell you; *aontco'ktaki*, you tell us; *bo'ktakitū*, I tell them, or they tell me; *tco'ktakitū*, you tell them, or they tell you; *tcu'pi tco'ktakitū*, they tell you all, or you all tell them; *tco'ktaki*, tell him! you tell him; *abo'ktaki*, I tell him; *tco'kiaki*, you tell him.

oktati, to work, he is working.—*atcoktati*, you work; *o'ktatabě*, he will work; *tco'ktatabě*, you will work; *abokta'tci*, I work; *atcokta'tci*, you work.

oktu'nahě, to surround.

okwa: *apha o'kwa*, to comb the head; *ba'pha bokwa'*, I comb the head; *tea'pha tcokwa'*, you comb the head; *apyo'kwa*, the comb.

opakaⁿhi, **opaka'hi**, to be hungry.—*bopakan'hi*, *bopaka'hi*, I am hungry; *tcopakan'hi*, you are hungry.

opa'titci, to pour.—*bopa'titci*, I pour; *tcopa'titci*, you pour.

ophě, to come inside.—*bo'phě*, I come inside; *tco'phě*, you come inside.

o'phi, much, many.—*atce'ki o'phi*, lots of corn; *ito' o'phi*, many men. *a'hi' o'phi*, there are many houses there; *a'hi' o'phi ankto'hi*, a lot of pretty houses; *atun'hi a'hi' o'phi ankto'hi*, I see a lot of pretty houses.

opne'ka, to fetch (cf. *optě*).—*bopne'ka*, I fetch; *tcopne'ka*, you fetch; *onopne'ka*, we fetch.

opo'hi, to bleed.—*bopo'hi*, I bleed.

optě, to lead or bring (cf. *opne'ka*).—*bo'ptě*, I lead or bring; *tco'ptě*, you lead; *ki'awe tco'pte'kna*, what are you going to get? *a'ni tco'pte*, go and get water! *tcathi' tco'pte*, go and get your father!

o'pufku, it is dark.—*non'pi o'pufku*, *non'pa o'pufka*, a dark day.

osaxu'pka, bat (the animal so called).

o'si, dry.—*a'ni o'si*, dry, devoid of water.

o'skha, **o'skxa**, the crane (Creole: *une grue*). *oskafha* (from *oskha*, and *afhan'*, white), the white or American egret

(Creole: *un egret*). *o'skha aphí'nteu ke'tci*, the black-capped night-heron, a gray crane that lives on crawfish (Creole: said to be *bec grosse* (?)).

o'cigwě, a cloud.

otafta'ki: *botafta'ki*, I am tired, I am getting tired.

o'txo, the butt end of anything.

otkabedji, *utka'bedji*, to cut.—*itca'ki utka'bedji*, he cuts his hand; *bidja'ki botka'bedji*, I cut my hand; *a'ñkwa itca'ki utka'bedji*, I cut a person's hand; *ya'ckikon' tco'tka'bidji*, how comes it that you cut your hand?

o'wasi, *o'wasi*, to want.—*bo'wasi*, I want; *tco'wasi*, you want; *bowa'sni*, I do not want; *tco'wasi*, you do not want. *amonfha'si bowa'si*, I want some money; *atu'fi bo'wasi*, I want to buy; *aba'thě bo'wasi*, I want a dress.

o'wati, yesterday.

o'fana, duck.—*on'fana ito'ki*, mallard duck.

o'fhi, bullet, ball.—*onfhi'k bi'fka*, shot; *onfha'pi*, gun; *onfha'p tata'*, arrow.

o'fnatkā, mouse.

o'ka'hi, spoon.

o'kte'fi, snake.—*onkte'fi taphe'su*, rattle-snake.

o'ktohi', *o'kto'hi*, pretty.—*ya'nakca onktohi'*, a pretty girl.

o'ni, *oni'*, mother.—*mo'oni*, my mother; *tco'oni*, thy mother. *mon'ni ta'nfka*, my mother's sister.

o'phi, sharp.—*on'phi nĩ'kĩ*, dull, "not sharp."

o'sxa, to hunt (for game, etc.).—*abon'sxa'*, I hunt; *tco'n'sxa'*, you hunt.

o'cka, crow (Creole: *corneille*).

o'tcehi', it is cold.—*bon'tcehi'*, I am cold.

o'tciku (?), to give (lit.).—*tcile'tci on'tciku*, hold your tongue! *tcu'pi tcile'tci on'tciku*, hold your tongues!

o'tcipha'ska, a blanket.

o'taskě', *ontaskě'*, star, sky.—*on'taske unthě'*, falling star; *on'taske fhi'ntu*, comet; *on'taske phu'fi*, morning star; *on'taske nan'pi phu'fi*, evening star; *on'taske po'fka*, milky-way.

o'thâ, pumpkin.—*ontafhahi'*, watermelon; *ontafhahi' naphi'hi*, muskmelou.

o'tho'mofthu', grape.

o'yi, louse (Creole: *pou*).

pa'xû'nti, a point (of an object). (cf. *i'fha*.)

pa'hi: *du'kpahi*, *adu'kpahi*, to rip; *abadu'kpahi*, I rip; *icadu'kpahi*, you rip.

pakani'kě, to sprain, he sprains.—*abakni'kě*, *apakni'kě*, I sprain; *tcabakni'kě*, you sprain.

pa'kwa, to count.—*bapa'kwa*, I count; *tcapa'kwa*, you count.

pa'la'tci, wide.

panana'hi, to sift.—*bapanana'hi*, I sift.

pasna'tka, to grind something.—*abapasna'tka*, I grind something; *tcapasna'tka*, you grind something.

patche', to wipe.—*bapatche'*, I wipe; *tcapatche'*, you wipe.

pa'dafi, flat.—*ta'cka pa'dafi*, a flat plate.

pa'tani, eight.

patho'pka, red-headed woodpecker (?) (Creole: *oiseau paru*).

pathû'pka, it (the fire) crackles.

pe'sni, moldy, mildewed.

pha'mihi: *bapha'mihi*, my mind; *tcapha'mihi*, your mind.

pha'taki, *pa'taki*, to push.—*ba'tapha'taki*, *abapha'taki*, I push; *tcatapha'taki*, *tcapha'taki*, you push.

phe, to pound in a mortar.—*baphe'*, I pound; *tcaphe'*, you pound; *onphe'*, we pound.

phenti, to crack.—*baphe'nti*, I crack; *tcaphe'nti*, you crack; *ta'cka phe'nti*, the plate is cracked.

pxo'sě, to sting.—*bapxo'sě*, I sting; *tcapxo'sě*, you sting.

phû'ki, to sweat, perspire.—*baphû'kě*, I sweat; *atcimpû'kě*, you sweat.

plo'cka, round (said to have the same meaning as *plo'tka*).—*itcan' plo'cka*, or *tcaplo'ska*, a round piece of wood, a ball (*pelotte*); *itca'ki plo'cka*, clasped hands.

plo'tka, round (said to be the same in meaning as *plo'shka*).—*i'tcan' plo'tka*, a round ball.

pophû'ti, to swell or puff out.—*bapophû'ti*, I swell or puff out; *tcapophû'ti*, you swell or puff out.

pû'hi, a hole.—*aphi'nteu pû'hi*, nostrils. *pukě'*, it is warm.—*pukě' min'ti*, or *bapuki*, I am warm; *pukě' tcin'ti*, or *tcapu'ki*, you are warm.

pû'suhi, to blow.—*bapû'suhi*, I blow; *tcapû'suhi*, you blow.

sxe'na, to put, to place (see *sxe'wa*).—*basxe'na*, I put; *tcasxe'na*, you put.

sxe'wa, to save, to put away, take care! (Creole: *prends-garde!*) (said to have the same meaning as *sxe'na*).—*basxe'wa*, I put away or save.

shi'huⁿ: *non'pi shi'huⁿ*, Sunday.

sho'hi, old.—*ito sho'hi*, an old man; *iyagⁿ sho'hi*, an old woman.

sxo'ki, to burst.—*basxo'ki*, I burst; *tcasxo'ki*, you burst.

sxú'pka, soft.—*akh'í'si sxú'pka*, soft-shelled turtle.

sishu'kě, curly.—*apxa' sishu'kě*, curly hair.

ska'lo, an escalin, a "bit," twelve and a half cents.—*ska'lo nu'pha*, a quarter of a dollar; *ska'lo to'pa*, half a dollar.

slo'ska, cheek.—*min'sloska*, my cheek; *tcin'sloska*, your cheek.

som'pka: *som'pka*, fin of a fish; *tcishom'pka*, wing (of a bird); *tě'fka som'pat-chuti*, red-winged blackbird.

sto (?): *atce'k tu'sto*, to shuck or husk corn.

cba'niki, bad.—*tcile'tci cba'niki*, you have a bad tongue! (or, you talk too much!).

cí'tkashí, a sheep.

cle'ka, a bow (the weapon).

cni, to itch.—*ĩntco cnicni'we*, the body itches; *bacnicni'we*, I itch; *tcacnicni'we*, you itch.

cpaⁿ, rotten.—*ěthe'ni cpaⁿ*, rotten meat.

ctú'ti, clean.—*bactú'ti*, I am clean; *tcactú'ti*, you are clean; *andjo'ftan ctú'ti*, clean clothes.

cú'luwiya, a worm (the common earth-worm).

tcą'ftu, to go to bed.—*batca'ftu*, I go to bed; *a'maⁿ tcą'ftu*, he lies on the ground.

tca'hě, he (snake) hisses (cf. *aktčě*).

tca'maki, mosquito.

tca'mua, **tcą'mwa**, **tca'muwa**, way off yonder, on the other side, beyond, away off.

tca'su, liver.—*bitca'su*, my liver; *tcitca'su*, your liver.

tca'tka, jawbone.

tcayu, to make.—*min'ti tcay^u*, I make; *tcin'ti tcay^u*, you make; *on'ti tcay^u*, we make; *ĩfthe'pi tcay^u*, make coffee!

itcan' kia'we tcai'yuñkna, to do something with a stick.

tce'koⁿ, which?

tce'ma, **tce'ma**, **tche'ma**, right, good, it is good.—*tcak tce'ma*, the right hand.

ito' tche'ma, a good man.

tche'mpu, navel.

tchi'pi, intestines.

tcí'fhehi, dangerous.

tcí'fhi, foot.—*tcą'fhahi*, *tcą'fhānhc*, leg, calf of leg; *batca'fhahi*, my leg; *tcatca'fhahi*, your leg; *ontca'fhahi*, our legs; *tcatca'fhahitu*, your (pl.) legs; *tcí'fhi thu'ti*, the ankle, "the foot bone." (Perhaps this should be *ĩfhí'*, which was recorded once along with *tcí'fhí'*, your foot.)

tcí'kha, to sort out.—*batci'kha*, I sort out; *tcatci'kha*, you sort out.

tcíktci', around.—*tuk tcíktci'*, around the stone.

tcí'asho'hi, Spanish moss.—*tcín'asho'hi ftě'pi*, black moss.

tcí'ñki, little, small.

tcí'ñklo'pa, pomegranate (Creole: *granade*).

tcí'ntchi'nti, to crawl.

tco'fthati, mother's brother, or my mother's brother.—*tca'tu tco'fthati*, my father's brother.

tco'ka, in, under.—*a'ni tco'ka*, in or under the water; *a'ni tco'ka*, *te'kna*, to go into the water. *tco'ktata*, in the middle.

tconi, to hunt or search (for something lost).—*abatco'ni*, I hunt; *tcatco'ni*, you hunt; *fě'ska tco'ni*, to hunt for hogs.

tcotkukú'so, a bucket.

tcule'ska, Carolina wren (Creole: *ro-telet*).

tcu'pi, all, several.

tcutąs: *tcutąska'pi*, a round silver plate formerly worn on the body. *tcutąshu'hi*, earring. *apĩ'ntcu tcutushu'hi*, nose ring.

ta'blokí, bottle.

ta'fě, to bite.—*ĩta'fě*, I bite; *tcĩta'fě*, you bite.

ta'fha'ti, caterpillar.

ta'fhe, armpit.

tahi: *tata'hi*, to shake or tremble; *batata'hi*, I shake or tremble; *tcata'hi*, you shake or tremble.

ta'kba'ska, lean, not fat.

takh'si, to peel (as an orange).—*a'takh'si*, I peel; *tca'takh'si*, you peel.
taki'ska, a box or trunk.
ta'mua, that.—*tamua te'ska*, that bird.
tanawo'si, toe-nail, finger-nail.
ta'ni, three.—*heta'ni*, the third.
taphe'su, *onkte'fi* **taphe'su**, rattle-snake.
ta'phe'sukithē'la, centipede (or milleped).
tapho'hi, **tapho'sē**, shoulder.—*tcotapho'sē*, your shoulder. *tapho'hi a'ti'*, to carry on the back; *abatapho'hi abati'*, I carry on the back.
ta'shi'hi, to burn.—*aphe'ti abatashi'hi*, I burn myself; *aphe'ti atcatashi'hi*, you burn yourself; *a'tashi'hawe*, I was burning him; *atashi'tcawe*, he was burning you; *atashi'bawe*, he was burning me. *aphi'ti atashi'hi*, to burn one's self.
tasi'shihi, to whine.—*atchu' ŋiki tasi'shihi*, the dog whines; *batasi'shihi*, I whine; *tcatasi'shihi*, you whine.
tac: *itca'ni tacko'ki*, chewing-tobacco. *ta'cti*, gum (chewing-gum, gum copal, or any kind). *itca'ni ta'cti*, copal.
ta'cka, plate.—*ta'cka phe'nti*, the plate is cracked.
tata, middle.—*tata'sē*, noon, also midnight; *tco'ktata*, in the middle.
te, **ti**: *ate'kna*, I go; *abate'kna*, I lead (by the hand), or carry; *chte'kna*, you go; *atcate'kna*, you lead (by the hand); *cte'knatu*, you all go; *te'kna*, he goes; *onte'kna*, we two go; *onte'knatu*, we go; *tcu'pi te'kna*, they all go; *e'tca'na ate'kna*, I will go by and by (etc.); *lekha'ti ate'kna*, I am going right now; *ate'knatani*, I went; *cte'knatani*, you went; *cte'knatanitu*, you (pl.) went. *ifhahi'ti te'kna*, he has gone along; *ifhahi'ti cte'kna*, you have gone along; *epi'tcon te'kna*, to go up; *akho'tca ate'kna*, *akho'tca' ate'kna*, I am going outside; *akho'tca' cte'kna*, you go out; *akho'tca atē*, I go outside; *a'matcha hāte'kna*, I go down; *a'matcha cte'kna*, you go down; *iphiba'wi hāte'kna*, I go up; *iphiba'wi cte'kna*, you go up. *ba'ka cte'kna*, where is (are) you going? *in'tufi a'ti' te'kna*, he is going to the town; *lo'kobathi in'tufati atitcon' ate'kna*, I am going to the town tomorrow; *lo'kobathi in'tufati atitcon' ucte'kna*, you

are going to the town tomorrow (etc.); *bokxi' te'kna*, I am going abroad; *abati'tca ate'kna*, I am going home. *ba'ka cte'kna*, where are you going? *ba'ka ate'kna*, where am I going? *na'tā cte'kna*, are you going far? *ate'ki ba'fpeni ate'hawabi*, I can not go, but I will send someone; *ate' ba'fpeni ate'hawabe*, I can not go, but I will send; *ani' bopte'ka*, I am going to get water; *atu'ti te'kna*, he is going to eat. *tca-muwa cte' tcishu'hi*, go away, you smell bad! *de'tonni a'kiubē*, if he goes I will come. *tapho'hi a'ti'*, to carry on the shoulder; *abatapho'hi abati'*, I carry on the shoulder.

tē'fka, a flea (Creole: *puce*).

te'mu, bullfrog.

te'ska, **deska'**, **te'skha**, bird.—*te'ska atcu'ti*, the cardinal.

thē, **txe**, to die, to be dead.—*athē*, *abatxe'*, *min'ti athē*, I am dead, I die; *tca'txe*, you die; *tcin'ti athē*, you are dead; *on'ti athe'*, we are dead; *aphe'ti the*, the fire is out (dead); *onkte'fi txe*, a dead snake.

thi'to, **ti'to**, husband.—*mithi'nto*, my husband; *bitxonfka itxi'nto*, my sister's husband; *tin'to tini'ki*, a widow, "husband gone"; *tin'to thē*, a widow, "her husband dead."

tho'ba: *batho'ba*, I go in front, or before; *tcitho'ba*, you go in front, or before.

ti: *a'batuti*, *qbatu'ti*, I am going to eat, I begin to eat; *atcatu'ti*, you are going to eat; *actuti*, you go and eat! *atuti te'kna*, he is going to eat; *tcu'pi atu'ti*, we are going to eat; *mihi'sa batu'ti*, I am going to eat alone; *tcih'i'sa tcatu'ti*, you are going to eat alone; *ih'i'sa atu'ti*, he is going to eat alone; *a'tut po'posē*, fork; *tca'kiu a'ctuti*, come and eat! *atucnawa tca'kiu a'ctuti*, make haste and come and eat!

tīc: *botīc boki*, I put my hand into the fire; *tco'tīc bo'ki*, you put your hand into the fire; *on'tīc boki'*, we put our hands into the fire. *on'tīcē'nti*, *oīcē'nti*, to smoke; *botīcē'nti*, I smoke; *itca'ni min'ti botīcē'nti*, I smoke tobacco [*min'ti* may be omitted]; *itca'ni tcin'ti tcoīcē'nti*, you smoke tobacco (?); *itca'ni tīcē'nti*, to smoke tobacco.

to'fkûfkûpi, to wink, to blink.—*bato'f-kûfkûpi*, I wink or blink; *teato'f-kûfkûpi*, you wink or blink.

tok, brother.—*tokmi'tha*, to'kmitxa, my brother; *toktein'txa*, your brother; *tokon'txa*, our brother.

to'pa, four.

topi, **pato'pi**, to shoot.—*ababato'pi*, I fire a gun; *aba'pato'pi*, *iba'pato'pi*, I shoot; *atcapatopi*, *itca'pato'pi*, you shoot; *apatopi*, he shoots.

to'stakî, squirrel.—*to'stakî iftî'pi*, black squirrel.

ton'ye, hard.

tpa: *atcitpa'bë*, I will hit you; *baphû'ska atcitpa'be*, I will hit you with my fist.

tu'fafha, **dufafha**, **tufafhahi**, to tear.—*batu'fafha*, I tear; *teatu'fafha*, you tear.

tufi, to trade, to buy, to sell.—*atu'fi*, *qbatu'fi*, I buy, I sell; *teatu'fi*, *ateatu'fi*, you buy, you sell; *ctu'fi*, buy! you buy! *a'nikwa tu'fi*, people sell or buy, one sells or buys; *tein'ti ittu'fi*, you bought or sold it; *teap ittu'fi*, let us buy or sell it! *in'tuf-qihî*, store, "trading-house." *atu'fi bo'wasi*, I want to buy. *u'tikei'pi to'fi*, a bought hat.

tu'fkopi, to pinch.—*batu'fkopi*, I pinch; *teatu'fkopi*, you pinch.

tu'fthahe, to hoe.

tufthë: *ifhahî' a'tufthë*, he has passed by; *ifhahî' teatufthë*, you have passed by; *ifhahî' batuftë*, I have passed by. *aba'tufthë*, I pass (some one); *tea'tufthë*, you pass (some one).

tuk, stone.

tukba'ti, to spread (cloth, etc.).

tupho'hi, **dupho'hi**, to bore (a hole, etc.).—*badupho'hi*, I bore (a hole, etc.).

tusha'hi, **dusha'hi**, to pull.—*batusha'hi*, I pull; *teatusha'hi*, you pull.

tu'ska, **tû'ska**, short.—*non'pi tu'ska*, a short day; *athe' tu'ska*, a skirt, "short dress."

tuckî'kî, to wring (as clothes).—*batuckî'kî*, I wring.

tu'tcha, to wash.—*batu'tcha*, I wash; *andjo'fta tu'tcha*, to wash clothing; *teifiti tu'tchabë*, wash your foot!

tuta', hawk.—*aba'stuta*, chicken-hawk.

uftca'pi, hip.

u'li, handle.—*anfhe'pi u'li*, ax-handle.

u'makhë, **umakhë'**, a doctor (modern and ancient), witch, sorcerer, etc.

u'ntwathë', trousers.

uple'lehi, to swing.—*buple'lehi*, I swing; *teuple'lehi*, you swing.

upo'fi, night.

uckôn'ti, to wet, the sweat, perspiration.—*aman uckôn'ti*, wet ground.

u'tci kî'pî, veil (such as a woman wears).

utaci'pi: *butaci'pi*, I suck it; *teutaci'pi*, you suck it.

utha'spë, the fish called *patasa* in Creole.

utîkhî'pi, **utîkei'pi**, hat.

utku'si, to cut (with scissors), he cuts.—*andjo'fta butku'si*, I cut cloth; *andjo'fta teutku'si*, you cut cloth; *andjo'fta utku'si*, he cuts cloth. *amonfi utkû'si*, scissors.

u'tu, oak.—*itcan' u'tu*, oak tree; *itcan' u'tu teu'ti*, red-oak tree; *itcan' u'tu afxan'*, white-oak tree; *itcan' u'tuk hade'si*, gray oak.

u'fa'ptata, a bow.

u'sha', to hide or conceal.—*ibanun'sha*, I hide myself; *itcanun'sha*, *teun'sha*, you hide yourself.

u'thë', to fall.—*an'taske un'thë'*, a falling star.

u'thi, **u'nthi**, bear.

wakhe'ska, drunk.—*wakhe'ska eta'kon*, crazy.

wi'shu, nest.—*te'ska win'shu*, bird's nest. *akôn'si win'shu*, honey, "bee's nest."

ya'ckîko, how comes it?

yâ'shë, chair.—*yân'shë ta'tiska*, the back of a chair.

yo'spitatha, a sieve (Creole: *tamis*).

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NOTE.—References are not to the equivalents of the English words, but to the places where they may be found.

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|--|---|
| above, <i>ĩphi</i> . | bellow, to, <i>ho'hě</i> . |
| abroad, <i>bokxĩ'</i> . | belly, <i>ĩthe'fi</i> . |
| ache, <i>fhq'kĩ</i> . | bend, a, <i>ke'tci</i> . |
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| | boat, <i>iya'ti</i> . |
| baby, <i>a'ĩkwa</i> , <i>ho'eka</i> . | body, <i>in'teo</i> . |
| back, <i>ita'tĩska</i> . | boil, to, <i>akteq'hi</i> . |
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| bell, a, <i>amón'fi</i> . | brother, <i>tok</i> . |

brother-in-law, *ithon'fka*, *thin'to*.
 bucket, *tcotkukú'so*.
 buckskin, *ala'hi*.
 bug, a, *a'kti*.
 bullet, *on'fhi*.
 bullfrog, *te'mu*.
 bundle, a, *aphe'ni*.
 burn, to, *ataf*, *tashi'hi*.
 burst, to, *sxo'ki*.
 bush, a, *a'kiska*, *itcon'*.
 butt, the, *o'txo*.
 butter, *naf*.
 butterfly, *na'phí'tka*.
 buy, to, *tufi*.
 buzzard, *e'skha*.
 by and by, *etcan'sa*.

calf of leg, *teí'fhi*.
 call, to, *ako'hi*.
 cane-brake, *afho'ti*.
 canoe, *iya'ti*.
 cardinal bird, *te'ska*.
 carry, to, *te*.
 cat, domestic; *atxa'nta*.
 cat, wild, *atxa'nta*.
 catch, to, *ato'yč*.
 caterpillar, *tafha'ti*.
 caul, the, *akhisi*.
 centipede, *taphe'su*.
 chair, *yán'shě*.
 chase, to, *nun'sě*.
 cheek, *slo'ska*.
 chewing-tobacco, *tac*.
 chicken, *aba'si*.
 chicken-hawk, *aba'si*, *tuta'*.
 chief, *itco'lě*.
 child, *ho'cka*.
 chimney, *aphe'ti*.
 chop, to, *aspa'*, *o'fpaki*.
 Christmas, *non'pi*.
 circle, *fio'tka*.
 clasped, *plo'cka*.
 clean, *etú'ti*.
 cliff, *e'ki*.
 climb, to, *ati'kna*.
 cloth, *andjo'fta*.
 clothes, clothing, *andjo'fta*.
 cloud, a, *o'cigwě*.
 coal, *aphe'ti*.
 coffee, *ísthěpi'*.
 cold, *ontcehi'*.
 collect, to, *a'ktuwa*.
 cologne, *naphi'hi*.
 comb, a, *okwa*.

comb, to, *okwa*.
 come, to, *kiu*.
 come in, to, *ofthahi*, *ophě*.
 comet, *on'askě*.
 conceal, to, *unsha'*.
 cook, to, *atu'ti*.
 copal, *tac*.
 copper, *amón'fi*.
 cord, *itxu'hi*.
 corn, *atce'ki*.
 corpse, *in'tco*.
 cotton, *o'ftati*.
 cotton-gin, *o'ftati*.
 cough, to, *aco'co*.
 count, to, *pa'kwa*.
 country, *a'man*.
 cover, *okho'e*.
 cow, *naf*.
 crack, to, *phenti*.
 crackle, to, *pathú'pka*.
 crane, *o'skha*.
 crawfish, *asho'hi*.
 crawl, to, *tcintchi'nti*.
 crazy, *akshi'ki*, *wakhe'ska*.
 creeper, *anthu'hi*.
 crooked, *ke'tci*.
 cross, to, *kto'pe*.
 cross-eyed, *antó'hi*.
 crow, *on'cka*.
 crow, to, *kto'kě*.
 crush, to, *kafpaxon'te*.
 cry, to, *a'yc*.
 cup, a, *anisho'pi*.
 curly, *sishu'kě*.
 current, the, *afhi'hi*, *lo*.
 cushion, *akhai'yi*.
 cut, to, *ofhi'pi*, *o'fpaki*, *otkabedji*, *utku'si*.

dance, to, *li'tchi*.
 dangerous, *teí'fhchi*.
 dark, *o'pufku*.
 day, *non'pi*.
 daylight, *non'pi*.
 deer, *i'ya*.
 deerskin, *ala'hi*.
 deliver, to, *sxe'wa*.
 die, to, *thě*.
 dig, to, *húpi*.
 dirt, *ítchepi'*.
 disembark, to; *ahi'te*.
 do, to, *tcayu*.
 doctor, *u'makhě*.
 dog, *atchú'ñki*.
 dollar, a, *amón'fi*.

done, *atu'ti*.
 door, *ĩtce'pi*.
 dove, *atcu'ta*.
 down, *a'matchon'*.
 dream, *a, q̄baiyan'te*.
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 drown, to, *alu'thě*.
 drum, *amapho'ska*.
 drunken, *wakhe'ska*.
 dry, *o'si*.
 duck, *on'fana*.
 dull, *on'phi*.
 dung, *an'kindě*.
 dust, *ĩtchepi'*.
 dwell, to, *nó'ñki*.

ear, *nashě'*.
 earache, *fha'kĩ*.
 earring, *tcut̄as*.
 eat, to, *ti*.
 eclipse, an, *na'wu*.
 egg, *ĩntu*.
 egret, white or American, *o'skha*.
 eight, *pa'tanĩ*.
 elastic, *la*.
 eleven, *ĩftapt̄an'*.
 enough, *ĩnkhe'hi*.
 escalin, an, *ska'lo*.
 evil, *abo'fti*.
 eye, *anto'hi*.
 eyebrow, *anto'hi*.
 eyelash, *anto'hi*.
 eyelid, *anto'hi*.

fall, to, *ato'nahĩ, unthě'*.
 fan, a, *ami'shu*.
 fan, to, *ami'shu*.
 far, *na'to*.
 fast, *e'tcahua*.
 fat, *itchi'*.
 father, *athi'*.
 fear, to, *ĩnfhi'hi*.
 feather, *ihĩ'*.
 fence, *itcon'*.
 fever, *ami'hun*.
 fight, a, *kithě'*.
 fight, to, *kithě'*.
 fin, *som'pka*.
 find, to, *a'kde*.
 finger, *itca'ki*.
 fire, *aphe'ti*.
 fire, to, *topi*.
 fireplace, *aphe'ti*.

fish, *ho*.
 fish, to, *okhó'ñki*.
 fist, *aphú'ska*.
 five, *kifan'*.
 flame, a, *ayo'ti*.
 flat, *pa'dafi*.
 flea, *tě'fka*.
 flesh, *in'tco*.
 floor, *atĩ'tcoka*.
 flour, *anapha'si*.
 flower, a, *akĩktce'hi*.
 fly, a, *nómphe'tka*.
 fly, to, *le'yi*.
 fog, *abashi'ska*.
 fold, to, *aphe'ni*.
 foot, *tcĩ'fhi*.
 forehead, *inthe'*.
 forenoon, *lokatchon'*.
 forget, to, *ap̄ě'ni, okĩfthe'yi*.
 fork, *ti*.
 forty, *ĩftapt̄an'*.
 four, *to'pa*.
 fragrant, *naphi'hi*.
 fresh, *naksha*.
 friend, *akta'tci*.
 frog, bull-, *te'mu*.
 frost, *ashe'*.
 frozen, *a'thahi*.
 full, *ĩshi*.

galaxy, the, *on'taskě*.
 gather, to, *a'ktuwa*.
 ghost, *in'tco, nan'tci*.
 girl, *astón'ki*.
 give, to, *akhu, on'tciku*.
 gizzard, *ako'cka*.
 glue, to, *ktuwe*.
 go, to, *te*.
 go and get, to, *opne'ka, optě*.
 go back, to, *atu'nahi*.
 go in front or before, to, *tho'ba*.
 go to bed, to, *tc̄a'ftu*.
 God, *ĩphi, ito'*.
 gold, *amón'fi*.
 good, *tce'ma*.
 grandfather, *ětikón'so*.
 grandmother, *ĩko'ni*.
 grape, *ontho'mofthu'*.
 grass, *a'kiska*.
 grasshopper, *a'tchaka*.
 grease, *itchi'*.
 green, *itcho'hi*.
 greet, to, *itca'masi*.
 grind, to, *pasna'tka*.

- ground, *a'man*.
 grow, to, *ihón'*.
 grunt, to, *ehón'he*.
 guinea hen, *aba'si*.
 gum, *tac*.
 gun, *on'fhi*.
 hail, *abaho'*.
 hair, *ihí'*.
 half-dollar, a, *ska'lo*.
 hand, *itca'ki*.
 handle, *qtuphón'tuska, u'li*.
 hard, *tonye*.
 hasten, to, *atucnə'hi*.
 hat, *utíkhǐ'pi*.
 hate, to, *ínkta'we*.
 have, to, *itxa*.
 haw, the, *a'ho*.
 hawk, *tuta'*.
 headache, *ite'*.
 hear, to, *asxe*.
 heart, *itca'nti*.
 heavy, *nəkhé'*.
 help, to, *okpe*.
 hen, *aba'si*.
 here, *lémón'ti, mó'ńka*.
 heron, little blue, *ba'hu*.
 heron, the black-capped night-, *o'skha*.
 hide, to, *un'sha'*.
 high, *íphi*.
 hill, *e'ki*.
 himself, *hín'sa*.
 hip, *uftca'pi*.
 hiss, to, *tca'hě*.
 hit, to, *tpa*.
 hoe, to, *tufthahe*.
 hog, *feska'*.
 hold on! *etcan'sa*.
 hold the tongue, to, *on'tciku*.
 hole, *pú'hi*.
 home, *qthi'*.
 hominy, *atce'ki, ńndaki'*.
 honey, *win'shu*.
 horn, *ahe'*.
 horse, *atchú'ńki*.
 hot, *atatcha'*.
 house, *qthi'*.
 how comes it? *ya'ckíkón*.
 howl, to, *ho'hě*.
 humming bird, *anku'nəka*.
 hundred, a, *íftaptə'n'*.
 hungry, *opakanhi*.
 hunt (for game), to, *on'sxa*.
 hunt (for something lost, etc.), to, *tconí*.
 hurry, to, *atucnə'hi*.
 husband, *thin'to*.
 husk, to, *sto*.
 ignorant, to be, *afpě'ni*.
 in, *tco'ka*.
 Indian, an, *ańglif*.
 infant, *q'ńkwa*.
 insect, an, *a'kti*.
 intestines, *tchi'pi*.
 into, *tco'ka*.
 iron, *amón'fi*.
 itch, to, *cni*.
 jawbone, *tca'tka*.
 joke, to, *into'nisi*.
 jump, to, *la*.
 just now, *le'khəti*.
 kick, to, *hiti*.
 kidney, *itcakoftú'ftu*.
 kill, to, *ktxě*.
 killdeer, *asho'hi*.
 kindle, to, *okifthě*.
 knife, *antuskhě'*.
 know, to, *in'fpe*.
 land, *a'man*.
 land, to, *ahí'te*.
 language, *ilě'*.
 lap, to, *iletci'*.
 large, *íthon'*.
 laugh, to; *ashehi*.
 lay, to, *in'tu*.
 lead, to, *optě*.
 leaf, *a'pxi*.
 lean, *takba'ska*.
 left, *ífthe'yi*.
 leg, *tčí'fhi*.
 lemon, a, *akón'ti*.
 lend, to, *kiska'we*.
 let go, to, *amawactě*.
 liar, a, *atcokfa', fha'la*.
 lid, *okho'e*.
 lie, to, *mó'ńki, tca'ftu*.
 lie (prevaricate), to, *atcokfa'*.
 ligament, *itxun'hi*.
 light, to, *ayo'ti*.
 lighten, to, *amtca'ki*.
 lips, *itcapi*.
 listen, to, *nashě'*.
 little, *kí'ska, tčí'ńki*.
 live, to, *nó'ńki*.

liver, *tca'su*.
 lizard, a, *akisho'tiq'taba*.
 lizard, red-headed, *ka'nataka'*.
 lock, a, *ataki'ti*.
 long, *flo'hi*.
 long time, a, *efhahi'*.
 look, to, *aton'hi*.
 lot of, a, *o'phi*.
 louse, *on'yi*.
 love, to, *a'ktati*.
 low, *amatchon'*.
 luminary, *i'la*.

mad, *akshi'ki*.
 make, to, *tcayu*.
 make a fire, to, *okifihě*.
 make fun of, to, *into'nisi*.
 make haste! *atucna'hi*.
 male, *ito'*.
 mallard, *on'fana*.
 man, *ito'*.
 manure, *an'kindě*.
 many, *o'phi*.
 marry, to, *itxa*.
 mash, to, *kafpxón'te*.
 match, a, *aphe'ti*.
 meal, *anapha'si*, *atako'fě*, *atce'ki*.
 meat, *ěthe'ni*.
 medicine, *ati'si*.
 meet, to, *ma'naki*.
 meteor, *ontaskě'*, *unthě'*.
 midday, *tata'*.
 middle, *tata*.
 midnight, *tata'*.
 mildewed, *pe'sni*.
 milk, *nakta'fi*.
 milky-way, the, *ontaskě'*.
 milleped, *taphe'su*.
 mind, *pha'mihi*.
 mine, *itxa*.
 mock, to, *iyon'akě*.
 mocking-bird, *iyon'akě*.
 moldy, *pe'sni*.
 money, *amón'fi*.
 month, *i'la*.
 moon, *i'la*.
 morning, *lokatchon'*.
 mortar, *itcathón'*.
 mosquito, *tca'maki*.
 moss, *tcinasho'hi*.
 mother, *onni*.
 mountain, *e'ki*.
 mouse, *on'fnatkq*.
 mouth, *i'hi*.

much, *o'phi*.
 mulberry, *fafanaki*.
 mule, *atchú'ñki*.
 muscadine, *anthu'hi*.
 mush, *atce'ki*.
 mushrooms, *i'tcacpha-a'hñaku*.
 muskmelon, *ónthán*.
 myself, *hin'sa*.

nail, *a'kaftati*.
 nail, to, *a'kaftati*.
 nail (of finger or toe), *tanawo'si*.
 navel, *tche'mpu*.
 near, *aktca'pi*, *bohona'hi*.
 neck, *itco'ti*.
 needle, *khatu'ye*.
 negro, *ěfthěpi'*.
 nest, *win'shu*.
 new, *na'ksha*.
 night, *upo'fi*.
 nine, *kě'ctacga*.
 no, *ni*.
 noon, *tata*.
 north, *ano'*.
 nose, *apě'ntcu*.
 nose-ring, *tcutq*.
 nostrils, *pá'hi*.
 not, *ni*.
 now, *le'khati*.

oak, *u'tu*.
 ocean, *a'ni*.
 off, *tca'mua*, *bokxě'*.
 oil, *itchi'*.
 old, *kfa'hi*, *shohi*.
 old times, *efhahi'*.
 on the other side, *tca'mua*.
 one, *nú'fha*.
 onion, *anwón'fka*.
 only, *nú'fha*.
 opossum, *feska'*.
 orange, an, *akón'ti*.
 orphan, *ano'ska*.
 ourselves, *hin'sa*.
 out, *akho'tcan*.
 out of, *a'xnaki*.
 outside, *akho'tcan*.
 owl, *apho'*.
 owl, screech, *apho'*.
 own, to; *itxa*.

paddle, to, *ma'hi*.
 pain, *fha'kě*.
 palmetto, *amashú'pka*.
 pants, *u'ntwathě'*.

- paper, *akti'si*.
 parasol, *amifh'i'pi*.
 partridge, *amapho'ska*.
 pass, to, *tufthě*.
 paste, to, *ktuwe*.
 patasa (a fish), *utha'spě*.
 patch, to, *a'ktucpón'cka*.
 pawpaw, *ephu*.
 peach, a, *akón'ti*.
 peas, *añkonaki'*, *a'wán'fka*.
 pecan, *a'pxi*.
 peel, to, *takh'i'si*.
 perfumery, *naphi'hi*.
 person, *a'ñkwa*.
 perspiration, *uckón'ti*.
 perspire, to, *phú'ki*.
 pestle, *ĩtcathón'*.
 pig, *feska'*.
 pigeon, *atcu'ta*.
 pillow, *akhai'yi*.
 pinch, to, *tu'fkopi*.
 pipe, *amaspo'hi*.
 pirogue, *iya'ti*.
 pitiable, *kĩ'ctataki*.
 pity, to, *kĩ'ctataki*.
 place, to, *sxe'na*.
 plant, to, *akxe'*.
 plate, *ta'cka*.
 plate of silver (formerly worn on body),
 tcutas.
 play, to, *ani'si*.
 play with, to, *ĩnto'nisi*.
 plover, *asho'hi*.
 plow, to, *khe'we*.
 plum, a, *akón'ti*.
 point, a, *pafxú'nti*.
 poison, *a'bowe*.
 poison, to, *a'bowe*.
 pomegranate, *tcěñklo'pa*.
 possess, to, *itxa*.
 pot, *amón'fi*.
 potato, *qto'*.
 pottery, *amón'fi*.
 pound, to, *phe*.
 pour, to, *opa'tĩci*.
 prairie, *akho'hi*.
 precede, to, *tho'ba*.
 press, to, *kafpxón'te*.
 pretty, *onktohi'*.
 prick, to, *aftati'*.
 puff out, to, *pophú'ti*.
 pull, to, *tusha'hi*.
 pull out, to, *ĩftě'pue*.
 pumpkin, *ónthán*.
 punch, to, *tpa*.
 puppy, *atchú'ñki*.
 push, to, *pha'taki*.
 put, to, *sxe'na*, *ĩc*.
 quarter of a dollar, *ska'lo*.
 rabbit, *atche'tka*.
 raccoon, *iya'*.
 rain, *asho'hi*.
 rainbow, *akanafpa'ka*.
 rat, *o'klosě*.
 rattlesnake, *onkte'fi*, *taphe'su*.
 read, to, *akti'si*, *ĩnfě*.
 real, *nə'fthi*.
 red, *atchu'ti*.
 Red river, *atchu'ti*.
 release, to, *amawactě*.
 retire, to, *tcə'ftu*.
 rib, *amó'ñki*.
 rice, *añgo'fa*, *atce'ki*.
 right, *tee'ma*.
 right now, *le'khati*.
 ring, *tcutas*, *itca'ki*.
 ring, to, *amón'fi*.
 rip, to, *pahi*.
 ripe, *atu'ti*.
 rise, to, *a'xnaqi*.
 river, *abo'ki*.
 road, *nakho'hi*.
 robin, the common, *ba'hu*.
 roll, to, *li*.
 rooster, *aba'si*.
 rope, *atka'tě*.
 rose, *ktce'hi*.
 rosebush, *ktce'hi*, *a'kiska*.
 rotten, *cpa'*.
 round, *fto'tka*, *plo'cka*, *plo'tka*.
 rubber, a, *la*.
 run, to, *a'thon'hi*.
 run (as water), to, *lo*.
 salt, *amasku'wě*.
 salute, to, *itca'masi*.
 satisfied, to be, *akhi'pi*.
 Saturday, *akĩfhún'tku*.
 save, to, *sxe'wa*.
 say, to, *(l)e'he*.
 scalp, *ala'hi*.
 scared, *ĩfhi'hi*.
 scissors, *amón'fi*, *utkú'si*.
 scorch, to, *ataf*.
 scratch, to, *hafě*.

- scythe, a, *amón'fi*.
 sea, *a'ni*.
 search, to, *tconí*.
 see, to, *aton'hi*.
 seed, *ifhu*.
 self, *hin'sa*.
 sell, to, *tufi*.
 semicircle, *akanaſpa'ka*.
 send, to, *akyu'we*.
 seven, *fá'kumí*.
 several, *tcu'pi*.
 sew, to, *khatu'ye*.
 shake, to, *tahi*.
 sharp, *on'phi*.
 sheep, *č'ťkashí*.
 shell, *ala'hi*.
 shine, to, *bu'te*.
 shoe, *o'ktafigí*.
 shoot, to, *topi*.
 short, *tu'ska*.
 short time, a, *le'khatí*.
 shot, *on'fhi*.
 shoulder, *tapho'hi*.
 shout, to, *ako'hi*.
 shuck, to, *sto*.
 shut, to, *akte'hue*.
 sick, *ite'*.
 side of, *bohona'hi*.
 sieve, a, *yo'spitatha*.
 sift, to, *panana'hi*.
 silent, to be, *on'tciku*.
 silver, *amón'fi*.
 sing, to, *aton'hi*, *itca'hu*.
 sister, *ithon'fka*.
 sit, to, *a'shě*, *nó'ńki*.
 six, *akapě'*.
 skin, *ala'hi*.
 skirt, a, *athe'*.
 skunk, *atxo'ska*.
 sky, *ontaskě'*.
 sleep, to, *wá'*, *man'ki*.
 slender, *kobi'ska*.
 slide, to, *nakhí'ti*.
 slime, *antxo'xa*.
 small, *ki'ska*, *č'ń'ńki*.
 smell, to, *aphon'hi*.
 smell bad, to, *ishu'hi*.
 smoke, to, *ťic*.
 smoke-hole, *aphe'ti*.
 snake, *onkte'fi*.
 sneeze, to, *a'mifě*.
 soap, *andjo'fta*, *a'pasti*.
 soft, *szú'pka*.
 somebody, *a'ńkwa*.
 some one, *a'ńkwa*.
 something, *kia'wě*.
 song, *itca'hu*.
 sorcerer, *u'makhě*.
 sort out, to, *č'ťkha*.
 soul, *in'tco*, *nan'tci*.
 south, *ato'k(i)*.
 sparrow-hawk, *atisho'skatha'la*.
 speak, to, *ilě'*.
 spirit, *in'tco*, *nan'tci*.
 spit, to, *a'ktchě*.
 spittle, *a'ktchě*.
 spleen, the, *akh'si*.
 splice, to, *a'ktucpón'cka*.
 split, to, *o'fpaki*.
 spoon, *onka'hi*.
 spotted, *k'ade'si*.
 sprain, to, *pakani'kě*.
 spread, to, *tukba'ti*.
 spring, *ato'k(i)*.
 squeeze, to, *kafpxón'te*.
 squirrel, *to'stakí*.
 stand, to, *askho*.
 stand up, to, *akale'wa*.
 star, *ontaskě'*.
 stay, to, *nó'ńki*.
 steal, to, *a'pojhe'*.
 steam, *atatcha'*.
 steam, to, *atatcha'*.
 steamboat, *aphe'ti*, *iya'ti*.
 stick, *itcon'*.
 stick, to, *ktuwe*.
 sting, to, *pxo'sě*.
 stingy, *a'kuitcun'*.
 stink, to, *ishu'hi*.
 stone, *tuk*.
 stone (of peach, etc.), *i'fhu*.
 stop, to, *afhi'hi*.
 store, *tufi*.
 stout, *akho'ba*.
 stretch, to, *tusha'hi*.
 strong, *akho'ba*.
 suck, to, *utac'pi*.
 suffer, to, *ite'*.
 sugar, *amasku'wě*.
 summer, *ato'k(i)*.
 sun, *i'la*.
 Sunday, *shi'hun*, *non'pi*.
 sunflower, a, *akiktce'hi*.
 sun-gazer, the, *i'la*.
 sunrise, *a'xnaki*.
 sunset, *a'xnaki*.
 surround, to, *oktu'nahě*.
 swap, to, *atho'nogi*.

sweat, *uckón'ti*.
 sweat, to, *phú'ki*.
 sweep, to, *kofhě'*.
 swell, to, *pophú'ti*.
 swing, to, *uple'lehi*.

tail, *fxin'te*.
 take, to, *a'ni*.
 take care! *sxe'wa*.
 tall, *fte'tka*.
 teach, to, *in'fpe*.
 tear, to, *tu'fajha*.
 tell, to, *oktaki*.
 ten, *iftaptan'*.
 that, *tq'mua*.
 thicket, a, *itcon'*.
 thief, a' *pofhe'*.
 thin, *ki'ska*.
 think, to, *hě'tani*.
 third, the, *ta'ni*.
 thirty, *iftaptan'*.
 this, *lēmón'ti*.
 thorn-tree, *itcon'*.
 thousand, a, *andja'ki ke'hi*.
 three, *ta'ni*.
 throat, *itco'ti*.
 throw away, to, *ate'we, nuti*.
 thumb, *itca'ki*.
 thunder, to, *ampti'yaho*.
 tick, wood, *kanlatchi'tka*.
 tie, to, *na'ftaki*.
 tired, to be, *otafta'ki*.
 to, *atki'tco*.
 tobacco, *itcon'*.
 tobacco-pipe, *amaspo'hi*.
 today, *non'pi*.
 tomorrow, *lo'kobathi*.
 tongue, *ilctci'*.
 tooth, *i'fha*.
 torch, *itcon'*.
 touch, to, *ite'hu*.
 town, *in'tufa*.
 trade, to, *atho'nogi, tufi*.
 trail, *nakho'hi*.
 tree, *itcon'*.
 tremble, to, *tahi*.
 trousers, *u'ntwathě'*.
 true, *na'fthi*.
 trunk, *taki'ska*.
 turkey, *aman'*.
 turn, to, *atu'nahi*.
 turtle, *akh'i'si*.
 twenty, *iftaptan'*.
 twist, to, *atubanitci*.
 two, *nu'pha*.

ugly, *ankfi'ntě*.
 umbrella, *am'fhi'pi*.
 uncle, *to'fthati*.
 under, *tco'ka, akhó'tě*.
 unripe, *itcho'hi*.
 up, *i'phi*.
 upstairs, *i'phi*.

vapor, *atatcha'*.
 veil, *u'tci ki'pě*.
 village, *in'tufa*.
 vine, *anthu'hi*.

walk, to, *nin'kna*.
 want, to, *o'wasi*.
 warm, *atatcha', pukě'*.
 wash, to, *anita', a'pasti, tu'tcha*.
 watch, to, *a'ktha*.
 water, *a'ni*.
 watermelon, *ónihán*.
 wave, *kofpen'ti*.
 way off, *tca'mua*.
 weave, to, *atipon'tuska*.
 wet, *uckón'ti*.
 wet, to, *uckón'ti*.
 what, *kia'wě*.
 wheel, a, *li*.
 where, *ba'ka, man'ka*.
 which, *tce'kon*.
 while, a little, *etcan'sa*.
 whine, to, *tasi'shihi*.
 whinney, to, *kto'kě*.
 whip, a, *kofpen'ti*.
 whip, to, *kofpen'ti*.
 whisky, *alapha'*.
 whistle, to, *fa'tfate*.
 white, *afhan'*.
 white man, a, *añgo'fa*.
 who, *be'kon*.
 whoop, to, *monhě*.
 wide, *pala'tci*.
 widow, *ithä'nani, thinto*.
 widower, *ithä'nani*.
 wife, *ithä'nani*.
 wildcat, *atqa'nta*.
 win, to, *kpáni*.
 wind, *ashu'se*.
 window, *itce'pi*.
 wing, a, *som'pka*.
 wink, to, *to'fkúfkúpi*.
 winter, *ano'*.
 wipe, to, *patche'*.
 witch, a, *u'makhě*.
 woman, *iyán'*.

wood, *itcon'*.

woodpecker, red-headed, *patho'pka*.

wool, *ihí'*.

work, to, *oktati*.

worm, a, *akxónhi'*, *cú'luwiya*.

wrap up, to, *atubanitci*.

wren, Carolina, *tcule'ska*.

wring, to, *tuckí'kí*.

write, to, *akti'si*.

year, *ato'k(i)*.

yellow, *fhi*.

yellow fever, *ami'hun*.

yellow tree, *fhi, itcon'*.

yesterday, *o'wati*.

yolk, *íntu*.

yonder, *tca'mua*.

young, *nəksha*.

yours, *itxa*.

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